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Śrīmad Bhāgavata Mahāpurāṇa

(With Sanskrit Text and English Translation)

Part—II

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(With Sanskrit Text and English Translation)

Part—II

[Book Nine to Twelve]

(REVISED EDITION)

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva

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Śrīmad Bhāgavata Mahāpurāṇa

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॥ ॐ श्रीपरमात्मने नमः ॥

श्रीमद्भागवतमहापुराणम्

नवमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmadbhāgavata-Mahāpurāṇa

[Book Nine]

Discourse I

The story of King Sudyumna, son of Vaivaswata Manu

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे।
वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च॥ १॥

King Parikṣit submitted: The accounts of all the six Manvantaras (divisions of a Kalpa or day of Brahmā, presided over by a Manu), as well as of the heroic deeds performed during their course by Śrī Hari of unlimited prowess have been heard by me, as narrated by you. (1)

योऽसौ सत्यव्रतो नाम राजर्षिर्द्रविडेश्वरः।
ज्ञानं योऽतीतकल्पान्ते लेभे पुरुषसेवया॥ २॥
स वै विवस्वतः पुत्रो मनुरासीदिति श्रुतम्।
त्वत्तस्तस्य सुताश्चोक्ता इक्ष्वाकुप्रमुखा नृपाः॥ ३॥

I have further heard from you that the same royal sage, Satyavrata by name, the then ruler of the Draviḍa territory (in South India), who attained spiritual enlightenment through devotion to Śrī Hari (the supreme Person) at the end of the previous Kalpa, was born as Śrāddhadeva, son of Vivaswān, the sun-god, and became Manu in the present Manvantara. The names of his sons, Ikṣwāku and other kings, told by you, have also been heard. (2-3)

तेषां वंशं पृथग् ब्रह्मन् वंश्यानुचरितानि च।
कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः॥ ४॥

To us, who are indeed ever eager to hear you, O holy Brāhmaṇa, pray! narrate their line as well as the doings of those belonging to that line, O highly blessed one! (4)

ये भूता ये भविष्याश्च भवन्त्यद्यतनाश्च ये।
तेषां नः पुण्यकीर्तीनां सर्वेषां वद विक्रमान्॥ ५॥

Kindly recount to us the deeds of valour of all those kings of sacred renown—those who have gone by, those who are ruling at present and those who will follow: (5)

सूत उवाच

एवं परीक्षिता राज्ञा सदसि ब्रह्मवादिनाम्।
पृष्टः प्रोवाच भगवाञ्छुकः परमधर्मवित्॥ ६॥

Sūta resumed: Thus requested by King Parīkṣit in that assembly of great exponents of the Vedas, the divine Śuka, who was well-versed in the cult of Devotion (the

highest religion of mankind), proceeded to speak as follows: (6)

श्रीशुक उवाच

श्रूयतां मानवो वंशः प्राचुर्येण परंतप।
न शक्यते विस्तरतो वक्तुं वर्षशतैरपि॥ ७॥

Śrī Śuka began again: Hear an account of the posterity of Vaivaswata Manu in its important aspects, O chastiser of foes! It cannot be narrated in extenso even in the course of hundreds of years. (7)

परावरेषां भूतानामात्मा यः पुरुषः परः।
स एवासीदिदं विश्वं कल्पान्तेऽन्यन्न किञ्चन॥ ८॥

During the period of final dissolution Lord Nārāyaṇa (the supreme Person) alone, the inner Controller and Sustainer of all created beings (high and low), represented this universe; nothing else existed at that time. (8)

तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः।
तस्मिञ्जज्ञे महाराज स्वयंभूश्चतुराननः॥ ९॥

From His navel sprang up the calyx of a golden lotus and in that calyx, O great king, appeared the four-faced Brahmā (the self-born). (9)

मरीचिर्मनसस्तस्य जज्ञे तस्यापि कश्यपः।
दाक्षायण्यां ततोऽदित्यां विवस्वानभवत् सुतः॥ १०॥

From the latter's mind came forth Marīci and from (the loins of) Marīci, again, appeared the sage Kaśyapa. And of Kaśyapa by Aditi, a daughter of Dakṣa, was born a son, Vivaswān, the sun-god. (10)

ततो मनुः श्राद्धदेवः संज्ञायामास भारत।
श्रद्धायां जनयामास दश पुत्रान् स आत्मवान्॥ ११॥
इक्ष्वाकुनृगशर्यातिदिष्टधृष्टकरूषकान्।
नरिष्यन्तं पृषध्रं च नभगं च कविं विभुः॥ १२॥

Of the latter by his wife, Saṁjñā, O scion of Bharata, was born Śrāddhadeva, the Manu (presiding over the current Manvantara); and through his wife, Śraddhā, the high-minded King Śrāddhadeva begot ten sons Ikṣwāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi. (11-12)

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल।
मित्रावरुणयोरिष्टिं प्रजार्थमकरोत् प्रभुः॥ १३॥

In the beginning (before Ikṣwāku and others were born) the glorious and powerful sage Vasiṣṭha, the preceptor of the solar race, it is said, conducted a sacrifice in propitiation of the gods Mitra and Varuṇa* for the sake of a son to the Manu, who was yet issueless. (13)

तत्र श्रद्धा मनोः पत्नी होतारं समयाचत।
दुहित्रर्थमुपागम्य प्रणिपत्य पयोव्रता॥ १४॥

During that sacrificial performance the Manu's wife, Śraddhā, who was subsisting on milk alone, approached the priest invoking the gods and reciting the Ṛgveda and, falling prostrate before him, humbly requested him to conduct the sacrifice in such a way as to ensure the birth of a daughter. (14)

प्रेषितोऽध्वर्युणा होता ध्यायंस्तत् सुसमाहितः।
हविषि व्यचरत् तेन वषट्कारं गृणन्द्विजः॥ १५॥

On the oblation to be poured into the sacred fire having been taken in the hand, the Brāhmaṇa officiating as the Hotā, who was thinking all the time of the request made by the queen and repeating the mystic word 'Vaṣaṭ', propitiated the fire with a fully controlled mind by means of that oblation, as directed by the Adhwaryu. (15)

होतुस्तद्व्यभिचारेण कन्येला नाम साभवत्।
तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम्॥ १६॥

Due to the aforesaid deviation made by the Hotā, the offspring turned out to be a daughter, who was named as Ilā. Not much pleased at heart so see her, the Manu submitted as follows to his preceptor, the sage Vasiṣṭha: (16)

* The Śruti recommends the performance of a sacrifice in honour of the gods Mitra and Varuṇa for those desiring to have a son in the following words: '**मैत्रावरुणीमिष्टिं कुर्यात् पुत्रकामः**'.

भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम्।
विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया॥ १७॥

"O glorious sage, how has this ritual conducted by you, exponents of the Veda, yielded such a contrary result? Oh, what a pity! Such a reversal of the fruit of the Vedic Mantras should not have taken place. (17)

यूयं मन्त्रविदो युक्तास्तपसा दग्धकिल्बिषाः।
कुतः संकल्पवैषम्यमनृतं विबुधेष्विव॥ १८॥

"You are all well-versed in the (proper use of) the Mantras and thoroughly disciplined and have all your impurities burnt by austerities. How then could this frustration of your purpose be expected as untruth in gods which is impossible?" (18)

तन्निशम्य वचस्तस्य भगवान् प्रपितामहः।
होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम्॥ १९॥

On hearing this question of Vaivaswata Manu the glorious sage Vasiṣṭha (the grandfather of my grandfather*) came to know of the deviation made by the Hotā and replied as follows to Śrāddhadeva, son of the sun-god. (19)

एतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः।
तथापि साधयिष्ये ते सुप्रजास्त्वं स्वतेजसा॥ २०॥

"This frustration of your purpose has been brought about by the contrary intention of the Hotā. Yet by virtue of my own spiritual glory I shall confer on you the privilege of having a good male progeny." (20)

एवं व्यवसितो राजन् भगवान् स महायशाः।
अस्तौषीदादिपुरुषमिलायाः पुंस्त्वकाम्यया॥ २१॥

Thus resolved, O king, the glorious sage Vasiṣṭha of extraordinary fame, extolled Lord Viṣṇu, the most ancient Person, with the desire of transforming Ilā into a male child. (21)

तस्मै कामवरं तुष्टो भगवान् हरिरीश्वरः।
ददाविलाभवत् तेन सुद्युम्नः पुरुषर्षभः॥ २२॥

Pleased with him, the almighty Lord Śrī Hari bestowed on sage Vasiṣṭha the desired boon of manhood for Ilā. And thereby Ilā, the daughter of Vaivaswata Manu, became Sudyumna, the foremost of men. (22)

स एकदा महाराज विचरन् मृगयां वने।
वृतः कतिपयामात्यैरश्वमारुह्य सैन्धवम्॥ २३॥
प्रगृह्य रुचिरं चापं शरांश्च परमाद्भुतान्।
दंशितोऽनुमृगं वीरो जगाम दिशमुत्तराम्॥ २४॥

Taking up a charming bow and most wonderful arrows and protected by an armour, and surrounded (accompanied) by a few followers, the hero Sudyumna rode for hunting on one occasion, O great king, through a forest on the back of a horse of the Saindhava breed (peculiar to Sindha) and proceeded in pursuit of a game in a northerly direction. (23-24)

स कुमारो वनं मेरोरधस्तात् प्रविवेश ह।
यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया॥ २५॥

The aforesaid prince, it is said, entered a forest at the foot of Mount Meru, where Lord Rudra was carrying on (amorous) sports with His divine Spouse, Goddess Umā (Pārvatī). (25)

तस्मिन् प्रविष्ट एवासौ सुद्युम्नः परवीरहा।
अपश्यत् स्त्रियमात्मानमश्वं च वडवां नृप॥ २६॥

The moment Sudyumna, the slayer of hostile warriors, made his way into that forest, he found himself turned into a woman and his horse into a mare, O protector of human beings. (26)

तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम्।
दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम्॥ २७॥

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* The pedigree of the sage Śuka has been clearly delineated in the following well-known couplet in praise of Vedavyāsa :

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम्। पराशरात्मजं वन्दे शुकतातं तपोनिधिम्॥

"I bow to that repository of asceticism, the sinless Vedavyāsa, the great grandson of the sage Vasiṣṭha, grandson of Śakti (Vasiṣṭha's son), son of Parāśara (son of Śakti) and father of Śuka."

Similarly, all his followers felt disconcerted to see the transformation of their sex, and stared at one another. (27)

राजोवाच

कथमेवंगुणो देशः केन वा भगवन् कृतः।
प्रश्नमेनं समाचक्ष्व परं कौतूहलं हि नः॥ २८॥

King Parīkṣit submitted: How could there be a land possessed of such a wonderful potency of changing the sex of an individual as soon as one entered it and by whom was it rendered such, O worshipful sage? Kindly answer fully this question of ours; for great is our curiosity about it. (28)

श्रीशुक उवाच

एकदा गिरिशं द्रष्टुमृषयस्तत्र सुव्रताः।
दिशो वितिमिराभासाः कुर्वन्तः समुपागमन्॥ २९॥

Śrī Śuka continued: Once upon a time sages of sacred vows repaired to that land of Ilāvṛta in order to see Lord Śiva (who ordinarily lives on Mount Kailāsa), driving away darkness from the quarters by their superior splendour. (29)

तान् विलोक्याम्बिका देवी विवासा व्रीडिता भृशम्।
भर्तुरङ्कात् समुत्थाय नीवीमाश्वथ पर्यधात्॥ ३०॥

Much abashed to see them, Goddess Pārvatī, the Mother of the universe, who was uncovered at that time, sprang immediately from the lap of Her Consort, Lord Śiva, and put on Her raiment at once. (30)

ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः।
निवृत्ताः प्रययुस्तस्मान्नरनारायणाश्रमम्॥ ३१॥

Observing the fond union of the divine Couple, engaged in amorous sports, the sages too withdrew from that forest and proceeded to the hermitage of the divine sages, Nara and Nārāyaṇa (which is altogether free even from such outward display of sexuality, the very sight of which is taboo in the eyes of celibates and ascetics). (31)

तदिदं भगवानाह प्रियायाः प्रियकाम्यया।
स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति॥ ३२॥

Thereupon, in His eagerness to please His beloved Spouse (who was greatly disturbed in mind by having been seen dishabille by other males), Lord Śiva uttered the following words: "Whosoever male enters this reserve shall forthwith become a female." (32)

तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि।
सा चानुचरसंयुक्ता विचचार वनाद् वनम्॥ ३३॥

From that time onward, indeed, males shun that forest. Sudyumna, for his part, who was now transformed into a young woman, roamed about from forest to forest in the company of her attendants (also likewise transformed). (33)

अथ तामाश्रमाभ्याशे चरन्तीं प्रमदोत्तमाम्।
स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः॥ ३४॥

Perceiving that excellent young woman roaming in the precincts of his hermitage, surrounded (accompanied) by other young women, the glorious god Budha (son of the moon-god, presiding over the planet of the same name, now known as Mercury) conceived a passion for her. (34)

सापि तं चकमे सुभ्रूः सोमराजसुतं पतिम्।
स तस्यां जनयामास पुरूरवसमात्मजम्॥ ३५॥

That pretty damsel (of charming brows) also, in her turn, coveted the said son of King Soma for her husband. And he begot a son, known as Purūravā through her. (35)

एवं स्त्रीत्वमनुप्राप्तः सुद्युम्नो मानवो नृपः।
सस्मार स्वकुलाचार्यं वसिष्ठमिति शुश्रुम॥ ३६॥

Having thus attained the form of a woman, King Sudyumna, son of Vaivaswata Manu, remembered the sage Vasiṣṭha, the preceptor of his race: so have we heard. (36)

स तस्य तां दशां दृष्ट्वा कृपया भृशपीडितः।
सुद्युम्नस्याशयन् पुंस्त्वमुपाधावत शङ्करम्॥ ३७॥

Thought of by her and instantly appearing in person before her by dint of Yoga, the sage Vasiṣṭha was sore oppressed with pity to see that changed form of Sudyumna and desiring the latter's restoration to manhood, mentally prayed to Lord Śaṅkara. (37)

तुष्टस्तस्मै स भगवानृषये प्रियमावहन्।
स्वां च वाचमृतां कुर्वन्निदमाह विशाम्पते॥ ३८॥

Pleased with the sage Vasiṣṭha and in order to secure his gratification and at the same time maintain the truth of His utterance*, Lord Śaṅkara spoke as follows, O protector of the people: (38)

मासं पुमान् स भविता मासं स्त्री तव गोत्रजः।
इत्थं व्यवस्थया कामं सुद्युम्नोऽवतु मेदिनीम्॥ ३९॥

"Sudyumna, born in the family of your proteges, the solar race, shall be a male for one month and a female during another (by turns). Let him protect the earth with pleasure according to this arrangement." (39)

आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया।
पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः॥ ४०॥

Having regained manhood, the object of his desire, (of course subject to the condition) by the grace of his preceptor, Sudyumna protected the earth as its ruler. Since, however, he remained in hiding out of shame every other month, the people did not acclaim him. (40)

तस्योत्कलो गयो राजन् विमलश्च सुतास्त्रयः।
दक्षिणापथराजानो बभूवुर्धर्मवत्सलाः॥ ४१॥

Three sons Utkala, Gaya and Vimala were born to him, O Parīkṣit! They became rulers of the southern region, the Deccan, and were great lovers of virtue. (41)

ततः परिणते काले प्रतिष्ठानपतिः प्रभुः।
पुरूरवस उत्सृज्य गां पुत्राय गतो वनम्॥ ४२॥

Then, in the ripeness of time King Sudyumna, the ruler of Pratiṣṭhāna (the modern Jhusi, a town situated near the confluence of the holy Gaṅgā and Yamunā, on the left bank of the Gaṅgā, opposite to Allahabad) retired to the forest, relinquishing the sovereignty of the earth in favour of his son, Purūravā (begotten by Budha through his feminine form). (42)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे इलोपाख्याने प्रथमोऽध्यायः॥ १॥

Thus ends the first discourse, forming part of the story of Ilā, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The posterity of Karūṣa and other four sons of Vaivaswata Manu

श्रीशुक उवाच

एवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते।
पुत्रकामस्तपस्तेपे यमुनायां शतं समाः॥ १॥

Śrī Śuka resumed: On his only son, Sudyumna, having thus left for the forest, Vaivaswata Manu, desirous of getting a son, practised asceticism on the banks of the Yamunā for a hundred years. (1)

ततोऽयजन्मनुर्देवमपत्यार्थं हरिं प्रभुम्।
इक्ष्वाकुपूर्वजान् पुत्राँल्लेभे स्वसदृशान् दश॥ २॥

* Vide verse 32 above.

Then the said Manu worshipped the almighty Lord, Śrī Hari, for the sake of progeny and got in consequence of that worship ten sons, resembling himself, the eldest being Ikṣwāku. (2)

पृषध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः।
पालयामास गा यत्तो रात्र्यां वीरासनव्रतः॥ ३॥

Of these, the Manu's son, Pṛṣadhra, however, who had been made a cowherd by his preceptor (the sage Vasiṣṭha), tended cows at night, full of vigilance and keeping awake as a rule in a standing posture, sword in hand. (3)

एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति।
शयाना गाव उत्थाय भीतास्ता बभ्रमुर्व्रजे॥ ४॥

On one occasion at night, while it was raining, a tiger entered the cowpen and the cows, that were all resting, started up and, full of panic, ran about in the pen. (4)

एकां जग्राह बलवान् सा चुक्रोश भयातुरा।
तस्यास्तत् क्रन्दितं श्रुत्वा पृषध्रोऽभिससार ह॥ ५॥
खड्गमादाय तरसा प्रलीनोडुगणे निशि।
अजानन्नहनद् बभ्रोः शिरः शार्दूलशङ्क्या॥ ६॥

The powerful beast seized one of them and, stricken with fear, the cow uttered a piercing cry. Hearing that scream of the cow, Pṛṣadhra, it is said, rushed forth with impetuosity, taking his sword, and unwittingly cut off the head of the red-brown cow, mistaking it for the tiger, in that dark night when the stars had totally become invisible due to clouds. (5-6)

व्याघ्रोऽपि वृक्णश्रवणो निस्त्रिंशाग्राहतस्ततः।
निश्चक्राम भृशं भीतो रक्तं पथि समुत्सृजन्॥ ७॥

The tiger too, that had been struck with the end of the sword and had one of its ears severed, escaped from that place in extreme fear, dropping blood on the way. (7)

मन्यमानो हतं व्याघ्रं पृषध्रः परवीरहा।
अद्राक्षीत् स्वहतां बभ्रुं व्युष्टायां निशि दुःखितः॥ ८॥

Pṛṣadhra, the slayer of hostile warriors, who believed the tiger to be dead, was filled with grief when he saw at the close of night the cow killed by himself. (8)

तं शशाप कुलाचार्यः कृतागसमकामतः।
न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितामुना॥ ९॥

On him, even though he had unintentionally committed the sin (of slaying a cow and ought to have in the ordinary course been asked to undergo an expiatory rite), the sage Vasiṣṭha, the preceptor of his race, uttered the following curse: "Due to this sinful act you shall no longer remain even a vile Kṣatriya, but shall become a Śūdra outright." (9)

एवं शप्तस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः।
अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम्॥ १०॥

Cursed by his preceptor in these words, the hero, Pṛṣadhra, silently accepted the imprecation with joined palms and, remaining a lifelong celibate, observed a vow of strict continence, which is so dear to ascetics.(10)

वासुदेवे भगवति सर्वात्मनि परेऽमले।
एकान्तित्वं गतो भक्त्या सर्वभूतसुहृत् समः॥ ११॥

Friendly and alike to all created beings, he exclusively fixed his mind through devotion on the supreme Lord Vāsudeva, the universal Spirit, who is free from all blemish. (11)

विमुक्तसङ्गः शान्तात्मा संयताक्षोऽपरिग्रहः।
यदृच्छयोपपन्नेन कल्पयन् वृत्तिमात्मनः॥ १२॥
आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः।
विचचार महीमेतां जडान्धबधिराकृतिः॥ १३॥

Having entirely given up attachment to all sorts of enjoyments and fully controlled his senses, nay, having no possession worth the name beyond the bare necessaries of life and maintaining his body by means of food etc., got by chance, he fixed his mind on the Self, and roamed about on this earth, tranquil of mind, sated through wisdom and fully composed though presenting the appearance of a stupid, blind or deaf fellow. (12-13)

एवंवृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम्।
तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः॥ १४॥

Conducting himself in this manner and withdrawing to a forest one day, Pṛṣadhra (who had taken a vow of strict silence) saw a wild fire raging. Entering it, he let his body consumed by it and attained oneness with the transcendent Absolute. (14)

कविः कनीयान् विषयेषु निःस्पृहो
विसृज्य राज्यं सह बन्धुभिर्वनम्।
निवेश्य चित्ते पुरुषं स्वरोचिषं
विवेश कैशोरवयाः परं गतः॥ १५॥

Kavi, the youngest son of Vaivaswata Manu, who was free from all craving for the pleasures of sense, quitted his kingship as well as his kinsfolk while tender of age; and, installing in his mind the self-effulgent Supreme Person, he retired into the forest and entered the Supreme. (15)

करूषान्मानवादासन् कारूषाः क्षत्रजातयः।
उत्तरापथगोप्तारो ब्रह्मण्या धर्मवत्सलाः॥ १६॥

From Karūṣa, another son of Vaivaswata Manu, the families of the Kṣatriyas, known as the Kārūṣas, took their descent. Devoted to the Brāhmaṇas and themselves great lovers of righteousness, they became rulers of the northern regions. (16)

धृष्टाद् धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ।
नृगस्य वंशः सुमतिर्भूतज्योतिस्ततो वसुः॥ १७॥

From Dhṛṣṭa sprang up the Kṣatriya clan called the Dhārṣṭas, who attained Brahmanhood on this very earth during their lifetime. Nṛga's son was Sumati and Sumati's son was Bhūtajyoti and from the loins of Bhūtajyoti, Vasu was born. (17)

वसोः प्रतीकस्तत्पुत्र ओघवानोघवत्पिता।
कन्या चौघवती नाम सुदर्शन उवाह ताम्॥ १८॥

From the loins of Vasu sprang up Pratīka and Pratīka's son was Oghavān, who was the father of a son of the same name, Oghavān. A daughter too, Oghavatī by name, was born of Oghavān. A certain Sudarśana married her. (18)

चित्रसेनो नरिष्यन्तादृक्षस्तस्य सुतोऽभवत्।
तस्य मीढ्वांस्ततः कूर्च इन्द्रसेनस्तु तत्सुतः॥ १९॥

Citrasena sprang up from the loins of Nariṣyanta and Ṛkṣa was the son of Citrasena. The son of Ṛkṣa was one Mīḍhvān, of whom Kūrca was born; and Indrasena was the son of Kūrca. (19)

वीतिहोत्रस्त्विन्द्रसेनात् तस्य सत्यश्रवा अभूत्।
उरुश्रवाः सुतस्तस्य देवदत्तस्ततोऽभवत्॥ २०॥

Again, Vītihotra was born of Indrasena, whose son was Satyaśravā. Uruśravā was the son of Satyaśravā and Devadatta was born of Uruśravā. (20)

ततोऽग्निवेश्यो भगवानग्निः स्वयमभूत् सुतः।
कानीन इति विख्यातो जातूकर्ण्यो महानृषिः॥ २१॥

From the loins of Devadatta sprang up a son, Agniveśya by name, who was no other than the glorious Agni, the god of fire. It was he who came to be known afterwards as the great seer Kānīna or Jātūkarṇya. (21)

ततो ब्रह्मकुलं जातमाग्निवेश्यायनं नृप।
नरिष्यन्तान्वयः प्रोक्तो दिष्टवंशमतः शृणु॥ २२॥

From Agniveśya originated the race of the Brāhmaṇas called the Āgniveśyāyanas (scions of Agniveśya), O protector of men! The posterity of Nariṣyanta has thus been told; now hear an account of the line of Diṣṭa. (22)

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्यतां गतः।
भलन्दनः सुतस्तस्य वत्सप्रीतिर्भलन्दनात्॥ २३॥

Diṣṭa's son Nābhāga, who is other than the one going to be mentioned hereafter, was degraded to the position of a Vaiśya on the ground of his pursuits such as agriculture etc. His son was Bhalandana, of whom Vatsaprīti was born. (23)

वत्सप्रीतेः सुतः प्रांशुस्तत्सुतं प्रमतिं विदुः।
खनित्रः प्रमतेस्तस्माच्चाक्षुषोऽथ विविंशतिः॥ २४॥

Vatsaprīti's son was Prāṁśu; the learned remember his son as Pramati. Of Pramati Khanitra was born; from the loins of Khanitra sprang up Cākṣuṣa and from Cākṣuṣa, Viviṁśati. (24)

विविंशतिसुतो रम्भः खनिनेत्रोऽस्य धार्मिकः।
करन्धमो महाराज तस्यासीदात्मजो नृप॥ २५॥

Viviṁśati's son was Rambha, whose son was the virtuous Khaninetra. And Karandhama, O great king, was the son of the last-named, O protector of human beings. (25)

तस्यावीक्षित् सुतो यस्य मरुत्तश्चक्रवर्त्यभूत्।
संवर्तोऽयाजयद् यं वै महायोग्यङ्गिरःसुतः॥ २६॥

His son was Avīkṣit, whose son, Marutta, became an emperor, the same Marutta whom the great Yogī Saṁvarta, son of the sage Aṅgirā, helped to perform a sacrifice. (26)

मरुत्तस्य यथा यज्ञो न तथान्यस्य कश्चन।
सर्वं हिरण्मयं त्वासीद् यत् किञ्चिच्चास्य शोभनम्॥ २७॥

No sacrificial performance of anyone else was so grand as that of Marutta. Every utensil etc., was actually of gold and whatever else there was in his sacrifice was commendable. (27)

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः।
मरुतः परिवेष्टारो विश्वेदेवाः सभासदः॥ २८॥

In that sacrifice Indra, the ruler of the gods, felt inebriated by draughts of the Soma juice and the Brāhmaṇas were sated with gifts of money. The forty-nine Maruts (wind-gods) performed the duty of serving up food to the invitees, while the class of gods known as the Viśwedevas actually took part in the deliberations of the assemblies. (28)

मरुत्तस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः।
सुधृतिस्तत्सुतो जज्ञे सौधृतेयो नरः सुतः॥ २९॥

Dama was the son of Marutta and Rājyavardhana, of the former. Sudhṛti was born as the son of Rājyavardhana and the son of Sudhṛti was Nara, also called Saudhṛteya, son of Sudhṛti. (29)

तत्सुतः केवलस्तस्माद् बन्धुमान् वेगवांस्ततः।
बन्धुस्तस्याभवद् यस्य तृणबिन्दुर्महीपतिः॥ ३०॥

His son was Kevala, of whom Bandhumān was born; and from the loins of the latter sprang up Vegavān. His son was Bandhu, of whom the famous King Tṛṇabindu was born. (30)

तं भेजेऽलम्बुषा देवी भजनीयगुणालयम्।
वराप्सरा यतः पुत्राः कन्या चेडविडाभवत्॥ ३१॥

A heavenly damsel, Alambuṣā, the foremost of celestial nymphs, chose for her husband Tṛṇabindu, who was a repository of qualities worth acquiring. From their union were born a number of sons as well as a girl, Iḍaviḍā by name. (31)

तस्यामुत्पादयामास विश्रवा धनदं सुतम्।
प्रादाय विद्यां परमामृषिर्योगेश्वरात् पितुः॥ ३२॥

Through her the sage Viśravā begot a son in the person of the god Kubera (the lord and bestower of riches) after receiving the highest knowledge of the Self or of Brahma from his father, the sage Pulastya, a mind-born son of Brahmā and a master of Yoga. (32)

विशालः शून्यबन्धुश्च धूम्रकेतुश्च तत्सुताः।
विशालो वंशकृद् राजा वैशालीं निर्ममे पुरीम्॥ ३३॥

Viśāla, Śūnyabandhu and Dhūmraketu were the sons of Tṛṇabindu. Of these, Viśāla, who became a king and continued the ancestral line, built the famous city of Vaiśālī. (33)

हेमचन्द्रः सुतस्तस्य धूम्राक्षस्तस्य चात्मजः।
तत्पुत्रात् संयमादासीत् कृशाश्वः सहदेवजः॥ ३४॥

Hemacandra was the son of Viśāla and Dhūmrākṣa, the son of Hemacandra. And of Dhūmrākṣa's son, Saṁyama, was born Kṛśāśwa alongwith his younger brother, Devaja. (34)

कृशाश्वात् सोमदत्तोऽभूद् योऽश्वमेधैरिडस्पतिम्।
इष्ट्वा पुरुषमापाग्र्यां गतिं योगेश्वराश्रितः॥ ३५॥

From the loins of Kṛśāśwa sprang up Somadatta, who, having propitiated the supreme Person, the Lord, Bestower of the fruit of sacrifices, through a number of horse-sacrifices and depending on the Lord, the Master of all Yogas, attained the highest goal, viz., the divine state. (35)

सौमदत्तिस्तु सुमतिस्तत्सुतो जनमेजयः।
एते वैशालभूपालास्तृणबिन्दोर्यशोधराः॥ ३६॥

Sumati was the son of Somadatta and Sumati's son was Janamejaya. These were the kings born in the line of Viśāla, who preserved the glory of Tṛṇabindu. (36)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे द्वितीयोऽध्यायः॥ २॥

Thus ends the second discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

The story of the sage Cyavana and his wife Sukanyā; the posterity of King Śaryāti

श्रीशुक उवाच

शर्यातिर्मानवो राजा ब्रह्मिष्ठः स बभूव ह।
यो वा अङ्गिरसां सत्रे द्वितीयमह ऊचिवान्॥ १॥

Śrī Śuka resumed: King Śaryāti, another son of Vaivaswata Manu, they say, was a master of the highest Truth, forming the subject-matter of the Vedas. It was he who authoritatively advised the ritualistic course of the second day at the sacrifice performed by the scions of the sage Aṅgirā. (1)

सुकन्या नाम तस्यासीत् कन्या कमललोचना।
तया सार्धं वनगतो ह्यगमच्च्यवनाश्रमम्॥ २॥

His daughter, Sukanyā by name, had eyes beautiful as a pair of lotuses. Gone to the forest one day with that girl, indeed, he happened to visit the hermitage of the sage Cyavana. (2)

सा सखीभिः परिवृता विचिन्वत्यङ्घ्रिपान् वने।
वल्मीकरन्ध्रे ददृशे खद्योते इव ज्योतिषी॥ ३॥

While remarking the trees in a grove of the hermitage, accompanied by her girl companions, she perceived in the hole of an ant-hill a pair of bright things like two fire-flies. (3)

ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै।
अविध्यन्मुग्धभावेन सुस्रावासृक् ततो बहु॥ ४॥

Impelled by destiny, the girl in her childish innocence actually pricked the two bright things with a thorn and lo! a good deal of blood flowed from them. (4)

शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात्।
राजर्षिस्तमुपालक्ष्य पुरुषान् विस्मितोऽब्रवीत्॥ ५॥

That very moment there ensued on this side the obstruction of stool and urine among the troops that had escorted the king to that place. Astonished to discover this phenomenon the royal sage spoke to his men as follows: (5)

अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम्।
व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम्॥ ६॥

"Has any injury been wrought by you to the sage Cyavana (son of Bhṛgu)? Obviously someone amongst us has performed an egregious act on the premises of the Āśrama violating its sanctity, causing annoyance to the Ṛṣi. (6)

सुकन्या प्राह पितरं भीता किञ्चित् कृतं मया।
द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै॥ ७॥

Seized with fear, Sukanyā (Śaryāti's daughter) submitted to her father, "Something wrong has been done by me. Ignorant as I was, two bright things have certainly been pierced by me with a thorn." (7)

दुहितुस्तद् वचः श्रुत्वा शर्यातिर्जातसाध्वसः।
मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः॥ ८॥

Fear having been roused in him, on hearing that report (confession of his daughter), King Śaryāti gradually propitiated the sage buried underneath an ant-hill. (8)

तदभिप्रायमाज्ञाय प्रादाद् दुहितरं मुनेः।
कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः॥ ९॥

Coming to know (from the drift of the sage's talk) of the latter's mind, the king gave away the hand of his daughter to the sage. Saved from the scrape thereby, he begged leave of the sage and returned to his capital more cautious than before. (9)

सुकन्या च्यवनं प्राप्य पतिं परमकोपनम्।
प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः॥ १०॥

Having obtained the most irascible sage Cyavana for her husband, Princess Sukanyā, who had come to know his mind, and was very careful too, tried to please him with her services. (10)

कस्यचित् त्वथ कालस्य नासत्यावाश्रमागतौ।
तौ पूजयित्वा प्रोवाच वयो मे दत्तमीश्वरौ॥ ११॥

After the lapse of some time hence, the two Aświnīkumāras (the celestial physicians) called at his hermitage. Receiving them with respect, the sage submitted, "Capable as you are, pray, bestow youth on me. (11)

ग्रहं ग्रहीष्ये सोमस्य यज्ञे वामप्यसोमपोः।
क्रियतां मे वयो रूपं प्रमदानां यदीप्सितम्॥ १२॥

"I shall bear you both a cup of that juice, even though I know you are not entitled to a potation of the Soma juice in a sacrifice. Be pleased, therefore, to make my age and exterior such as may be coveted by young women." (12)

बाढमित्यूचतुर्विप्रमभिनन्द्य भिषक्तमौ।
निमज्जतां भवानस्मिन् ह्रदे सिद्धविनिर्मिते॥ १३॥

Gladly accepting his prayer with the word "Amen" the two foremost physicians of the gods said to the Brāhmaṇa, sage Cyavana: "Plunge you into this pool created by the Siddhas." (13)

इत्युक्त्वा जरया ग्रस्तदेहो धमनिसन्ततः।
ह्रदं प्रवेशितोऽश्विभ्यां वलीपलितविप्रियः॥ १४॥

Cyavana, whose body was stricken with old age and who was covered all over with protuberant veins, nay, who was forbidding on account of his wrinkles and grey hair, was made to enter the pool by the twin Aświnīkumāras, after they had spoken in these words. (14)

पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः।
पद्मस्त्रजः कुण्डलिनस्तुल्यरूपाः सुवाससः॥ १५॥

Presently there emerged from the pool three very lovely males of like appearance, captivating to women, adorned with wreaths of lotuses and ear-rings of gold and finely dressed. (15)

तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चसः।
अजानती पतिं साध्वी अश्विनौ शरणं ययौ॥ १६॥

Finding them possessed of similar forms and a lustre resembling that of the sun, and failing to recognize her husband, that virtuous lady, Sukanyā, of charming limbs sought the two Aświns as her refuge i.e., invoked their help in distinguishing her husband by making him standing apart. (16)

दर्शयित्वा पतिं तस्यै पातिव्रत्येन तोषितौ।
ऋषिमामन्त्र्य ययतुर्विमानेन त्रिविष्टपम्॥ १७॥

Pleased with her vow of fidelity, the two gods showed to her her husband and, taking leave of the sage, returned by their aerial car to heaven. (17)

राजा भगीरथकी प्रार्थनापर भगवान् शिवका गङ्गाको अपने सिरपर धारण करना

Entreated by Bhagīratha Lord Śiva holds Gaṅgā on his head

वासुदेवकलानन्तः सहस्रवदनः स्वराट्।
अग्रतो भविता देवो हरेः प्रियचिकीर्षया॥ २४॥

"With intent to do what pleases Śrī Hari, the thousand-headed and self-effulgent Lord Ananta (the serpent-god Śeṣa), a part manifestation of Lord Vāsudeva, will precede Him as His elder brother. (24)

विष्णोर्माया भगवती यया सम्मोहितं जगत्।
आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति॥ २५॥

"Commanded by the Lord, the Divine Māyā (enchanting potency) of Lord Viṣṇu, by whom the whole universe stands bewitched, will also be born in part manifestation for the purpose of doing His work." (25)

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः।
आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ॥ २६॥

Śrī Śuka resumed: Having thus directed the hosts of gods and reassured Mother Earth with His comforting words, Brahmā (the supreme lord), the ruler of Prajāpatis (lords of created beings), returned to his exalted abode. (26)

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम्।
माथुराञ्छूरसेनांश्च विषयान् बुभुजे पुरा॥ २७॥

Of yore Śūrasena, the chief of the Yadus, ruled the principalities of Mathurā and Śūrasena himself residing in the city of Mathurā, his capital. (27)

राजधानी ततः साभूत् सर्वयादवभूभुजाम्।
मथुरा भगवान् यत्र नित्यं संनिहितो हरिः॥ २८॥

Since then the said Mathurā, in which Lord Śrī Hari is ever present, continued to be the capital of all Yādava kings. (28)

तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः।
देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत्॥ २९॥

Having gone through his wedding ceremony indeed in that city, one day Vasudeva, son of Śūra, a noble man of the kingdom of Mathurā, mounted the chariot alongwith his newly wedded wife, Devakī, while departing for his home. (29)

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया।
रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः॥ ३०॥

Surrounded by hundreds of chariots plated with gold, Prince Kaṁsa, the eldest son of King Ugrasena, the then ruler of Mathurā, held the reins of the horses (assumed the role of a charioteer) in order to oblige his cousin, Devakī. (30)

चतुःशतं पारिबर्हं गजानां हेममालिनाम्।
अश्वानामयुतं सार्धं रथानां च त्रिषट्शतम्॥ ३१॥
दासीनां सुकुमारीणां द्वे शते समलङ्कृते।
दुहित्रे देवकः प्रादाद् याने दुहितृवत्सलः॥ ३२॥

At the time of their departure Devaka, the younger brother of Ugrasena, who was so fond of his daughter, gave away to his daughter, by way of dowry, four hundred elephants decked with necklaces of gold, fifteen thousand horses, eighteen hundred chariots and two hundred graceful servant-maids, profusely adorned. (31-32)

शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम्।
प्रयाणप्रक्रमे तावद् वरवध्वोः सुमङ्गलम्॥ ३३॥

As the procession of the bride and the bridegroom was just going to start, conchs, clarionets, clay tomtoms and kettledrums sounded all at once in a most auspicious manner. (33)

पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक्।
अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध॥ ३४॥

Addressing Kaṁsa, who held the reins while on the way, an incorporeal voice said, "O foolish one! the eighth child of this girl, whom you are now conducting, will slay you." (34)

इत्युक्तः स खलः पापो भोजानां कुलपांसनः।
भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत्॥ ३५॥

Told thus, that wicked and sinful fellow, the disgrace of the Bhojas, seized his cousin by the hair, sword in hand, and proceeded to kill her. (35)

तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम्।
वसुदेवो महाभाग उवाच परिसान्त्वयन्॥ ३६॥

The highly blessed Vasudeva pleaded with that hard-hearted and shameless fellow of detestable deeds, trying to appease him as follows: (36)

वसुदेव उवाच

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः।
स कथं भगिनीं हन्यात् स्त्रियमुद्वाहपर्वणि॥ ३७॥

Vasudeva said: You are possessed of virtues worthy of being extolled by heroes and are the glory of the Bhojas. As such how can you slay your own cousin, a woman, on the festive occasion of her wedding? (37)

मृत्युर्जन्मवतां वीर देहेन सह जायते।
अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः॥ ३८॥

The death of those that are born is ordained alongwith their birth, O valiant prince! Death is indeed inevitable to all living beings no matter whether it comes this very day or at the end of a hundred years. (38)

देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः।
देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः॥ ३९॥

When the body is about to expire (lit., to be dissolved into its five constituent elements, viz., earth, water, fire, air and ether), the soul (tenanting it), following the course of its destiny, helplessly quits the former body on mentally obtaining another corporeal form. (39)

व्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति।
यथा तृणजलूकैवं देही कर्मगतिं गतः॥ ४०॥

As indeed a walking man paces forward with another leg while sticking to the earth by one leg or even as a caterpillar leaves a blade of grass only when it has caught hold of another, so does the embodied soul, following the course of its destiny, leave the former body only when it has caught hold of another. (40)

स्वप्ने यथा पश्यति देहमीदृशं
मनोरथेनाभिनिविष्टचेतनः।
दृष्टश्रुताभ्यां मनसानुचिन्तयन्
प्रपद्यते तत् किमपि ह्यपस्मृतिः॥ ४१॥

Just as a man in a dream state or one whose mind is entirely possessed with a longing and who is contemplating on the object of his desire with a mind coloured by that which has either been actually perceived by him in his waking life or heard of, visualizes a corresponding conceptual form of the kind actually seen or heard of by him and unconsciously comes to identify himself with it, and forthwith indeed forgets his living body, so does the embodied soul quit the previous body on attaining a new one. (41)

यतो यतो धावति दैवचोदितं
मनो विकारात्मकमाप पञ्चसु।
गुणेषु मायारचितेषु देह्यसौ
प्रपद्यमानः सह तेन जायते॥ ४२॥

Identifying itself with that particular body out of the numberless material bodies, which are nothing but the five elements, moulded into diverse forms, by Māyā, the creative energy of the Lord—which his mind, consisting of various ideas and impelled by destiny, flows towards and clings to, the embodied soul passes into that very form alongwith the mind. (42)

ज्योतिर्यथैवोदकपार्थिवेष्वदः
समीरवेगानुगतं विभाव्यते।
एवं स्वमायारचितेष्वसौ पुमान्
गुणेषु रागानुगतो विमुह्यति॥ ४३॥

Even as the sun or the moon, with which we are so familiar, when reflected in earthen vessels full of water, appears as shaking due to the force of the wind, though not actually shaking, so does the soul, entering through attachment the material forms brought forth by its own ignorance, gets deluded, seized with the fear of death and so on. (43)

तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः।
आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम्॥ ४४॥

As such, i.e., inevitably exposed to the fear of death, the embodied soul, seeking after its own welfare, should not, therefore, do wrong to anyone; for there is fear to the wrong-doer from others, viz., from the individual wronged, its kith and kin and the god of retribution. (44)

एषा तवानुजा बाला कृपणा पुत्रिकोपमा।
हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः॥ ४५॥

This younger cousin of yours is a mere helpless girl and is like a daughter to you. You ought not, therefore, kill this girl, who has just gone through the auspicious nuptial rites, kind as you are to the helpless. (45)

श्रीशुक उवाच

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः।
न न्यवर्तत कौरव्य पुरुषादाननुव्रतः॥ ४६॥

Śrī Śuka went on: Even though admonished through conciliatory words and those inspiring fear as aforesaid, Kaṁsa, who was heartless by nature and followed the ways of ogres, besides, did not desist from his resolve, O Parīkṣit, a scion of Kuru! (46)

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः।
प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत॥ ४७॥

Perceiving such obstinacy of his in the matter of slaying Devakī and contemplating how to avert her imminent death, Ānakadundubhi, Vasudeva, resolved upon the following expedient in that behalf. (47)

मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम्।
यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः॥ ४८॥

He said to himself, "Death should be warded off by a wise man so long as his reason and might are in tact. If, however, death does not turn back there is nothing wrong on the part of the striving person.(48)

प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम्।
सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत्॥ ४९॥

"Promising to hand over sons, that may be born to Devakī, to Kaṁsa, who is death personified, I ought to rescue this helpless girl and I shall have to forgo my sons only in case they are actually born hereafter and provided Kaṁsa himself does not expire in the meantime. (49)

विपर्ययो वा किं न स्याद् गतिर्धातुर्दुरत्यया।
उपस्थितो निवर्तेत निवृत्तः पुनरापतेत्॥ ५०॥

"Or, might not the contrary happen, i.e., might not Kaṁsa himself suffer death at the hands of my sons; for, the ways of Providence are hard to comprehend. What is imminent may turn away and what has turned away may appear again. (50)

अग्नेर्यथा दारुवियोगयोगयो-
रदृष्टतोऽन्यन्न निमित्तमस्ति।
एवं हि जन्तोरपि दुर्विभाव्यः
शरीरसंयोगवियोगहेतुः॥ ५१॥

"Just as in the case of a forest fire there is no cause other than destiny for its coming into contact with a particular tree, howsoever distant it may be, and its remaining aloof from another, though quite near to it, so indeed in the case even of a living being the ground, other than destiny, of its being connected with or dissociated from a particular body is difficult to conceive." (51)

एवं विमृश्य तं पापं यावदात्मनिदर्शनम्।
पूजयामास वै शौरिर्बहुमानपुरःसरम्॥ ५२॥

Having thus pondered to the best of his intellectual acumen, Vasudeva (the son of Śūra) actually eulogized that sinful fellow with great esteem. (52)

प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम्।
मनसा दूयमानेन विहसन्निदमब्रवीत्॥ ५३॥

With a blooming lotus-like countenance, yet with an aching heart, he smilingly

addressed the following words to that hard hearted wretch: (53)

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी।
पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम्॥ ५४॥

Vasudeva observed: "Indeed there is no fear to you, O gentle one, from Devakī as the incorporeal voice from heaven has conveyed to you. I shall accordingly make over to you her sons, from whom fear has arisen in you." (54)

श्रीशुक उवाच

स्वसुर्वधान्निववृते कंसस्तद्वाक्यसारवित्।
वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम्॥ ५५॥

Śrī Śuka continued: Kaṁsa, who knew the truthfulness of Vasudeva's words, ceased from killing Devakī (his own cousin). Applauding him, Vasudeva too reached home full of delight. (55)

अथ काल उपावृत्ते देवकी सर्वदेवता।
पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम्॥ ५६॥

Now, when the time came, Devakī, who, being the abode of Śrī Hari, represented all the gods on her person, successively brought forth eight sons and a daughter too, Subhadrā by name, one every year. (56)

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः।
अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः॥ ५७॥

Much afraid of falsehood, Vasudeva handed over to Kaṁsa with great difficulty his first-born son, Kīrtimān by name. (57)

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम्।
किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम्॥ ५८॥

Indeed what is difficult to endure in the eyes of the righteous? What is needed by the wise? What is unworthy in the eyes of the depraved? And what is difficult to renounce for those who have cherished Śrī Hari, the Self of all? (58)

दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम्।
कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत्॥ ५९॥

Rejoiced at heart to perceive such equanimity in Vasudeva (the son of Śūra) as well as his unflinching devotion to truth, Kaṁsa, O Parīkṣit, smilingly spoke the following words: (59)

प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम्।
अष्टमाद् युवयोर्गर्भान्मृत्युर्मे विहितः किल॥ ६०॥

"Let this boy return to your protection; for there is no fear to me from him. Obviously my death has been decreed at the hands of your eighth progeny." (60)

तथेति सुतमादाय ययावानकदुन्दुभिः।
नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः॥ ६१॥

Taking the boy with the word "Amen", Vasudeva returned home. Of course, he did not rejoice over those words of Kaṁsa, the wicked one, of uncontrolled mind. (61)

नन्दाद्या ये व्रजे गोपा याश्चामीषां च योषितः।
वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः॥ ६२॥

"Whatever cowherds there are in Vraja, the foremost of whom is Nanda, and again all those who are their wedded wives, the Vṛṣṇis led by Vasudeva, and Yādava women headed by Devakī, (62)

सर्वे वै देवताप्राया उभयोरपि भारत।
ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः॥ ६३॥

"nay, even the kinsmen, relatives and friends of both Nanda and Vasudeva, who are devoted to Kaṁsa (yourself) are all for the most part gods themselves." (63)

एतत् कंसाय भगवाञ्छशंसाभ्येत्य नारदः।
भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम्॥ ६४॥

This was what the all-powerful sage Nārada communicated to Kaṁsa, going to him of his own accord, and also apprized him of the endeavours of Brahmā and the other gods for the destruction of the Daityas,

that constituted a burden to Mother Earth, O Parīkṣit, a scion of Bharata! (64)

ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति।
देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति॥ ६५॥

Believing the Yadus to be so many gods, and Lord Viṣṇu as about to appear from the womb of Devakī for the purpose of slaying him, (65)

देवकीं वसुदेवं च निगृह्य निगडैर्गृहे।
जातं जातमहन् पुत्रं तयोरजनशङ्क्या॥ ६६॥

and binding Devakī and Vasudeva with fetters in their own residence after the departure of the celestial sage, Kaṁsa did to death every son of the said couple even as he was born, suspecting him to be the birthless Viṣṇu Himself. (66)

मातरं पितरं भ्रातॄन् सर्वांश्च सुहृदस्तथा।
घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि॥ ६७॥

Greedy monarchs given to self-gratification on this earth generally, as a matter of fact, kill their own father and mother, brothers as well as all their relations. (67)

आत्मानमिह सञ्जातं जानन् प्राग् विष्णुना हतम्।
महासुरं कालनेमिं यदुभिः स व्यरुध्यत॥ ६८॥

Knowing himself to have been, in a previous existence, the great demon Kālanemi, slain by Viṣṇu and reborn as Kaṁsa in current life, he entered into hostilities with the Yadus. (68)

उग्रसेनं च पितरं यदुभोजान्धकाधिपम्।
स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः॥ ६९॥

Nay, putting in prison his own father, Ugrasena, the lord of the Yadus, the Bhojas and the Andhakas, the mighty Kaṁsa ruled over the Śūrasena territory himself. (69)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
श्रीकृष्णावतारोपक्रमे प्रथमोऽध्यायः॥ १॥

Thus ends the first discourse, forming an introduction to the descent of Lord Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The Lord enters the womb of Devakī and is extolled by the gods

श्रीशुक उवाच

प्रलम्बबकचाणूरतृणावर्तमहाशनैः ।
मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः ॥ १ ॥

Śrī Śuka resumed: Conjoined with Pralamba, Baka, Cāṇūra, Tṛṇāvarta and Aghāsura (who in the form of a python ate much), Muṣṭika, Ariṣṭa, Dwivida, Pūtanā, Keśī and Dhenuka, (1)

अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः ।
यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ २ ॥

as well as with other demon kings, the foremost of whom were Bāṇa and Bhauma, and with Jarāsandha, the ruler of Magadha, whose two daughters had been married to him, as his ally, the powerful Kaṁsa set about the task of destroying the Yadus. (2)

ते पीडिता निविविशुः कुरुपञ्चालकेकयान् ।
शाल्वान् विदर्भान् निषधान् विदेहान् कोसलानपि ॥ ३ ॥

Hard pressed, they migrated to the territories of the Kurus, Pañcālas and Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kosalas too. (3)

एके तमनुरुन्धाना ज्ञातयः पर्युपासते ।
हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ ४ ॥

Remaining faithful to him, a few kinsmen of theirs, however, continued to serve him. When six boys of Devakī had been killed by Kaṁsa (the son of Ugrasena), (4)

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।
गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ ५ ॥

a ray of Lord Viṣṇu, whom the devotees speak of as Lord Ananta, entered the womb of Devakī as her seventh child, that went to enhance her delight and grief at the same time. (5)

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।
यदूनां निजनाथानां योगमायां समादिशत् ॥ ६ ॥

Perceiving the fear born of Kaṁsa to the Yadus, His proteges, the Lord too, the Soul of the universe, commanded (as follows) Yogamāyā, His transcendent creative energy: (6)

गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।
रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।
अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥ ७ ॥

"Proceed, O good goddess, to Vraja enriched by cowherds and cows. Rohiṇī, Vasudeva's wife, is staying in the village of Gokula owned by Nanda; and, afraid of Kaṁsa, his other wives too are residing in secret places. (7)

देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।
तत् संनिकृष्य रोहिण्या उदरे संनिवेशय ॥ ८ ॥

"There exists in Devakī's womb, in the form of an embryo, My own part manifestation known by the name of Śeṣa, the serpent-god. Taking it out, place it in the womb of Rohiṇī. (8)

अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥ ९ ॥

"Then I shall assume the role of a son of Devakī with all My divine potencies, which constitute so many parts of My being as it were, O blessed lady; while you shall be born of Yaśodā, the wife of Nanda. (9)

अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् ।
धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥ १० ॥

"People will worship you by means of incense, offerings of food and other presents, recognizing you as the supreme controller

of the destinies of men seeking various boons and as the bestower of all desired blessings. (10)

नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि।
दुर्गेति भद्रकालीति विजया वैष्णवीति च॥ ११॥

"Men will erect temples sacred to you on earth and give diverse appellations to you such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, (11)

कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च।
माया नारायणीशानी शारदेत्यम्बिकेति च॥ १२॥

Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī and Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā. (12)

गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि।
रामेति लोकरमणाद् बलं बलवदुच्छ्रयात्॥ १३॥

"People on earth will call the son of Rohiṇī 'Saṅkarṣaṇa', particularly because of his being taken out of the womb of Devakī; by the name of Rāma because of his giving delight to the world and Bala because of his pre-eminence among those possessed of strength." (13)

सन्दिष्टैवं भगवता तथेत्योमिति तद्वचः।
प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत्॥ १४॥

Thus instructed by the Lord and accepting His command with the words, "O yes, let it be so !" and going round Him from left to right as a mark of respect, the goddess descended on earth and carried out His behest as she was told. (14)

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया।
अहो विस्रंसितो गर्भ इति पौरा विचुक्रुशुः॥ १५॥

When the embryo in the womb of Devakī was transferred to that of Rohiṇī by Yogamāyā (who represents the Lord's trance-sleep at the time of universal dissolution), the people of Mathurā wailed aloud saying, "Ah! the embryo in the womb of Devakī has perished !" (15)

भगवानपि विश्वात्मा भक्तानामभयङ्करः।
आविवेशांशभागेन मन आनकदुन्दुभेः॥ १६॥

The Lord too, who is the Soul of the universe and rids His devotees of all fear, entered the mind of Vasudeva with all His divine potencies constituting parts of His being, as it were. (16)

स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः।
दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह॥ १७॥

Carrying in him the glorious presence of Lord Viṣṇu, the Supreme Person, and consequently, shining as the sun, Vasudeva evidently grew to be most formidable and hard to approach in the eyes of all living beings. (17)

ततो जगन्मङ्गलमच्युतांशं
समाहितं शूरसुतेन देवी।
दधार सर्वात्मकमात्मभूतं
काष्ठा यथाऽऽनन्दकरं मनस्तः॥ १८॥

Thereupon, just as the eastern quarter bears the moon, the delighter of all, the glorious Devakī conceived in her mind the Lord carrying with Him all His divine potencies (constituting so many parts of His Being), and embodying the good-luck of the world the Lord who comprises all and represented her very self duly communicated to her by Vasudeva through mere sight even as a preceptor would impress on the mind of his disciple a mental image of the Lord. (18)

सा देवकी सर्वजगन्निवास-
निवासभूता नितरां न रेजे।
भोजेन्द्रगेहेऽग्निशिखेव रुद्धा
सरस्वती ज्ञानखले यथा सती॥ १९॥

Imprisoned within the four walls of the palace of Kaṁsa, the chief of the Bhojas, like an enclosed flame or like useful knowledge pent up in the mind of a selfish scholar who keeps his knowledge to himself, Devakī, who had now turned into an abode of the Lord Himself (the abode of the universe), did not shine fully (failed to delight the outside world). (19)

तां वीक्ष्य कंसः प्रभयाजितान्तरां
विरोचयन्तीं भवनं शुचिस्मिताम्।
आहैष मे प्राणहरो हरिर्गुहां
ध्रुवं श्रितो यन्न पुरेयमीदृशी॥ २०॥

Perceiving Devakī who bore the invincible Lord within her—illumining the palace by her uncommon lustre and having a bright smile on her countenance, Kaṁsa said to himself: "Hari, who is going to take my life, has clearly and surely entered her womb, like a lion entering a cave; for she was not like this (so bright) before. (20)

किमद्य तस्मिन् करणीयमाशु मे
यदर्थतन्त्रो न विहन्ति विक्रमम्।
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं
यशः श्रियं हन्त्यनुकालमायुः॥ २१॥

"What should be speedily done by me now with reference to Him? For, if I attempt to make short work of Him, the moment He is born he is not going to withhold his prowess (even as a new-born babe would do), intent as He is on his purpose of advancing the interests of the gods. And if I dispose of Devakī herself, before my enemy is born, such destruction of Devakī (my cousin), who is not only a woman but enceinte too, will forthwith mar my reputation and prosperity and cut short my life. (21)

स एष जीवन् खलु सम्परेतो
वर्तेत योऽत्यन्तनृशंसितेन।
देहे मृते तं मनुजाः शपन्ति
गन्ता तमोऽन्धं तनुमानिनो ध्रुवम्॥ २२॥

"Such a one is indeed as good as dead, though breathing, who lives by most atrocious deeds; for people curse such a man even during his lifetime and, when his body gets defunct, he is surely destined to go to hell consisting of blinding darkness, the inevitable fate of one identifying oneself with the body." (22)

इति घोरतमाद् भावात् सन्निवृत्तः स्वयं प्रभुः।
आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत्॥ २३॥

Pondering thus, Kaṁsa, though powerful himself, ceased from that darkest design of killing Devakī and kept awaiting the birth of Śrī Hari, cherishing a feeling of enmity for Him. (23)

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम्।
चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत्॥ २४॥

Thinking of Lord Śrī Kṛṣṇa, the Ruler of the senses, while sitting, lying down, standing, taking his food and walking on earth, he saw the world full of Him. (24)

ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः।
देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन्॥ २५॥

Going thither, with sages headed by Nārada and gods accompanied by their attendants, such as Gandharvas, Brahmā and Śiva (the Source of the universe), glorified in the following words Lord Viṣṇu, who showers all desired boons. (25)

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये।
सत्यस्य सत्यमृतसत्यनेत्रं
सत्यात्मकं त्वां शरणं प्रपन्नाः॥ २६॥

"We seek as our shelter You, of true resolve, existing in the past, present and future (i.e., before, during and after creation), the ultimate Source of earth, water and fire (collectively referred to in the Vedic literature by the term 'Sat'), as well as of air and ether (collectively known as Tat*) and dwelling in the aforesaid five elements (called by the name of 'Satyam'), as the Reality underlying them all, the Prompter of truthful speech as well as of undifferentiating vision, and consisting of truth, which is at the same time the highest means of attaining You. (26)

एकायनोऽसौ द्विफलस्त्रिमूल-
श्चतूरसः पञ्चविधः षडात्मा।
सप्तत्वगष्टविटपो नवाक्षो
दशच्छदी द्विखगो ह्यादिवृक्षः॥ २७॥

* The Sruti text said—'तत् सत्यमित्याचक्षते।'

This beginningless tree of creation indeed has one ground in the shape of Prakṛti or Primordial Matter; a couple of fruits in the form of pleasure and pain; three roots in the form of the three modes of Prakṛti viz., Sattva, Rajas and Tamas; four kinds of sap in the form of the four objects of human pursuit, viz., religious merit, earthly possessions, sensuous pleasure and final Beatitude; five media of perception in the form of the five senses of perception; six states viz., birth, existence, growth, ripeness, decay and destruction or six forms of anguish, viz., hunger and thirst, grief and infatuation, old age and death; seven layers of barks in the form of the seven constituents of a body, viz., chyle, blood, flesh, fat, bone, marrow and semen; eight boughs in the shape of the five elements viz., earth, water, fire, air and ether, mind, reason and ego; and nine hollows in the form of the nine apertures of the body, viz., the two sockets of eyes, the two cavities of ears, the two nostrils, the mouth and the organs of urination and defecation; and a pair of birds viz., the individual soul and the Inner Controller inhabiting it and is endowed with ten leaves in the form of the ten vital airs, viz., Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkala, Devadatta and Dhanañjaya. (27)

त्वमेक एवास्य सतः प्रसूति-
स्त्वं सन्निधानं त्वमनुग्रहश्च।
त्वन्मायया संवृतचेतसस्त्वां
पश्यन्ति नाना न विपश्चितो ये॥ २८॥

You alone are the Cause of the aforesaid tree in the form of the phenomenal universe; You are its resting-place and you are its preserver too. Those whose wisdom is clouded by Your Māyā (deluding potency) look upon You as many, but not so those who are wise. (28)

बिभर्षि रूपाण्यवबोध आत्मा
क्षेमाय लोकस्य चराचरस्य।
सत्त्वोपपन्नानि सुखावहानि
सतामभद्राणि मुहुः खलानाम्॥ २९॥

Being the Spirit, which is consciousness itself, You repeatedly assume (reveal) for the welfare of the mobile and the immobile creation forms constituted of Sattva (unmixed with Rajas and Tamas), which bring delight to the righteous and are destructive to the wicked. (29)

त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि
समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोवत्सपदं भवाब्धिम्॥ ३०॥

With their mind fixed through concentration on You, the embodiment of pure Sattva, O lotus-eyed Lord, the select few, i.e., those endowed with intelligence cross the ocean of mundane existence like the foot-print of a calf with the help of the vessel in the form of Your feet, shown by the exalted. (30)

स्वयं समुत्तीर्य सुदुस्तरं द्युमन्
भवार्णवं भीममदभ्रसौहृदाः।
भवत्पदाम्भोरुहनावमत्र ते
निधाय याताः सदनुग्रहो भवान्॥ ३१॥

Having themselves duly crossed the terrific ocean of metempsychosis, so very difficult to cross, O self-effulgent Lord, and leaving behind the bark of Your lotus-feet (setting an example of their devotion) here on this side of the ocean, the aforesaid wise men, full of unbounded compassion for the afflicted, have reached the other shore without any exertion, gracious as You are to the righteous. (31)

येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः॥ ३२॥

Others, those treading the path of Knowledge unmixed with Devotion, who

regard themselves as liberated, O lotus-eyed One, and whose mind is not very pure due to lack of devotion to You and because they have failed to adore Your feet, fall down from their position even on attaining with great difficulty a high state in the form of noble birth, learning and asceticism, so favourable to Liberation. (32)

तथा न ते माधव तावकाः क्वचिद्
भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः।
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकपमूर्धसु प्रभो॥ ३३॥

Those devotees of Yours, who have fastened their deep affection on You, O Spouse of Lakṣmī, do not, under any circumstance, stray from the path of Devotion. Protected on all sides by You and, therefore, rid of all fear, (on the other hand), O Lord, they move about freely, setting their foot on the heads of the commanders of gods presiding over obstacles. (33)

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ
शरीरिणां श्रेय उपायनं वपुः।
वेदक्रियायोगतपःसमाधिभि-
स्तवार्हणं येन जनः समीहते॥ ३४॥

For the continuance of the world You reveal a form consisting of pure Sattva and dispensing the fruit of actions of embodied beings through the medium of which people belonging to the four Āśramas or stages of life offer worship to You severally through a study of the Vedas, the practice of rituals, asceticism and concentration of mind. (34)

सत्त्वं न चेद्धातरिदं निजं भवेद्
विज्ञानमज्ञानभिदापमार्जनम्।
गुणप्रकाशैरनुमीयते भवान्
प्रकाशते यस्य च येन वा गुणः॥ ३५॥

Had this divine personality of Yours, consisting of Sattva (unmixed with Rajas and Tamas) not been manifest, O Maker of the universe, saving knowledge, which wipes out ignorance and the resulting notion of diversity, and which follows from the worship of Your personality, would not have been possible at all. (If it is urged that the existence of Brahma would still be concluded from the light shed by the intellect and other faculties which, being material, possess only reflected light, our reply is that) You are only inferred, but not directly perceived, through the light shed by material organs, as one in relation to whom and presided over by whom the material organs shed their light. Through Your worship, however, the mind gets attuned with You and Your truth is realized by Your grace. (35)

न नामरूपे गुणजन्मकर्मभि-
र्निरूपितव्ये तव तस्य साक्षिणः।
मनोवचोभ्यामनुमेयवर्त्मनो
देव क्रियायां प्रतियन्त्यथापि हि॥ ३६॥

O self-effulgent Lord, who are the witness of the mind etc., and the means of whose realization can only be guessed, Your names and forms, associated with Your excellences, births and deeds, can neither be conceived with the mind nor extolled in words. Nevertheless, as is well-known, those engaged in the act of Your worship do recite Your names and perceive Your forms. (36)

शृण्वन् गृणन् संस्मरयंश्च चिन्तयन्
नामानि रूपाणि च मङ्गलानि ते।
क्रियासु यस्त्वच्चरणारविन्दयो-
राविष्टचेता न भवाय कल्पते॥ ३७॥

Hearing and reciting, contemplating on and helping others remember Your auspicious names and forms, he whose mind is fixed on Your lotus-feet even when he is engaged in activities of various kinds no longer deserves to be reborn. (37)

दिष्ट्या हरेऽस्या भवतः पदो भुवो
भारोऽपनीतस्तव जन्मनेशितुः।
दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनै-
र्द्रक्ष्याम गां द्यां च तवानुकम्पिताम्॥ ३८॥

Happily, O Hari, the burden of this earth, which represents Your feet, has been removed by Your very descent. Luckily enough, we shall perceive the earth and heaven adorned with Your lovely footprints bearing auspicious marks and thus favoured by You, its supreme Ruler. (38)

न तेऽभवस्येश भवस्य कारणं
विना विनोदं बत तर्कयामहे।
भवो निरोधः स्थितिरप्यविद्यया
कृता यतस्त्वय्यभयाश्रयात्मनि॥ ३९॥

O Lord, that constitutes a haven, free from all fear, we conceive no ground for Your descent other than love for sport, birthless as You are; for birth, life and death are attributed even to the individual soul through ignorance about You. (39)

मत्स्याश्वकच्छपनृसिंहवराहहंस-
राजन्यविप्रविबुधेषु कृतावतारः।
त्वं पासि नस्त्रिभुवनं च यथाधुनेश
भारं भुवो हर यदूत्तम वन्दनं ते॥ ४०॥

O Lord, relieve the burden of the earth on this occasion even as You have protected us as well as all the three worlds at other times, having descended in the form of a fish, a horse (Lord Hayagrīva), tortoise, man-lion, boar, swan, Kṣatriya prince Śrī Rāma, a Brāhmaṇa, Lord Paraśurāma and a god, the divine Dwarf, hail to You, O Jewel among the Yadus! (40)

दिष्ट्याम्ब ते कुक्षिगतः परः पुमा-
नंशेन साक्षाद् भगवान् भवाय नः।
मा भूद् भयं भोजपतेर्मुमूर्षो-
र्गोप्ता यदूनां भविता तवात्मजः॥ ४१॥

Addressing Devakī, they said: fortunately, O mother, the almighty Lord, the Supreme Person has Himself entered your womb alongwith all His divine potencies constituting so many parts of His being for our welfare. Let there be no more fear of Kaṁsa, the chief of the Bhojas, who is courting his own death by persecuting you and your husband; for your prospective son will prove to be the Protector of the Yadus." (41)

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा।
ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम्॥ ४२॥

Śrī Śuka went on: Having thus glorified the Supreme Person, whose form cannot be conclusively determined on the basis of our experience with our senses and the mind. The Gods then returned to heaven with Brahmā and Śiva leading them. (42)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः॥ २॥

Thus ends the second discourse entitled "Eulogy of Lord Viṣṇu in Devakī's womb addressed by Brahmā and others", in Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

Advent of Lord Śrī Kṛṣṇa

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः।
यर्ह्योवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम्॥ १॥

Śrī Śuka resumed: Now came the most delightful hour, replete with all blessings, when precisely the asterisk Rohiṇī, presided over by Brahmā, son of the birthless Lord Viṣṇu, was at the ascendant and when the rest of the asterisks, planets and other stars bore a gentle aspect. (1)

दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम्।
महीं मङ्गलभूयिष्ठपुरग्रामव्रजाकराम्॥ २॥

The quarters became clear of clouds as though it were autumn, although the rainy season had not yet ended; while the firmament was marked with the presence of multitudes of stars shining unobscured. The earth was seen with its towns, villages, stations of cowherds and mines full of festivities. (2)

नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः।
द्विजालिकुलसंनादस्तबका वनराजयः॥ ३॥

The rivers flowed in a limpid stream; ponds bloomed with lotuses; rows of forest-trees laden with bunches of flowers rang with the sweet noise of birds and swarms of bees. (3)

ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत॥ ४॥

A hallowed breeze, coming as it did from the direction of the holy Yamunā, and wafting a sweet fragrance, blew delightful to the touch; the sacred fires of the twice-born that had been extinguished due to Kaṁsa's persecution, burst into flames automatically on the occasion. (4)

मनांस्यासन् प्रसन्नानि साधूनामसुरद्रुहाम्।
जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि॥ ५॥

The minds of the righteous became cheerful oppressed as they had been by the demons. When that birthless Lord was about to be born, kettledrums sounded of themselves in heaven. (5)

जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः।
विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा॥ ६॥

At that time Kinnaras and Gandharvas sang, Siddhas and Cāraṇas uttered praises and Vidyādhara women danced with celestial nymphs. (6)

मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम्॥ ७॥

Full of joy, sages and gods showered flowers and clouds gently rumbled after the manner of the roaring ocean. (7)

निशीथे तम उद्भूते जायमाने जनार्दने।
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः।
आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः॥ ८॥

When midnight, enveloped in thick darkness, came and when people's prayer for His descent began, Lord Viṣṇu, the Indweller of all hearts, manifested Himself in His entirety through Devakī—who possessed a form similar to that of a goddess (being an incarnation of Aditi, the mother of the gods)—even as the full moon would appear in the eastern horizon. (8)

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शङ्खगदार्युदायुधम्।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम्॥ ९॥

Vasudeva beheld that extraordinary boy

with lotus-like eyes, endowed with four arms wielding uplifted weapons and other emblems such as a conch, a mace and a discus; bearing on his bosom the mark of Śrīvatsa (a golden curl of hair characteristic of Lord Viṣṇu); clad in yellow silk; possessing the charm of a cloud laden with moisture, (9)

महार्हवैदूर्यकिरीटकुण्डल-
त्विषा परिष्वक्तसहस्रकुन्तलम्।
उद्दामकाञ्च्यङ्गदकङ्कणादिभि-
र्विरोचमानं वसुदेव ऐक्षत॥ १०॥

with the Kaustubha gem shining at His neck and His profuse locks bathed in the splendour of His diadem and ear-rings studded with precious gems and bedecked with splendorous ornaments like bracelets, armlets, and waist-girdle, etc. (10)

स विस्मयोत्फुल्लविलोचनो हरिं
सुतं विलोक्यानकदुन्दुभिस्तदा।
कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन्
मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम्॥ ११॥

Plunged in joy to behold Śrī Hari as his own son and with his eyes wide open through wonder at the appearance of the all-pervading Lord through the womb of his wife, Devakī, even though he was bound inwardly with the shackles of ignorance and outwardly by the fetters of Kaṁsa, Vasudeva mentally gave away on that auspicious occasion ten thousand cows to Brāhmaṇas in his hurry to celebrate the descent of Śrī Kṛṣṇa (Lord Viṣṇu). (11)

अथैनमस्तौदवधार्य पूरुषं
परं नताङ्गः कृतधीः कृताञ्जलिः।
स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित्॥ १२॥

Concluding the boy, who was illuminating the lying-in-chamber with His own splendour, to be no other than Lord Viṣṇu (the Supreme Person), O scion of Bharata, Vasudeva, who was aware of the Lord's greatness and whose fear was completely gone, now proceeded to glorify Him with a guileless mind and joined palms, his body bent low with humility. (12)

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः।
केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक्॥ १३॥

Vasudeva prayed: You have been directly known by me to be the same as the Supreme Person, existing beyond Prakṛti (the material plane), nay, consisting of absolute and conscious bliss, the witness of all minds. (13)

स एव स्वप्रकृत्येदं सृष्ट्वाग्रे त्रिगुणात्मकम्।
तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे॥ १४॥

Having evolved even as such, consisting of truth, consciousness and bliss, at the beginning of creation of this universe, consisting of the three Guṇas, by Your own, creative energy, You are conceived as having entered it after that, even though as a matter of fact You have not entered it inasmuch as the process of entering produced no diminution in Your being. (14)

यथेमेऽविकृता भावास्तथा ते विकृतैः सह।
नानावीर्याः पृथग्भूता विराजं जनयन्ति हि॥ १५॥

Just as these elementary principles, viz., the Mahat-tattva, Ahaṅkāra and the five Tanmātrās appear to have entered their evolutes (even though they do not really enter it), so is the case with You, who appear to have entered the womb of Devakī even though You have not actually entered it. Combining under the direction of the Spirit with their sixteen evolutes viz., the five gross elements and the ten Indriyas and the mind, (15)

सन्निपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव।
प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः॥ १६॥

the former actually bring forth the cosmic egg, though possessing diverse properties and existing apart from one another; and,

having duly evolved it, they appear as having entered it even though they do not really do so. Their entry into it is not possible due to their being already present in it as its causes. (16)

एवं भवान् बुद्ध्यनुमेयलक्षणै-
ग्रर्ह्यैर्गुणैः सन्नपि तद्गुणाग्रहः।
अनावृतत्वाद् बहिरन्तरं न ते
सर्वस्य सर्वात्मन आत्मवस्तुनः॥ १७॥

In this way You are imagined as having entered Devakī's womb, though not having actually entered it. Though existing as their cause with the objects perceptible by the senses (whose true nature can only be inferred through the perception of sense-objects), You are not apprehended alongwith those sense-objects; for the distinction of inside and outside does not exist in You, that comprise and indwell all, are all-pervading and real because of Your being unlimited. (How, then, can it be possible for You to enter anything?) (17)

य आत्मनो दृश्यगुणेषु सन्निति
व्यवस्यते स्वव्यतिरेकतोऽबुधः।
विनानुवादं न च तन्मनीषितं
सम्यग् यतस्त्यक्तमुपाददत् पुमान्॥ १८॥

He who concludes with regard to material objects perceptible by him that they are real as distinct from his own self is ignorant. And since, when investigated into, such an object does not prove to be anything but a mere display of words, a man acknowledging what has been disproved is certainly a fool. (18)

त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो
वदन्त्यनीहादगुणादविक्रियात्।
त्वयीश्वरे ब्रह्मणि नो विरुध्यते
त्वदाश्रयत्वादुपचर्यते गुणैः॥ १९॥

The wise declare the appearance, the continuance and the destruction of this universe, O Lord, as proceeding from You, who are desireless, beyond the three Guṇas and changeless. This is not incompatible in You, who are at once Brahma, the Absolute, and the almighty Lord. As a matter of fact, whatever is done by the Guṇas is ascribed to You because of Your being their ultimate ground. (19)

स त्वं त्रिलोकस्थितये स्वमायया
बिभर्षि शुक्लं खलु वर्णमात्मनः।
सर्गाय रक्तं रजसोपबृंहितं
कृष्णं च वर्णं तमसा जनात्यये॥ २०॥

As such, consisting of truth, consciousness and bliss, of course, You assume (reveal) by Your creative will Your pure white complexion (Viṣṇu form consisting of Sattva) for the continuance of the three worlds, Your red complexion (Brahmā form), endowed with the principle of Rajas, for their creation, and a dark complexion (Rudra form), evolved by the principle of Tamas for their destruction. (20)

त्वमस्य लोकस्य विभो रिरक्षिषु-
र्गृहेऽवतीर्णोऽसि ममाखिलेश्वर।
राजन्यसंज्ञासुरकोटियूथपै-
र्निर्व्यूह्यमाना निहनिष्यसे चमूः॥ २१॥

Intending to protect this universe, O Lord, the Ruler of all, You have descended in my house. You will, in course of time, extirpate, for the protection of the righteous, armies led by numberless Asura chiefs passing under the name of Kṣatriya princes. (21)

अयं त्वसभ्यस्तव जन्म नौ गृहे
श्रुत्वाग्रजांस्ते न्यवधीत् सुरेश्वर।
स तेऽवतारं पुरुषैः समर्पितं
श्रुत्वाधुनैवाभिसरत्युदायुधः॥ २२॥

Hearing of (anticipating) Your birth in our house, this villain of a Kaṁsa actually killed Your elder brothers, O Ruler of the gods! Learning of Your advent as soon as it is intimated by his men, he will rush in this very moment with uplifted weapons. (22)

श्रीशुक उवाच

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम्।
देवकी तमुपाधावत् कंसाद् भीता शुचिस्मिता॥ २३॥

Śrī Śuka went on: Perceiving her aforesaid son endowed with the characteristics of Lord Viṣṇu, the Supreme Person, Devakī, who was hitherto afraid of Kaṁsa, now bore a bright smile on her countenance and glorified Him. (23)

देवक्युवाच

रूपं यत् तत् प्राहुरव्यक्तमाद्यं
ब्रह्म ज्योतिर्निर्गुणं निर्विकारम्।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद् विष्णुरध्यात्मदीपः॥ २४॥

Devakī prayed: You are Lord Viṣṇu Himself, the Illuminator of all psycho-physical organisms, the indefinable Reality, which the Vedas declare as the unmanifest cause consisting of mere consciousness, transcending the three Guṇas, absolute existence, attributeless, the pure being, unmodified and desireless. (24)

नष्टे लोके द्विपरार्धावसाने
महाभूतेष्वादिभूतं गतेषु।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यते शेषसंज्ञः॥ २५॥

When at the end of two Parārdhas (constituting the lifetime of Brahmā) the universe (consisting of seven higher and seven lower worlds) is dissolved into its constituent elements, by force of Time, the five gross elements are ultimately merged alongwith the ten Indriyas and the mind including the deities presiding over them in Ahaṅkāra (their cause), Ahaṅkāra is merged in the Mahat-tattva, the Mahat-tattva in the Unmanifest and the Unmanifest in Yourself; You alone are left and, therefore, called by the name of Śeṣa (lit., the residue). (25)

योऽयं कालस्तस्य तेऽव्यक्तबन्धो
चेष्टामाहुश्चेष्टते येन विश्वम्।
निमेषादिर्वत्सरान्तो महीयां-
स्तं त्वेशानं क्षेमधाम प्रपद्ये॥ २६॥

The wise declare as a potency of Yours the aforesaid Time, which extends in point of duration from the twinkling of an eye to a year and is infinite in extent, and under whose impulse the universe proceeds on in its cyclic course, O Director of the Unmanifest! I fly for protection to You as such, the Ruler of Time as well as of Prakṛti, the Abode of security. (26)

मर्त्यो मृत्युव्यालभीतः पलायन्
लोकान् सर्वान्निर्भयं नाध्यगच्छत्।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य
स्वस्थः शेते मृत्युरस्मादपैति॥ २७॥

Afraid of the serpent of death and running about all the worlds (in quest of a quarter free from the fear of death), a mortal is not able to attain a place devoid of fear. Having by an indescribable stroke of good luck, however, reaching Your lotus-feet, he rests in peace, O Primeval Being; for even death turns away from him. (27)

स त्वं घोरादुग्रसेनात्मजान्न-
स्त्राहि त्रस्तान् भृत्यवित्रासहासि।
रूपं चेदं पौरुषं ध्यानधिष्ण्यं
मा प्रत्यक्षं मांसदृशां कृषीष्ठाः॥ २८॥

As such You kindly protect us (Your devotees), afraid of the terrible Kaṁsa (the son of Ugrasena); for You are the dispeller of the grave fears of Your servants. And, pray, do not reveal to the ignorant (whose eyes are directed to the flesh) this divine form, the object of meditation for the seekers of liberation. (28)

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन।
समुद्विजे भवद्धेतोः कंसादहमधीरधीः॥ २९॥

Let not that wicked one know of Your birth through me, O slayer of the demon Madhu! Anxious for your safety, as I am, I am terribly afraid of Kaṁsa and feel much agitated at heart. (29)

उपसंहर विश्वात्मन्नदो रूपमलौकिकम्।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम्॥ ३०॥

Withdraw, O Soul of the universe, this four-armed transcendental form, adorned with the splendour of a conch, a discus, a mace and a lotus. (30)

विश्वं यदेतत् स्वतनौ निशान्ते
यथावकाशं पुरुषः परो भवान्।
बिभर्ति सोऽयं मम गर्भगोऽभू-
दहो नृलोकस्य विडम्बनं हि तत्॥ ३१॥

It is a truism that You, the Supreme Person, hold during the cosmic night, final dissolution, in Your Body this vast universe with enough space about it. That You as such should have entered my womb, Oh that is surely an imitation of human ways. (31)

श्रीभगवानुवाच

त्वमेव पूर्वसर्गेऽभूः पृश्निः स्वायम्भुवे सति।
तदायं सुतपा नाम प्रजापतिरकल्मषः॥ ३२॥

The Lord replied: In a previous life (the third incarnation preceding the present one), in course of the Swāyambhuva Manvantara you alone, O good lady, were Pṛśni. In that life your husband was a sinless Prajāpati, Sutapā by name. (32)

युवां वै ब्रह्मणाऽऽदिष्टौ प्रजासर्गे यदा ततः।
सन्नियम्येन्द्रियग्रामं तेपाथे परमं तपः॥ ३३॥

When indeed you two were commanded by Brahmā to beget progeny, thereupon you both practised most rigid austerities, fully controlling your senses. (33)

वर्षवातातपहिमघर्मकालगुणाननु ।
सहमानौ श्वासरोधविनिर्धूतमनोमलौ॥ ३४॥
शीर्णपर्णानिलाहारावुपशान्तेन चेतसा।
मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः॥ ३५॥

Enduring one after another the peculiarities of the various seasons in the form of rain, storm, sunshine, snow and heat, nay, subsisting now on withered leaves and now on air alone and with the impurities of your mind wiped out through breath-control, you performed My worship with a calm mind, seeking the fulfilment of your desires from Me. (34-35)

एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम्।
दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः॥ ३६॥

While you with your mind fixed on Me, were both thus practising severe austerities, most difficult to practise, O good lady, twelve thousand celestial years rolled by. (36)

तदा वां परितुष्टोऽहममुना वपुषानघे।
तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः॥ ३७॥
प्रादुरासं वरदराड् युवयोः कामदित्सया।
व्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः॥ ३८॥

Constantly contemplated upon in the heart with reverence and devotion coupled with asceticism, and highly pleased with you both, O sinless one, I, the foremost of all bestowers of boons, appeared on that occasion in this very form with the desire of conferring on you the blessings sought by you both. When the words, "Ask any boon of your choice" were uttered by Me, a son like Me was asked for by you. (37-38)

अजुष्टग्राम्यविषयावनपत्यौ च दम्पती।
न वव्राथेऽपवर्गं मे मोहितौ मम मायया॥ ३९॥

Having not yet tasted the pleasures of sense and not blessed with any issue, you, husband and wife, did not ask the boon of final beatitude of Me, infatuated as you were by My Māyā. (39)

गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम्।
ग्राम्यान् भोगानभुञ्जाथां युवां प्राप्तमनोरथौ॥ ४०॥

Having secured the desired boon of getting a son like Me and having thus realized your ambition, you proceeded when I had left, to enjoy the sensuous pleasures. (40)

अदृष्ट्वान्यतमं लोके शीलौदार्यगुणैः समम्।
अहं सुतो वामभवं पृश्निगर्भ इति श्रुतः॥ ४१॥

Not finding anyone else in the world

alike in amiable disposition, magnanimity and other qualities, I Myself was born as your son and became known by the name of Pṛśnigarbha, son of Pṛśni. (41)

तयोर्वां पुनरेवाहमदित्यामास कश्यपात्।
उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः॥ ४२॥

Once more as a son of you both as aforesaid, I was born of Aditi (an incarnation of Pṛśni) through the sage Kaśyapa (an incarnation of Sutapā) and came to be known as Upendra (Indra's younger brother) and also as Vāmana because of My dwarf-like form. (42)

तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम्।
जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति॥ ४३॥

Indeed, in this third incarnation as such, I am again born of you both, at this moment in the same four-armed form as was revealed to you before; for My word is always true, O good lady! (43)

एतद् वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे।
नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायते॥ ४४॥

This four-armed form has been revealed to you again for reminding you of My previous descents; for knowledge of My identity cannot be had otherwise through a mortal semblance. Now, of course, I will assume the form of a human babe as desired by you. (44)

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत्।
चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम्॥ ४५॥

Constantly thinking of Me as a son and also as Brahma, the all-pervading Lord, and having bestowed your love on Me, you both will attain the highest state of union with Me in the form of co-residence with Me in My divine Abode. (45)

श्रीशुक उवाच

इत्युक्त्वाऽऽसीद्धरिस्तूष्णीं भगवानात्ममायया।
पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः॥ ४६॥

Śrī Śuka continued: Having thus spoken, Lord Śrī Hari, became silent and instantly assumed the form of an ordinary child by His own free will, His parents gazing with wonder. (46)

ततश्च शौरिर्भगवत्प्रचोदितः
सुतं समादाय स सूतिकागृहात्।
यदा बहिर्गन्तुमियेष तर्ह्यजा
या योगमायाजनि नन्दजायया॥ ४७॥

Thereupon, as the aforesaid Vasudeva (the son of Śūra, who suddenly found his fetters loosened) felt inclined to step out of the lying-in-chamber, taking his son securely in a winnowing basket covered with soft linen; as urged by the Lord, that very moment Yogamāyā, who is nick-named Ajā (birthless), was born through the wife of Nanda at Gokula. (47)

तया हृतप्रत्ययसर्ववृत्तिषु
द्वाःस्थेषु पौरेष्वपि शायितेष्वथ।
द्वारस्तु सर्वाः पिहिता दुरत्यया
बृहत्कपाटायसकीलशृङ्खलैः॥ ४८॥

Now the gate-keepers having been deprived for the time being of all their cognitive faculties and the citizens too having been sent to sleep by Yogamāyā, all the gates of the palace, even though they had been closed by means of huge doors as well as with steel bolts and chains, (48)

ताः कृष्णवाहे वसुदेव आगते
स्वयं व्यवर्यन्त यथा तमो रवेः।
ववर्ष पर्जन्य उपांशुगर्जितः
शेषोऽन्वगाद् वारि निवारयन् फणैः॥ ४९॥

and were thus hard to penetrate, flew open by themselves the moment Vasudeva arrived near, carrying Lord Śrī Kṛṣṇa on his head, even as darkness would disperse with the appearance of the sun. At that time clouds rained with a gentle rumbling; while Śeṣa followed at the heels of Vasudeva, warding off the rain by means of his thousand hoods, spread as an umbrella over His head. (49)

मघोनि वर्षत्यसकृद् यमानुजा
गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी
मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥ ५० ॥

While Indra, the rain-god, was pouring showers frequently in order to avert the popular gaze and allowing a respite at intervals so as to avoid continued hardship to Vasudeva, the Yamunā river (presided over by a deity of the same name and the younger sister of Yama, the god of retribution), even though covered with foam due to waves set up by the force of its deep flood, and studded with hundreds of fearful whirlpools, afforded passage to the divine Śrī Kṛṣṇa by becoming fordable even as the ocean did of yore to Lord Śrī Rāma, the Spouse of Lakṣmī, disguised as Sītā. (50)

नन्दव्रजं शौरिरुपेत्य तत्र तान्
गोपान् प्रसुप्तानुपलभ्य निद्रया।
सुतं यशोदाशयने निधाय त-
त्सुतामुपादाय पुनर्गृहानगात् ॥ ५१ ॥

Reaching Nanda's Vraja and finding there the cowherds headed by Nanda buried in sleep under the influence of Yogamāyā (representing the trance-sleep of Lord Viṣṇu), Vasudeva (the son of Śūra) placed his son on the bed of Yaśodā, by her side, and returned forthwith to the palace of Kaṁsa, taking* with him in exchange her divine daughter. (51)

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम्।
प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥ ५२ ॥

Laying the divine girl on Devakī's bed and putting the chains about his feet again, Vasudeva now stood confined as before. (52)

यशोदा नन्दपत्नी च जातं परमबुध्यत।
न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥ ५३ ॥

Yaśodā, Nanda's wife, too simply came to know of a child having been born to her, but did not notice its sex, exhausted as she was by the throes of parturition and rendered unconscious by Yogamāyā. (53)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
कृष्णजन्मनि तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the Third Discourse, bearing on the Advent of Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

* Vasudeva can be accused here of callousness by the unwary reader in removing his own son and deliberately delivering the child of his friend, Nanda, to the hands of Death. But thoughtful readers would acquit him of this charge, knowing as they do that Vasudeva did all this under the express command of the Lord Himself, as is clear from verse 47 above.

अथ चतुर्थोऽध्यायः

Discourse IV

Slipping from the grip of Kaṁsa, Yogamāyā ascends to the heavens and utters a prophecy

श्रीशुक उवाच

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः।
ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः॥ १॥

Śrī Śuka resumed: Vasudeva having returned to the palace, all the outer main gates as well as those of the gynaeceum were closed as before. Then, on hearing the cry of a babe, the guards of the palace got wide awake. (1)

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत्।
आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते॥ २॥

Hastily approaching Kaṁsa, they now reported to the ruler of the Bhojas of that particular childbrith, the birth of the eighth child of Devakī, which he anxiously awaited. (2)

स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः।
सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः॥ ३॥

Rising hurriedly from his bed and distressed to think that the baby was his death, he went in all haste to the lying-in-chamber with tottering steps and dishevelled hair. (3)

तमाह भ्रातरं देवी कृपणा करुणं सती।
स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि॥ ४॥

Wretched as Devakī was, the shining and virtuous lady pathetically addressed her aforesaid cousin as follows: "She is deserving of protection like a daughter-in-law to you, O blessed one; you ought not to kill a female child. (4)

बहवो हिंसिता भ्रातः शिशवः पावकोपमाः।
त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम्॥ ५॥

"Many a babe, brilliant as fire, has been killed by you, impelled as you were by Providence, O brother! This solitary and helpless girl may kindly be gifted to me. (5)

नन्वहं ते ह्यवरजा दीना हतसुता प्रभो।
दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम्॥ ६॥

"Since I am undoubtedly your younger cousin, whose sons have been killed and who is therefore miserable, O lord, you ought to bestow on me, hapless as I am, this last progeny of mine, O dear brother!" (6)

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत्।
याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः॥ ७॥

Śrī Śuka went on: Thus entreated by Devakī, who wept like a most helpless woman, hugging her daughter and, roughly rebuking her with vehemence, Kaṁsa, the wicked one, snatched the baby from her hand. (7)

तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम्।
अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः॥ ८॥

Seizing by the feet his cousin's daughter, who had just been born, Kaṁsa, whose affection for his cousin had been uprooted by self-interest, he dashed the baby against the hard surface of a slab. (8)

सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता।
अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा॥ ९॥

Flying off his hand, the younger sister of Śrī Kṛṣṇa instantly rose to the heavens and was seen in the form of a goddess with eight mighty arms equipped with weapons. (9)

दिव्यस्रगम्बरालेपरत्नाभरणभूषिता।
धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा॥ १०॥

Adorned with ethereal wreaths, raiment, sandal-paste, and be-jewelled ornaments, She wielded severally a bow, a pike, an arrow, a shield, a sword, a conch and a mace in Her eight hands. (10)

सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ।
उपाहृतोरुबलिभिः स्तूयमानेदमब्रवीत्॥ ११ ॥

While being hymned by Siddhas, Cāraṇas, Gandharvas, Apsarās, Kinnaras and Nāgas, who offered various articles of worship to Her, She uttered the following words: (11)

किं मया हतया मन्द जातः खलु तवान्तकृत्।
यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा॥ १२ ॥

"What would you gain by My being slain, O foolish one; for your destroyer, who is your erstwhile adversary too, has been born at one place or the other. Therefore, do not kill other helpless children in vain." (12)

इति प्रभाष्य तं देवी माया भगवती भुवि।
बहुनामनिकेतेषु बहुनामा बभूव ह॥ १३ ॥

Having warned him thus, lo ! the almighty Māyā disappeared and stayed on earth as a deity under diverse appellations in shrines of different names.* (13)

तयाभिहितमाकर्ण्य कंसः परमविस्मितः।
देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत्॥ १४ ॥

Highly amazed to hear the words uttered by Her and having completely liberated Devakī and Vasudeva, Kaṁsa spoke with humility as follows: (14)

अहो भगिन्यहो भाम मया वां बत पाप्मना।
पुरुषाद इवापत्यं बहवो हिंसिताः सुताः॥ १५ ॥

"Oh ! cousin ! Oh ! brother-in-law, alas, many a son of yours has been killed by me, a sinner as I am, even as an ogre may kill his own progeny. (15)

स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत् खलः।
काँल्लोकान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन्॥ १६ ॥

"Having forsworn compassion and disowned my kinsmen and other relatives indeed, and virtually dead, though breathing, to what infernal regions shall I actually descend like a slayer of Brāhmaṇas, a notorious wretch that I am? (16)

दैवमप्यनृतं वक्ति न मर्त्या एव केवलम्।
यद्विश्रम्भादहं पापः स्वसुर्निहतवाञ्छिशून्॥ १७ ॥

"Not only mortals but gods as well utter falsehood, putting faith in whom, I, a sinner, killed my cousin's babes! (17)

मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः।
जन्तवो न सदैकत्र दैवाधीनास्तदाऽऽसते॥ १८ ॥

"Pray, do not lament your sons, who only reaped what they had sown in their previous existence, O highly blessed souls! Living beings do not, as a rule, live for ever, or at one place even so long as they live, being under the control of destiny. (18)

भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च।
नायमात्मा तथैतेषु विपर्येति यथैव भूः॥ १९ ॥

"As earthen pots come and go (appear and disappear) on the earth, so do bodies of living beings in the Self. And even as the earth undergoes no change consequent on the earthly beings undergoing transformation, so the Self too does not change consequent on the bodies undergoing changes in the form of birth, death and so on. (19)

यथानेवंविदो भेदो यत आत्मविपर्ययः।
देहयोगवियोगौ च संसृतिर्न निवर्तते॥ २० ॥

"In him who is not really cognizant of this fact arises misapprehension regarding the self (in the form of self-identification with the body, which is other than the Self), from which proceeds the notion of difference between the Self and the not-self. Thence come about the union with and separation from other bodies viz., those of his sons and other near and dear ones and the result

* Vide II. 11-12 above.

is that transmigration and the resultant harvest of joys and sorrows does not cease so long as his aforesaid misapprehension does not disappear. (20)

तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि।
मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः॥ २१॥

"Therefore (although in truth neither they were your sons nor did I kill them), O blessed lady, do not grieve for your sons, though slain by me; for everyone helplessly reaps the fruit of one's own past actions. (21)

यावद्धतोऽस्मि हन्तास्मीत्यात्मानं मन्यतेऽस्वदृक्।
तावत्तदभिमान्यज्ञो बाध्यबाधकतामियात्॥ २२॥

"The fool who does not cognize his true Self and identifies himself with a material body assumes the role of a victim or agent of persecution only so long as he feels that 'I am slain or I am the slayer.' (22)

क्षमध्वं मम दौरात्म्यं साधवो दीनवत्सलाः।
इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्रोरथाग्रहीत्॥ २३॥

"Pray, forgive you both my wickedness; for pious souls, like you are as a rule, fond of the afflicted." Saying so, and with his face wet with tears, Kaṁsa, the brother-in-law of Vasudeva, forthwith clasped the feet of his cousin and her husband. (23)

मोचयामास निगडाद् विश्रब्धः कन्यकागिरा।
देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम्॥ २४॥

Reassured by the utterance of the divine girl (Yogamāyā), he rid Devakī and Vasudeva of their chains, exhibiting his affection for them. (24)

भ्रातुः समनुतप्तस्य क्षान्त्वा रोषं च देवकी।
व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह॥ २५॥

Having vouchsafed her forgiveness to her cousin, who was fully repentant, Devakī gave up her anger as well; while Vasudeva smilingly spoke to him as follows: (25)

एवमेतन्महाभाग यथा वदसि देहिनाम्।
अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः॥ २६॥

"It is precisely as you say, O highly blessed one! The feeling in embodied beings that 'I am this body etc., from which proceeds the distinction that 'this is mine' and 'that is not mine', has its origin in ignorance. (26)

शोकहर्षभयद्वेषलोभमोहमदान्विताः।
मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः॥ २७॥

"Full of grief, delight, fear, hatred, greed, infatuation and pride, those possessed of a differentiating eye, do not perceive God, manifested as the Time-Spirit, destroying beings through the agency of other beings by recourse to mutual strife." (27)

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः।
देवकीवसुदेवाभ्यामनुज्ञातोऽविशद् गृहम्॥ २८॥

Śrī Śuka continued: Thus addressed in a guileless manner by Devakī and Vasudeva, who felt quite appeased, and permitted by them, Kaṁsa withdrew to his palace. (28)

तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः।
तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया॥ २९॥

That night having passed, Kaṁsa summoned his counsellors and told them all that was uttered by Yogamāyā (representing the trance-sleep of Lord Viṣṇu). (29)

आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः।
देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः॥ ३०॥

Hearing the words of their master, the demons (lit., the progeny of Diti), the sworn enemies of the gods who were resentful towards the gods and were not very clever, said: (30)

एवं चेत्तर्हि भोजेन्द्र पुरग्रामव्रजादिषु।
अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून्॥ ३१॥

"If that is so, O ruler of the Bhojas, then we shall presently kill without doubt all the babes of above and below ten days dwelling in towns, villages, cowherd-stations and other places. (31)

किमुद्यमैः करिष्यन्ति देवाः समरभीरवः।
नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव॥ ३२॥

What will the gods do to us with all their endeavours, cowards as they are in battle and ever perturbed in mind hearing the twangs of your bowstring? (32)

अस्यतस्ते शरव्रातैर्हन्यमानाः समन्ततः।
जिजीविषव उत्सृज्य पलायनपरा ययुः॥ ३३॥

Being assailed on all sides with the volleys of your arrows even as you discharged them, they took to their heels in the past, anxious to escape with life, and made good their retreat, deserting the battle-field. (33)

केचित् प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः।
मुक्तकच्छशिखाः केचिद् भीताः स्म इति वादिनः॥ ३४॥

Having laid down their arms, some gods (lit., denizens of heaven) stood with their palms joined over their heads, reduced as they were to a miserable plight. Others, who appeared with the tufts of hair on their crown untied and with the back end of their loin-cloth remaining untucked to their loin (as a token of humility), exclaimed, "We are frightened and seek your protection!" (34)

न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसंवृतान्।
हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः॥ ३५॥

You, however, never strike those (of your enemies) who have forgotten to take their missiles and other weapons, have lost their chariots, are overtaken with fear, are intent on something else, have turned their back on the battle-field, or whose bow has been broken or who are disinclined to fight. (35)

किं क्षेमशूरैर्विबुधैरसंयुगविकत्थनैः।
रहोजुषा किं हरिणा शम्भुना वा वनौकसा।
किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता॥ ३६॥

What harm could be wrought by the gods, valiant only in a safe retreat and boastful in places other than the battle-field? What could be done by Hari, living in seclusion in the heart of all or by Śiva, dwelling in woods? And what could be achieved by Indra of poor strength or by Brahmā engaged in practising austerities? (36)

तथापि देवाः सापत्न्यान्नोपेक्ष्या इति मन्महे।
ततस्तन्मूलखनने नियुङ्क्ष्वास्माननुव्रतान्॥ ३७॥

Yet we think that the gods do not deserve to be ignored because of their hostile attitude towards us. Therefore, command us, your obedient servants, to destroy Viṣṇu, disguised as an infant and forming their very mainstay. (37)

यथाऽऽमयोऽङ्गे समुपेक्षितो नृभिर्न
शक्यते रूढपदश्चिकित्सितुम्।
यथेन्द्रियग्राम उपेक्षितस्तथा
रिपुर्महान् बद्धबलो न चाल्यते॥ ३८॥

Even as a malady appearing in the body and completely ignored in its initial stages by men cannot be remedied once it has struck deep roots, or as the senses cannot be controlled if neglected and allowed to have their own way, so the enemy cannot be dislodged once his strength gets consolidated and he grows mighty. (38)

मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः।
तस्य च ब्रह्म गोविप्रास्तपो यज्ञाः सदक्षिणाः॥ ३९॥

Indeed, Viṣṇu is the root (chief support) of the gods and he stays where the eternal Vedic Religion prevails. Again, Veda, the cow, the Brāhmaṇa, asceticism and the institution of sacrifices accompanied by liberal sacrificial fees constitute the roots of the latter. (39)

तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः।
तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः॥ ४०॥

Therefore, O king, we shall by all means kill Brāhmaṇas who are expositors of the Vedas, ascetics and those given to sacrificial performances as well as cows that yield materials such as milk and clarified butter

worthy of being offered as oblation into the sacrificial fire, (inasmuch as they are all instrumental in manifesting Viṣṇu). (40)

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः।
श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः॥ ४१॥

Brāhmaṇas, cows and the Vedas, asceticism, truthfulness, control of the senses and the mind, reverence, compassion and endurance as well as sacrificial performances constitute so many embodiments of Śrī Hari. (41)

स हि सर्वसुराध्यक्षो ह्यसुरद्विड् गुहाशयः।
तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः।
अयं वै तद्वधोपायो यदृषीणां विहिंसनम्॥ ४२॥

He is unquestionably the ruler of all the gods, a sworn enemy of the demons and indeed the indweller of all hearts. All the gods including Śiva and Brahmā (the four-faced creator) have their origin in Him. Hence to extirpate the Ṛṣis this constitutes the most effective means of killing Viṣṇu. (42)

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः।
ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः॥ ४३॥

Śrī Śuka proceeded further: Having thus fully deliberated with his wicked advisers, the evil-minded demon, Kaṁsa, thought the massacre of Brāhmaṇas as conducive to his good, enmeshed as he was by the snare of Death. (43)

सन्दिश्य साधुलोकस्य कदने कदनप्रियान्।
कामरूपधरान् दिक्षु दानवान् गृहमाविशत्॥ ४४॥

Commanding the demons, who were fond of persecuting others and could assume any form, they liked to oppress the righteous in all quarters, Kaṁsa retired into the palace. (44)

ते वै रजःप्रकृतयस्तमसा मूढचेतसः।
सतां विद्वेषमाचेरुरारादागतमृत्यवः॥ ४५॥

The demons, whose disposition was predominantly Rājasika (turbulent) and whose understanding was clouded with Tamoguṇa (obtuseness), and whose death was near, acted inimically towards the virtuous. (45)

आयुः श्रियं यशो धर्मं लोकानाशिष एव च।
हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः॥ ४६॥

An outrage done to an exalted soul brings to an end a man's life, fortune, glory, religious merit, his title to the higher worlds as well as his desired objects, nay, all blessings. (46)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः॥ ४॥

Thus ends the fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

Festivities connected with the Birth of Lord Śrī Kṛṣṇa at Gokula

श्रीशुक उवाच

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः।
आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः॥ १॥

Śrī Śuka resumed: Calling in Brāhmaṇas, well-versed in the Vedas and Science of future telling and having made them repeat benedictory hymns, the high-souled Nanda, on the other hand, who was rejoiced at the thought of a son having been born to him in his ripe old age, and who had just bathed and attained purity thereby and was duly adorned, (1)

वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै।
कारयामास विधिवत् पितृदेवार्चनं तथा॥ २॥

had the Jātakarma[1] ceremony actually performed with respect to the Babe according to precept and also caused the manes and gods, in the form of Nāndī-Śrāddha and so on, to be worshipped. (2)

धेनूनां नियुते प्रादाद् विप्रेभ्यः समलङ्कृते।
तिलाद्रीन् सप्त रत्नौघशातकौम्भाम्बरावृतान्॥ ३॥

He gave away to the Brāhmaṇas two lakhs of newly calved and richly adorned cows as well as seven mountain-like piles of sesamum seeds[2] covered with a piece of gold cloth, studded with a vast number of precious stones. (3)

कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया।
शुध्यन्ति दानैः सन्तुष्ट्या द्रव्याण्यात्मात्मविद्यया॥ ४॥

Material substances get purified through passage of time, bath and washing, sacraments, asceticism, sacrificial performances, charitable gifts and contentment; while the soul is purified through Self-knowledge alone. (4)

सौमङ्गल्यगिरो विप्राः सूतमागधवन्दिनः।
गायकाश्च जगुर्नेदुर्भेर्यो दुन्दुभयो मुहुः॥ ५॥

Brāhmaṇas as well as Sūtas,[3] Māgadhas and Vandīs uttered benedictory words; songsters sang songs, while kettledrums and larger drums sounded again and again. (5)

व्रजः सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः।
चित्रध्वजपताकास्त्रक्चैलपल्लवतोरणैः॥ ६॥

Vraja had its doorways, courtyards and interiors of houses well swept and duly sprinkled with water, and was decorated with flags and buntings of various colours as well as with arches made of wreaths, textiles and leaves. (6)

गावो वृषा वत्सतरा हरिद्रातैलरूषिताः।
विचित्रधातुबर्हस्त्रग्वस्त्रकाञ्चनमालिनः॥ ७॥

Cows, bulls and grown up calves were daubed with oil mixed with termeric, painted with minerals of various colours and decked with peacock plumes, wreaths, cloth and gold necklaces. (7)

महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः।
गोपाः समाययू राजन् नानोपायनपाणयः॥ ८॥

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1. This ceremony consists in touching the tongue of a new-born male child thrice with ghee after appropriate prayers.

2. It is customary among the Hindus to give away heaps of sesamum seeds on the auspicious occasion of the birth of a son.

3. These terms have been defined in the following couplet:

सूताः पौराणिकाः प्रोक्ता मागधा वंशशंसकाः। वन्दिनस्त्वमलप्रज्ञाः प्रस्तावसदृशोक्तयः॥

"Sūtas are those who recite stories from the Purāṇas; Māgadhas are no other than bards reciting the glories of ancestors of kings; while Vandīs are those who make observations suited to particular occasions."

Cowherds dressed in costly clothes, coats and turbans and adorned with valuable jewels flocked to the house of Nanda, carrying presents of various kinds in their hands, O Parīkṣit ! (8)

गोप्यश्चाकर्ण्य मुदिता यशोदाया: सुतोद्भवम्।
आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभि: ॥ ९ ॥

Rejoiced to hear of the birth of a son to Yaśodā, cowherd women too beautified their person with clothes, ornaments, collyrium and so on. (9)

नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतय: ।
बलिभिस्त्वरितं जग्मु: पृथुश्रोण्यश्चलत्कुचा: ॥ १० ॥

The charm of their lotus face heightened by decorations of fresh saffron paste, corresponding to the filaments of a lotus, they, despite their bulky buttocks, walked hurriedly with presents in the shape of gold-rings, necklaces studed with jewels, raiments, fruits and blades of panic grass etc., their breasts shaking on account of their rapid movement. (10)

गोप्य: सुमृष्टमणिकुण्डलनिष्ककण्ठ्य-
श्चित्राम्बरा: पथि शिखाच्युतमाल्यवर्षा: ।
नन्दालयं सवलया व्रजतीर्विरेजु-
र्व्यालोलकुण्डलपयोधरहारशोभा: ॥ ११ ॥

Adorned with well-polished bejewelled ear-rings and a string of gold coins worn about their neck as well as with bangles, and clad in raiments of various colours, the cowherd women shone brightly while proceeding to the palace of Nanda, flowers fallen from their braids being strewn in a shower on the way, and looked graceful with the ear-rings and the necklaces, hanging on their breasts, swinging about rapidly. (11)

ता आशिष: प्रयुञ्जानाश्चिरं पाहीति बालके।
हरिद्राचूर्णतैलाद्भि: सिञ्चन्त्यो जनमुज्जगु: ॥ १२ ॥

Invoking divine blessings on the child in the words "May You protect the babe for long, O Lord !" and sprinkling the multitude with water mixed with turmeric powder and scented oil, they sang in a high pitch. (12)

अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे।
कृष्णे विश्वेश्वरेऽनन्ते नन्दस्य व्रजमागते ॥ १३ ॥

Now that the immortal Lord Śrī Kṛṣṇa, the Ruler of the universe, had come down to Vraja, musical instruments of various kinds were played upon on that occasion of great rejoicing. (13)

गोपा: परस्परं हृष्टा दधिक्षीरघृताम्बुभि: ।
आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपु: ॥ १४ ॥

Spraying with curds, milk, clarified butter and water and besmearing (the face of) one another with handfuls of fresh butter, the merry cowherds threw one another of the feet in mirth. (14)

नन्दो महामनास्तेभ्यो वासोऽलङ्कारगोधनम्।
सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविन: ॥ १५ ॥
तैस्तै: कामैरदीनात्मा यथोचितमपूजयत्।
विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥ १६ ॥

For the purpose of propitiating Lord Viṣṇu as well as for the welfare of his son, the high-souled and liberal-minded Nanda conferred on them as well as on the Sūtas, the Māgadhas and the Vandīs and others who lived by their art or science (such as musicians, physicians, astrologers, dancers and interpreters of omens) raiment, ornaments and cattle-wealth, and suitably honoured them with gifts desired by them. (15-16)

रोहिणी च महाभागा नन्दगोपाभिनन्दिता।
व्यचरद् दिव्यवास:स्रक्कण्ठाभरणभूषिता ॥ १७ ॥

Felicitated by Nanda, the cowherd chief, the highly blessed Rohiṇī, too, (who excelled all the other wives of Vasudeva in that she had the rare good fortune of witnessing the childlike pastimes of Śrī Kṛṣṇa) moved about as the virtual mistress of Nanda's household receiving female guests and ordering servants, decked with supernal clothes, garlands and necklaces (forgetting the distress of her captive husband). (17)

ततः आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान्।
हरेर्निवासात्मगुणैः रमाक्रीडमभून्नृप॥ १८॥

Thenceforward Nanda's Vraja became the seat of all prosperity turning into the very playground of Goddess Ramā by virtue of its native excellences peculiar to an abode of Lord Śrī Hari, O protector of men! (18)

गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः।
नन्दः कंसस्य वार्षिक्यं करं दातुं कुरूद्वह॥ १९॥

Having charged the cowherds with the protection of Gokula, Nanda went to Mathurā in order to pay his annual tribute to Kaṁsa, O jewel of the Kurus! (19)

वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम्।
ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम्॥ २०॥

Reliably hearing of his friend, Nanda, having come to Mathurā and coming to know that he had paid his tribute, Vasudeva repaired to his camp to see him and enquire about his own sons, Balarāma and Śrī Kṛṣṇa. (20)

तं दृष्ट्वा सहसोत्थाय देहः प्राणमिवागतम्।
प्रीतः प्रियतमं दोर्भ्यां सस्वजे प्रेमविह्वलः॥ २१॥

Rejoiced to see him come and at once rising to his feet even as a body lying unconscious would do on consciousness returning to it, Nanda folded his most beloved friend in the arms, overwhelmed as he was with affection. (21)

पूजितः सुखमासीनः पृष्ट्वानामयमादृतः।
प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते॥ २२॥

Welcomed by Nanda and honoured with an enquiry after his health, and comfortably seated, Vasudeva, whose mind was deeply attached to his sons, sopke as follows, O protector of the people: (22)

दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते।
प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत॥ २३॥

"It is a matter for congratulation, O brother, that an issue has now been vouchsafed to you, aged and issueless as you were, and had been shut out from all hopes of getting a progeny. (23)

दिष्ट्या संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः।
उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम्॥ २४॥

Through good luck you have been perceived today like one reborn (revolving all along) on this whirligig of mundane existence; for the sight of a loved one is so difficult to obtain. (24)

नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम्।
ओघेन व्यूह्यमानानां प्लवानां स्रोतसो यथा॥ २५॥

The living together at one and the same place of friends engaged in diverse occupations, which is so agreeable, is not always possible any more than that of wooden planks etc., swept along by the current of a river. (25)

कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम्।
बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः॥ २६॥

Is that Vṛhadvana, Gokula, where you are residing at present, surrounded by your kith and kin, favourable to cattle, free from disease and provided with abundant water, grass and plants? (26)

भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे।
तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः॥ २७॥

Cherished by you both, your wife and yourself, and recognizing you as his father, is my son Balarāma, O brother, doing well with his mother, Rohiṇī, in your Vraja? (27)

पुंसस्त्रिवर्गो विहितः सुहृदो ह्यनुभावितः।
न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते॥ २८॥

Indeed, the threefold object of human pursuit, viz., religious merit, wealth and sensuous pleasure, is recommended only insofar as it is shared with one's near and dear ones. When the latter are in distress, such threefold pursuit does not make for happiness, the goal of all sentient beings. (28)

नन्द उवाच

अहो ते देवकी पुत्राः कंसेन बहवो हताः।
एकावशिष्टावरजा कन्या सापि दिवं गता॥ २९॥

Nanda replied: Born of Devakī, O friend, many a son of yours has been killed, alas! by Kaṁsa. Only one daughter, subsequently born, was left, having escaped death at his cruel hands. But she too ascended to heaven. (29)

नूनं ह्यदृष्टनिष्ठोऽयमदृष्टपरमो जनः।
अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति॥ ३०॥

Indeed, a created being depends on its destiny and is controlled by destiny. He who knows destiny to be his very essence, the unfailing cause of his happiness and misery, does not get infatuated. (30)

वसुदेव उवाच

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः।
नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले॥ ३१॥

Vasudeva said: The annual tribute has actually been paid to the king and we too have been seen by you. You should not, therefore, stay here long; for, there are startling occurrences at Gokula, too. (31)

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः।
अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम्॥ ३२॥

Śrī Śuka continued: Thus exhorted by Vasudeva (the son of Śūra) and taking leave of him, the said cowherds, headed by Nanda, returned to Gokula riding on their carts drawn by bullocks. (32)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
नन्दवसुदेवसङ्गमो नाम पञ्चमोऽध्यायः॥ ५॥

Thus ends the fifth discourse entitled "The meeting of Nanda and Vasudeva", in the first half of Book Ten of the great and glorious Bhāgavata Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Deliverance of Pūtanā

श्रीशुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन्।
हरिं जगाम शरणमुत्पातागमशङ्कितः॥ १॥

Śrī Śuka resumed: Pondering on his way that the words of Vasudeva could not be untrue, Nanda sought Śrī Hari as his refuge, apprehensive as he was of the coming of startling events. (1)

कंसेन प्रहिता घोरा पूतना बालघातिनी।
शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु॥ २॥

Despatched by Kaṁsa, the terrible demoness Pūtanā, who was given to (the practice of) killing infants, moved about in towns, villages, cowherdstations etc., killing infants wherever she went. (2)

न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु।
कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि॥ ३॥

Ogresses and others find their way only there where people, though devoted to their duties, do not practise the hearing etc., of the names and stories of Lord Viṣṇu, the Protector of devotees, capable of exterminating the ogres. (3)

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम्।
योषित्वा मायया ऽऽत्मानं प्राविशत् कामचारिणी ॥ ४ ॥

Reaching Gokula, ruled over by Nanda, on one occasion, and disguising herself as an attractive woman through her witchcraft, the said Pūtanā, who was capable of coursing through the air and could go anywhere she desired, entered the village. (4)

तां केशबन्धव्यतिषक्तमल्लिकां
बृहन्नितम्बस्तनकृच्छ्रमध्यमाम् ।
सुवाससं कम्पितकर्णभूषण-
त्विषोल्लसत्कुन्तलमण्डिताननाम् ॥ ५ ॥

Seeing that lovely woman, clad in fine clothes, with jasmine flowers tucked to her braid, her slender waist pressed as it were between her bulky hips (below) and her full breasts (above), and with her face set off with curly locks radiant with the lustre of her swinging ear-rings, (5)

वल्गुस्मितापाङ्गविसर्गवीक्षितै-
र्मनो हरन्तीं वनितां व्रजौकसाम्।
अमंसताम्भोजकरेण रूपिणीं
गोप्यः श्रियं द्रष्टुमिवागतां पतिम्॥ ६ ॥

the Gopīs thought her to be the most beautiful, Lakṣmī Herself, come to see Her Spouse, distinguished as she was by her hand bearing a lotus (the emblem of Lakṣmī) and captivating the mind of the inhabitants of Vraja by her side-long looks accompanied with sweet smiles. (6)

बालग्रहस्तत्र विचिन्वती शिशून्
यदृच्छया नन्दगृहेऽसदन्तकम्।
बालं प्रतिच्छन्ननिजोरुतेजसं
ददर्श तल्पेऽग्निमिवाहितं भसि॥ ७॥

Hunting for infants and propelled by Providence, Pūtanā (lit., an evil spirit seizing infants and causing their death) saw lying in a bed in that palace of Nanda, the Babe, Śrī Kṛṣṇa, the Destroyer of the wicked, with His immeasurable glory veiled, like fire buried under ashes. (7)

विबुध्य तां बालकमारिकाग्रहं
चराचरात्माऽऽस निमीलितेक्षणः।
अनन्तमारोपयदङ्कमन्तकं
यथोरगं सुप्तमबुद्धिरज्जुधीः॥ ८ ॥

Recognizing her to be an evil spirit given to the destruction of infants, Śrī Kṛṣṇa (the Soul of the mobile and immobile creation) lay with His eyes utterly closed. She placed the infinite Lord, her very death, in her lap even as an ignorant man would a sleeping serpent, mistaking it for a rope. (8)

तां तीक्ष्णचित्तामतिवामचेष्टितां
वीक्ष्यान्तरा कोशपरिच्छदासिवत्।
वरस्त्रियं तत्प्रभया च धर्षिते
निरीक्षमाणे जननी ह्यतिष्ठताम्॥ ९ ॥

Seeing inside the house that excellent woman whose outward behaviour was most affectionate like that of a mother, though she was possessed of a cruel heart and thus resembled a sword encased in a charming scabbard and overwhelmed with her splendour, the two mothers, Rohiṇī and Yaśodā, stood merely gazing. (9)

तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं
घोराङ्कमादाय शिशोर्ददावथ।
गाढं कराभ्यां भगवान् प्रपीड्य तत्
प्राणैः समं रोषसमन्वितोऽपिबत्॥ १० ॥

Taking Śrī Kṛṣṇa in her lap there, that cruel woman put into the Baby's mouth her dreadful breast besmeared with deadly poison. Squeezing it hard with both his hands, the Lord full of indignation forthwith sucked the poison alongwith her very life. (10)

सा मुञ्च मुञ्चालमिति प्रभाषिणी
निष्पीड्यमानाखिलजीवमर्मणि ।
विवृत्य नेत्रे चरणौ भुजौ मुहुः
प्रस्विन्नगात्रा क्षिपती रुरोद ह॥ ११ ॥

Being wrung in all her vital parts, she cried out saying. "Leave me, O leave me, enough of it!" Distending her eyes and

tossing about her feet and arms again and again, she actually screamed, her limbs drenched with prespiration. (11)

तस्याः स्वनेनातिगभीररंहसा
साद्रिर्मही द्यौश्च चचाल सग्रहा।
रसा दिशश्च प्रतिनेदिरे जनाः
पेतुः क्षितौ वज्रनिपातशङ्क्या॥ १२॥

As a result of her very deep and violent roar the earth with its mountains and heaven with its planets shook, the subterranean worlds as well as the four quarters echoed and people toppled down on the ground under the apprehension of a thunderbolt. (12)

निशाचरीत्थं व्यथितस्तना व्यसु-
र्व्यादाय केशांश्चरणौ भुजावपि।
प्रसार्य गोष्ठे निजरूपमास्थिता
वज्राहतो वृत्र इवापतन्नृप॥ १३॥

Thus tormented at her breasts and reverting in her helpless state to her own demoniac form, she sprang and fell dead in the outskirts of Vraja, opening her mouth and flinging about her hair and stretching her legs and arms too even like the demon Vṛtra knocked down by the thunderbolt of Indra, O protector of men! (13)

पतमानोऽपि तद्देहस्त्रिगव्यूत्यन्तरद्रुमान्।
चूर्णयामास राजेन्द्र महदासीत्तददभुतम्॥ १४॥

Even while falling down, her colossal body crushed, O ruler of kings, trees within an area of twelve miles. That was a great wonder. (14)

ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम्।
गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम्॥ १५॥

Its mouth was ranged with fearful teeth as long as a plough-tree; its nostrils resembled a pair of mountain caves; its breasts looked like a couple of huge rocks; its coppery hair hung loose; (15)

अन्धकूपगभीराक्षं पुलिनारोहभीषणम्।
बद्धसेतुभुजोर्वङ्घ्रि शून्यतोयह्रदोदरम्॥ १६॥

its eyes were deep like a well overgrown with plants etc.; it looked terrible with its hips resembling sand-banks; its arms, thighs and feet resembled dams; while its belly looked like a waterless pond. (16)

सन्तत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेवरम्।
पूर्वं तु तन्निःस्वनितभिन्नहृत्कर्णमस्तकाः॥ १७॥

The cowherds and cowherdesses were really much frightened to see that fearful body, their heart, ears and head having already been split by her yell. (17)

बालं च तस्या उरसि क्रीडन्तमकुतोभयम्।
गोप्यस्तूर्णं समभ्येत्य जगृहुर्जातसम्भ्रमाः॥ १८॥

And finding the boy fearlessly playing on her bosom, the cowherd women quickly went up to Him and picked Him up, alarmed as they were. (18)

यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः।
रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः॥ १९॥

Alongwith Yaśodā and Rohiṇī they fully ensured the safety of the boy against evil spirits on all sides by waving round him the tail of a cow (which has been declared in the scriptures to be the seat of Goddess Lakṣmī) and other occult rites. (19)

गोमूत्रेण स्नापयित्वा पुनर्गोरजसार्भकम्।
रक्षां चक्रुश्च शकृता द्वादशाङ्गेषु नामभिः॥ २०॥

Having bathed the boy with the urine of a cow (which is held to be as sacred as the water of the holy Gaṅgā) and again sprinkling him with the dust under the hoofs of cows (which is considered to be as good as sprinkling with the totality of all sacred waters), they further ensured his security by daubing him with cowdung (which is recognized as another seat of Goddess Lakṣmī) at twelve points while uttering twelve different names* of the Lord. (20)

* The twelve names to be uttered on such occasion and the twelve limbs to be touched while doing so are specified in the following verses of the Padmapurāṇa:

गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक्।
न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत॥ २१॥

Having sipped water and assigned a number of seed-letters representing the first letters of the following eleven names of the Lord, followed by a nasal sound Anuswāra separately to the diverse limbs of their own body as well as to the parts of their hands, the cowherd women next assigned the same seed-letters to the limbs and parts of the hands of the baby. (21)

अव्यादजोऽङ्घ्रि मणिमांस्तव जान्वथोरू
यज्ञोऽच्युतः कटितटं जठरं हयास्यः।
हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं
विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम्॥ २२॥

They said: "May Aja, the birthless Lord, protect your feet; Maṇimān, the Lord adorned with the Kaustubha gem, your knees and Yajña, the Deity presiding over sacrifices, your thighs; Acyuta, the immortal Lord, your loins; Hayagrīva (the Lord endowed with the head of a horse), your abdomen; Keśava (the Ruler even of Brahmā and Śiva), your heart; Īśa (the almighty Lord), your bosom and Ina (the Master), your throat; Viṣṇu (the all-pervading Lord), your arms; Urukrama (the Lord with long strides), your mouth and Iśwara (the Supreme Lord), your head. (22)

चक्रयग्रतः सहगदो हरिरस्तु पश्चात्
त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च।
कोणेषु शङ्ख उरुगाय उपर्युपेन्द्र-
स्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात्॥ २३॥

May the wielder of a discus stand as your protector before you and Śrī Hari, endowed with a mace, behind you; the Slayer of Madhu and Ajana, the birthless Lord, wielding severally a bow and a sword, stand on your two sides; Urugāya (sung by many), the wielder of a conch, at the four points intervening between the quarters; Lord Vāmana (the younger Brother of Indra), overhead; the Rider of Garuḍa, on the ground and the Supreme Person (Lord Saṅkarṣaṇa) wielding a plough, on all sides. (23)

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु।
श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु॥ २४॥

May Hṛṣīkeśa protect your Indriyas; Nārāyaṇa, your vital airs; Vāsudeva, the Lord of Śwetadwīpa, your intellect; Aniruddha, the Master of Yoga, your mind; (24)

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः।
क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः॥ २५॥

Pṛśnigarbha (Pradyumna), understanding and Saṅkarṣaṇa (the all-destroying Lord), your Ahaṅkāra (ego). May Govinda (who sports in the senses) protect you while you are at play, Mādhava, while lying down; (25)

व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः।
भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयङ्करः॥ २६॥

Vaikuṇṭha, while walking; the Lord of Śrī, while seated; and the Enjoyer of sacrifices, inspiring terror in all evil spirits, while you are dining. (26)

डाकिन्यो यातुधान्यश्च कूष्माण्डा येऽर्भकग्रहाः।
भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः॥ २७॥

Malevolent spirits such as Ḍākinīs, Yātudhānīs and Kūṣmāṇḍās evil spirits that seize their victims taking the form of babes,

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ललाटे केशवं ध्यायेन्नारायणमथोदरे। वक्षःस्थले माधवं तु गोविन्दं कण्ठकूबरे॥
विष्णुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम्। त्रिविक्रमं कन्धरे तु वामनं वामपार्श्वके॥
श्रीधरं वामबाहौ तु हृषीकेशं तु कन्धरे। पृष्ठे तु पद्मनाभं च कट्यां दामोदरं न्यसेत्॥

"One should visualize Keśava on one's forehead, Nārāyaṇa on the belly, Mādhava on the breast and Govinda on the back of one's neck, Viṣṇu on the right side of the abdomen and Madhusūdana on the right arm, Trivikrama on the neck, Vāmana on the left side (of the abdomen), Śrīdhara on the left arm and Hṛṣīkeśa again on the neck, Padmanābha on the back and Dāmodara on the waist."

This shows that the Gopis of Vraja were all Vaiṣṇavas.

Bhūtas, Pretas and Piśācas, Yakṣas, Rākṣasas and Vināyakas, (27)

कोटरा रेवती ज्येष्ठा पूतना मातृकादयः।
उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः॥ २८॥

Koṭarā, Revatī, Jyeṣṭhā, Pūtanā, the sixteen Mātṛkās and others such as Carakī and Jwālāmukhā, Unmādas (evil spirits causing insanity) and Apasmāras (those inducing apoplexy), that actually torment the body and the Indriyas, (28)

स्वप्नदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये।
सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः॥ २९॥

and interfere with the vital functions, those responsible for evil portents of a grave nature seen in dreams and those that seize the aged as well as youngsters alike terrified at the mention of the names of Lord Viṣṇu, may all these evil spirits die out. (29)

श्रीशुक उवाच

इति प्रणयबद्धाभिर्गोपीभिः कृतरक्षणम्।
पाययित्वा स्तनं माता संन्यवेशयदात्मजम्॥ ३०॥

Śrī Śuka went on: Giving suck to her Son, whose safety had thus been ensured by cowherd women, bound to Him by ties of affection, the mother put Him to sleep. (30)

तावन्नन्दादयो गोपा मथुराया व्रजं गताः।
विलोक्य पूतनादेहं बभूवुरतिविस्मिताः॥ ३१॥

Meanwhile the party of cowherds headed by Nanda came back to the outskirts of Vraja from Mathurā, and were greatly astonished to see the colossal body of Pūtanā. (31)

नूनं बतर्षिः संजातो योगेशो वा समास सः।
स एव दृष्टो ह्युत्पातो यदाहानकदुन्दुभिः॥ ३२॥

They said to one another, "Oh, surely a seer has been really born in the person of Vasudeva or he must have been a master of Yoga in his previous incarnation; for that very calamity has actually been perceived, of which Ānakadundubhi spoke to us." (32)

कलेवरं परशुभिश्छित्त्वा तत्ते व्रजौकसः।
दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठधिष्ठितम्॥ ३३॥

Having hacked that body with axes and cast it piecemeal at a distance, those inhabitants of Vraja that had been entrusted with the protection of Gokula burnt it to ashes after it had been piled over with logs of wood. (33)

दह्यमानस्य देहस्य धूमश्चागुरुसौरभः।
उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः॥ ३४॥

Out of that body, while it was being cremated, arose a column of smoke emitting the fragrance of aloe-wood, the sin attaching to it having been completely wiped out the moment its life was sucked out through the breasts by Śrī Kṛṣṇa. (34)

पूतना लोकबालघ्नी राक्षसी रुधिराशना।
जिघांसयापि हरये स्तनं दत्त्वाऽऽप सद्गतिम्॥ ३५॥

Lo! Pūtanā, a blood-sucking ogress given to the destruction of infants in the world and giving suck to Śrī Hari, even with the deprecable motive of killing Him, attained the destiny of saints! (35)

किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने।
यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा॥ ३६॥

How much more, then, should one deserve such a state, who offers one's most beloved something with utmost reverence and devotion to Lord Śrī Kṛṣṇa, the Supreme Spirit, as did His affectionate mothers* and cows full of motherly affection. (36)

* We shall see in Discourse XIII below how Śrī Kṛṣṇa assumed the form of all His boy companions and calves besides His own form on their having been stolen away by Brahmā, and continued in those forms for full twelve months, thus conferring on the mothers of all those youngsters and calves the unique honour and privilege of being His mothers. It is these numberless cowherdesses and cows of Vraja that are referred to in the above verse as His mothers (मातरः) in the plural number.

पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः।
अङ्गं यस्याः समाक्रम्य भगवानपिबत् स्तनम्॥ ३७॥

Even the said ogress, Pūtanā, whose breast the Lord sucked covering her body with His feet—feet which remain enshrined in the heart of His devotees and are worthy of being adored even by Brahmā, Śiva and others, who are adored by the world, (37)

यातुधान्यपि सा स्वर्गमवाप जननीगतिम्।
कृष्णभुक्तस्तनक्षीराः किमु गावो नु मातरः॥ ३८॥

ascended to heaven, Vaikuṇṭha, a destiny worthy of His mothers, Devakī and Yaśodā! What wonder, then, that the cows and mothers, the milk of whose breasts was lovingly sucked by Lord Śrī Kṛṣṇa, should attain that destiny? (38)

पयांसि यासामपिबत् पुत्रस्नेहस्नुतान्यलम्।
भगवान् देवकीपुत्रः कैवल्याद्यखिलप्रदः॥ ३९॥
तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम्।
न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः॥ ४०॥

Rebirth, which results from ignorance, could never be possible, O Parīkṣit, in the case of those cows and mothers that incessantly looked upon Śrī Kṛṣṇa as their Son, nay, whose milk, oozing out of parental affection, the said divine son of Devakī, the Bestower of Liberation and all other blessings, sucked to His heart's content. (39-40)

कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः।
किमिदं कुत एवेति वदन्तो व्रजमाययुः॥ ४१॥

Smelling the fragrance of the smoke rising from the crematorium, the inhabitants of Vraja, Nanda and others, that had gone out of Vraja before Pūtanā came there, returned to Vraja saying what a strange phenomenon it was and whence the odour actually came! (41)

ते तत्र वर्णितं गोपैः पूतनागमनादिकम्।
श्रुत्वा तन्निधनं स्वस्ति शिशोश्चासन् सुविस्मिताः॥ ४२॥

Hearing the story of Pūtanā's arrival etc., as well as of her subsequent death and the baby's safety, as told by the cowherds present there, they stood highly amazed. (42)

नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः।
मूर्ध्न्युपाघ्राय परमां मुदं लेभे कुरूद्वह॥ ४३॥

Taking up in his arms his son, who had returned from the jaws of death, as it were, and smelling Him at His crown as a token of affection, the noble-minded Nanda experienced great delight, O jewel of the Kurus! (43)

य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम्।
शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम्॥ ४४॥

A man who hears or recites with reverence the story of this wonderful childlike sport of Lord Śrī Kṛṣṇa, consisting in the deliverance of Pūtanā, comes to develop love for the said Śrī Kṛṣṇa, the Protector of cows. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धे षष्ठोऽध्यायः॥ ६॥

Thus ends the sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Deliverance of the demon Tṛṇāvarta

राजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः।
करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो॥ १॥

King Parīkṣit said: The exploits which the almighty Lord Śrī Hari performs, through whatever descents it may be, are so charming to our ear and so appealing to our mind, O master ! (1)

यच्छृण्वतोऽपैत्यरतिर्वितृष्णा
सत्त्वं च शुद्ध्यत्यचिरेण पुंसः।
भक्तिर्हरौ तत्पुरुषे च सख्यं
तदेव हारं वद मन्यसे चेत्॥ २॥

If you think fit, therefore, kindly narrate in particular that story of Śrī Hari by listening to which the feeling of ennui and the diverse cravings responsible for such ennui of any man whatsoever disappear, his mind gets purified before long, devotion to the aforesaid Śrī Hari is generated and friendship established with His servants. (2)

अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम्।
मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः॥ ३॥

Pray, further recount even other marvellous infantile sports of Lord Śrī Kṛṣṇa, who imitated the ways of the human race when he came down to the human (mortal) world. (3)

श्रीशुक उवाच

कदाचिदौत्थानिककौतुकाप्लवे
जन्मर्क्षयोगे समवेतयोषिताम्।
वादित्रगीतद्विजमन्त्रवाचकै-
श्चकार सूनोरभिषेचनं सती॥ ४॥

Śrī Śuka resumed: Once on the occasion of the ceremonial ablution of the infant Śrī Kṛṣṇa, to commemorate His turning in the bed, which generally takes place at the end of three months, when the same constellation (Rohiṇī) under which He was born happened to be at the ascendant, Yaśodā, the good old mother of Śrī Kṛṣṇa, performed in the midst of the ladies assembled at her residence the rite of sprinkling her son with water, accompanied by the playing of musical instruments, songs and the chanting of sacred texts done by the Brāhmaṇas. (4)

नन्दस्य पत्नी कृतमज्जनादिकं
विप्रैः कृतस्वस्त्ययनं सुपूजितैः।
अन्नाद्यवासःस्रगभीष्टधेनुभिः
संजातनिद्राक्षमशीशयच्छनैः॥ ५॥

When the ablution etc., of Śrī Kṛṣṇa had been finished and the ceremony of invoking blessings on Him performed by the Brāhmaṇas that had already been duly honoured with gifts of cooked food and raw articles of food, raiment, garlands, boons sought by them and cows, and when drowsiness was fully manifested in His eyes, Nanda's wife gently put Him to sleep (on a cradle or a cot underneath a cart). (5)

औत्थानिकौत्सुक्यमना मनस्विनी
समागतान् पूजयती व्रजौकसः।
नैवाशृणोद् वै रुदितं सुतस्य सा
रुदन् स्तनार्थी चरणावुदक्षिपत्॥ ६॥

Busy honouring the inhabitants of Vraja assembled for the occasion with a mind full of zeal over the festival commemorating Śrī Kṛṣṇa's turning in the bed, the noble-minded Yaśodā did not at all hear the cry of her son, who, while actually crying for a suck, tossed up His feet in an angry mood. (6)

अधः शयानस्य शिशोरनोऽल्पक-
प्रवालमृद्वङ्घ्रिहतं व्यवर्तत।
विध्वस्तनानारसकुप्यभाजनं
व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥ ७ ॥

Hit by the tiny feet, tender as a leaf, of the Babe, lying beneath, the cart turned* upside down with the result that the metal jars placed on it and containing various delicious substances such as milk, curds and ghee were spilt, its wheels and axle-tree inverted and its pole shattered. (7)

दृष्ट्वा यशोदाप्रमुखा व्रजस्त्रिय
औत्थानिके कर्मणि याः समागताः।
नन्दादयश्चाद्भुतदर्शनाकुलाः
कथं स्वयं वै शकटं विपर्यगात्॥ ८ ॥

Perceiving it in that topsyturvy condition, the women of Vraja—that had gathered at Nanda's residence for the festival commemorating the turning of Śrī Kṛṣṇa in the bed—headed by Yaśodā, as well as Nanda and others, who were perplexed at that amazing sight, wondered how the cart had actually turned upside down by itself. (8)

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः।
रुदतानेन पादेन क्षिप्तमेतन्न संशयः॥ ९ ॥

Boys, who were playing there when the cart turned turtle, told the wondering cowherds and cowherdesses—whose mind was uncertain as to who was really responsible for upturning the cart—that the cart had been knocked down with His foot by Śrī Kṛṣṇa while crying for His mother's breast: there was no doubt about it. (9)

न ते श्रद्दधिरे गोपा बालभाषितमित्युत।
अप्रमेयं बलं तस्य बालकस्य न ते विदुः॥ १० ॥

Those cowherds, however, did not believe it, taking it to be the mere talk of children and, therefore, doubting it; for they did not know the immeasurable strength of that child. (10)

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता।
कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत्॥ ११ ॥

Taking up her crying son, Yaśodā, who was afraid of the presence of some evil spirit, gave Him suck (only) when the ceremony of invoking blessings on Him had been performed by Brāhmaṇas with the help of Vedic hymns (destroying evil spirits). (11)

पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम्।
विप्रा हुत्वार्चयाञ्चक्रुर्दध्यक्षतकुशाम्बुभिः॥ १२ ॥

Having poured oblations into the sacred fire in order to propitiate the deities presiding over the planets and so on, the Brāhmaṇas worshipped the cart, which was the seat of their wealth in the shape of dairy products, and the abode of Lakṣmī, with curds, unbroken grains of rice, blades of the sacred Kuśa grass and water, when it had been placed as before by mighty cowherds and provided once more with all its goods (whatever was kept on it). (12)

येऽसूयानृतदम्भेर्ष्याहिंसामानविवर्जिताः ।
न तेषां सत्यशीलानामाशिषो विफलाः कृताः॥ १३ ॥
इति बालकमादाय सामर्ग्यजुरुपाकृतैः।
जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः॥ १४ ॥
वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः।
हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम्॥ १५ ॥

Taking up the Boy and sprinkling Him with water consecrated through the recitation of sacred texts from the Sāmaveda and

* The great demon Hiraṇyākṣa, who was slain by the Lord disguised as a boar (vide Discourses XVII to XIX of Book III), had a son, Utkaca by name. He was exceedingly powerful and well-built. In the course of his peregrinations he once crushed the trees of the hermitage of the sage Lomaśa, who pronounced on him a curse that he would thenceforth remain disembodied. He felt that his physical sheath was about to fall off like slough. He fell prostrate at the feet of the sage and asked his forgiveness. Appeased by his penitent entreaties, the sage blessed him that in the course of the Vaivaśwata Manvantara, he would be liberated by the touch of the feet of Lord Śrī Kṛṣṇa. It was Utkaca that had entered the cart in Nanda's residence in his disembodied state and was forthwith liberated by the touch of the Lord's feet.

Yajurveda and hallowed with sanctifying herbs, nay, causing benedictions to be pronounced by the foremost of Brāhmaṇas and propitiating the sacred fire by pouring oblations into it, Nanda, the cowherd chief—who felt convinced that the benedictions uttered by those truthful ones, who are completely free from a carping spirit, mendacity, hypocrisy, jealousy, violence and pride, never go in vain—gave to the Brāhmaṇas very wholesome food to eat. (13—15)

गावः सर्वगुणोपेता वासःस्रग्रुक्ममालिनीः।
आत्मजाभ्युदयार्थाय प्रादात्ते चान्वयुञ्जत॥ १६॥

For the purpose of ensuring his son's all-round prosperity, Nanda further gave away to the Brāhmaṇas cows endowed with all good qualities and adorned with cloth, garlands and gold necklaces and they uttered their choicest blessings in return. (16)

विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाऽऽशिषः।
ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम्॥ १७॥

Obviously benedictions that are uttered by Brāhmaṇas well versed in sacred prayers and united with God shall never prove fruitless and invariably come out true. (17)

एकदाऽऽरोहमारूढं लालयन्ती सुतं सती।
गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत्॥ १८॥

One day when Śrī Kṛṣṇa had just attained the age of one year, Yaśodā, the good old lady, while she was busy fonding her son, seated in her lap, could not bear the weight of the Babe, who had all of a sudden grown heavy as a mountain-peak. (18)

भूमौ निधाय तं गोपी विस्मिता भारपीडिता।
महापुरुषमादध्यौ जगतामास कर्मसु॥ १९॥

Placing Him on the ground, Yaśodā, the cowherd lady, who felt astonished at this wonderful phenomenon and, oppressed with burden, contemplated on the Supreme Person out of fear of some unexpected calamity and set about her worldly duties (such as summoning Brāhmaṇas for the ceremony of invoking blessings on her babe). (19)

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः।
चक्रवातस्वरूपेण जहारासीनमर्भकम्॥ २०॥
गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षूंषि रेणुभिः।
ईरयन् सुमहाघोरशब्देन प्रदिशो दिशः॥ २१॥

A demon, Tṛṇāvarta by name and a servant of Kaṁsa, particularly directed by him, appeared in the form of a whirlwind, enveloping the entire Gokula in particles of dust and blinding the eyes of all, and shaking the quarters as well as the intermediate points with his most terrible roar, and carried away the squatting Babe. (20-21)

मुहूर्तमभवद् गोष्ठं रजसा तमसाऽऽवृतम्।
सुतं यशोदा नापश्यत्तस्मिन् न्यस्तवती यतः॥ २२॥

For an hour or so Vraja remained enveloped in dust and darkness. Yaśodā did not find her son on the spot where she had placed him. (22)

नापश्यत् कश्चनात्मानं परं चापि विमोहितः।
तृणावर्तनिसृष्टाभिः शर्कराभिरुपद्रुतः॥ २३॥

Oppressed with particles of sands wafted by Tṛṇāvarta and utterly confused, one could not see one's own self, much less another. (23)

इति खरपवनचक्रपांसुवर्षे
सुतपदवीमबलाविलक्ष्य माता।
अतिकरुणमनुस्मरन्त्यशोचद्
भुवि पतिता मृतवत्सका यथा गौः॥ २४॥

Not finding any trace of her son in the shower of dust occasioned by that violent whirlwind, and repeatedly thinking of Him in a most pathetic manner, the helpless mother, Yaśodā, lamented and dropped on the ground like a cow whose calf had died. (24)

रुदितमनुनिशम्य तत्र गोप्यो
भृशमनुतप्तधियोऽश्रुपूर्णमुख्यः ।
रुरुदुरनुपलभ्य नन्दसूनुं
पवन उपारतपांसुवर्षवेगे ॥ २५ ॥

Having heard the cry of Yaśodā later on, when the wind had the vehemence of its shower of dust abated, and with their mind sore afflicted at not perceiving there the Darling of Nanda, the cowherd women too wept, their face flooded with tears. (25)

तृणावर्तः शान्तरयो वात्यारूपधरो हरन्।
कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारभृत्॥ २६ ॥

Carrying away Lord Śrī Kṛṣṇa, Tṛṇāvarta, who had assumed the form of a whirlwind, went up to the skies to a certain height but could not proceed further, his impetuosity having ceased now that he felt he was carrying a huge burden since the Lord had grown heavy again. (26)

तमश्मानं मन्यमान आत्मनो गुरुमत्तया।
गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्भकम्॥ २७ ॥

Taking that wonderful Boy to be a rock of sapphire because of His being heavier than himself and having given up the form of a whirlwind, he could not cast Him away, caught as he was by the throat. (27)

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः।
अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे॥ २८ ॥

Rendered motionless by the extraordinary pressure at the throat and giving forth an indistinct groan, the demon fell down dead on the outskirts of Vraja, with Babe, Śrī Kṛṣṇa, his eyes having come out of the sockets. (28)

तमन्तरिक्षात् पतितं शिलायां
विशीर्णसर्वावयवं करालम्।
पुरं यथा रुद्रशरेण विद्धं
स्त्रियो रुदत्यो ददृशुः समेताः॥ २९ ॥

The crying women assembled there saw the terrible demon fallen from the skies on a slab, with all his limbs shattered, like the city[1] built by the demon Maya and cleft by the arrow of Lord Rudra. (29)

प्रादाय मात्रे प्रतिहृत्य विस्मिताः
कृष्णं च तस्योरसि लम्बमानम्।
तं स्वस्तिमन्तं पुरुषादनीतं
विहायसा मृत्युमुखात् प्रमुक्तम्।
गोप्यश्च गोपाः किल नन्दमुख्या
लब्ध्वा पुनः प्रापुरतीव मोदम्॥ ३० ॥

Nay, astonished to find Śrī Kṛṣṇa dangling on his breast, they picked up and restored Him to His mother. The cowherdesses and cowherds headed by Nanda, so the tradition goes, experienced excessive joy to get back the Babe, sound of body, though taken away by the ogre through the air, and extricated from the jaws of Death, as it were. (30)

अहो बतात्यद्भुतमेष रक्षसा
बालो निवृत्तिं गमितोऽभ्यगात् पुनः।
हिंस्रः स्वपापेन विहिंसितः खलः
साधुः समत्वेन भयाद् विमुच्यते॥ ३१ ॥

Oh, what a joy ! It is extremely wonderful that, though brought to an end by the ogre, this boy has returned safe! The bloody and wicked fellow has been destroyed by his own sin and a pious soul is completely rid of fear by virtue of his even-mindedness. (31)

किं नस्तपश्चीर्णमधोक्षजार्चनं
पूर्तेष्टदत्तमुत भूतसौहृदम्।
यत्संपरेतः पुनरेव बालको
दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः॥ ३२ ॥

What austerities, worship of Lord Viṣṇu (who is above sense-perception), act of pious liberality (Pūrta)[2] and sacrificial

1. Vide VII. x.54—59.
2. The word 'Pūrta' has been defined by Manu in the following couplet :
वापीकूपतडागादि देवतायतनानि च। अन्नप्रदानमारामः पूर्तमित्यभिधीयते॥ (Manusmṛti, IV. 226)

performance etc., (Iṣṭa), act of charity or act of benevolence to living beings has been performed by us due to which the boy, though (virtually) dead, has luckily enough appeared in our midst again, reviving us, his kinsfolk? (32)

दृष्ट्वाद्भुतानि बहुशो नन्दगोपो बृहद्वने।
वसुदेववचो भूयो मानयामास विस्मितः॥ ३३॥

Amazed to see many more wonders of this kind at Bṛhadvana (Gokula), Nanda, the cowherd chief, esteemed the prophecy of Vasudeva again and again. (33)

एकदार्भकमादाय स्वाङ्कमारोप्य भामिनी।
प्रस्नुतं पाययामास स्तनं स्नेहपरिप्लुता॥ ३४॥

One day, taking up her dear Babe and placing Him in her lap, the blessed Yaśodā, overwhelmed with affection, made Him suck her breast overflowing with milk. (34)

पीतप्रायस्य जननी सा तस्य रुचिरस्मितम्।
मुखं लालयती राजञ्जृम्भतो ददृशे इदम्॥ ३५॥

Caressing the mouth (lips), lit up with a charming smile of the Babe, who had almost finished sucking, O king, the aforesaid mother saw in His mouth while He was yawning the following, viz., (35)

खं रोदसी ज्योतिरनीकमाशाः
सूर्येन्दुवह्निश्वसनाम्बुधींश्च।
द्वीपान् नगांस्तद्दुहितॄर्वनानि
भूतानि यानि स्थिरजङ्गमानि॥ ३६॥

the sky, the horizon, the host of luminaries, the four quarters, the sun, the moon, fire, the air and the oceans, the broad divisions of the globe, mountains, the rivers (flowing from them), forests and all created beings, stationary as well as moving. (36)

सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः।
सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता॥ ३७॥

Seized with a tremor to perceive the universe vividly all of a sudden, O Parīkṣit, in the mouth of the Babe, and fully closing her eyes, Yaśodā, whose eyes resembled those of a fawn, stood greatly amazed. (37)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
तृणावर्तमोक्षो नाम सप्तमोऽध्यायः॥ ७॥

Thus ends the seventh discourse entitled "The deliverance of Tṛṇāvarta" in the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

"Digging wells, big and small, tanks etc., construction of temples, giving away foodgrains, laying out garden, these are called by the name of Pūrta."

The word 'Iṣṭa' again, has been defined by Atri as below:

अग्निहोत्रं तपः सत्यं वेदानां चैव पालनम्। आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते॥

"Pouring oblations into the sacred fire, practising austerities, truthfulness and also preserving the Vedas by committing them to memory, hospitality, performing the rite called Vaiśwadeva this is called by the name of Iṣṭa."

अथाष्टमोऽध्यायः

Discourse VIII

The Naming Ceremony of the Lord and His Infantile Sports

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः।
व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः॥ १॥

Śrī Śuka began again: Importuned by Vasudeva, Garga, the family priest of the Yadus, who was a very great ascetic, O king, repaired to Nanda's Vraja. (1)

तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः।
आनर्चाधोक्षजधिया प्रणिपातपुरःसरम्॥ २॥

Supremely delighted to see him and rising from his seat with joined palms by way of welcome, Nanda worshipped him, prostrating himself at the very outset and recognizing him to be Lord Viṣṇu (who is above sense-perception). (2)

सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम्।
नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम्॥ ३॥

Delighting the sage with sweet words when hospitality had been offered to him and he was comfortably seated, Nanda said, "O holy one, what can we do for you, who are fully gratified (and want nothing)? (3)

महद्विचलनं नॄणां गृहिणां दीनचेतसाम्।
निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित्॥ ४॥

"The stirring out of exalted souls like you is directed towards the supreme good of men like me, attached to their household and distressed in mind, O venerable sage, and is never meant otherwise. (4)

ज्योतिषामयनं साक्षाद् यत्तज्ज्ञानमतीन्द्रियम्।
प्रणीतं भवता येन पुमान् वेद परावरम्॥ ५॥

"A popular treatise on astrology, from which proceeds the knowledge of supersensuous phenomena and through which any man can know the cause of his present happiness or misery in the shape of past good and evil deeds as well as its effect in the shape of the pleasurable and painful experiences of this life, has been directly composed by you. (5)

त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि।
बालयोरनयोर्नॄणां जन्मना ब्राह्मणो गुरुः॥ ६॥

"Besides being a master of astrology, you are the foremost of the knowers of Veda and are thus qualified to perform the purificatory rites, such as the naming ceremony with respect to these two boys; for a Brāhmaṇa is the preceptor of all men by virtue of his very birth. Hence it is not essential that such rites should be performed by one's own preceptor." (6)

गर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः।
सुतं मया संस्कृतं ते मन्यते देवकीसुतम्॥ ७॥

Garga replied: I am the family priest of the Yadus and known as such all over the globe. People would take your son, if consecrated by me through purificatory rites, as Devakī's son. (7)

कंसः पापमतिः सख्यं तव चानकदुन्दुभेः।
देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति॥ ८॥
इति सञ्चिन्तयञ्छ्रुत्वा देवक्या दारिकावचः।
अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोऽनयो भवेत्॥ ९॥

Pondering that the eighth progeny of Devakī ought not to be a girl, ever since he has heard the remark of Devakī's daughter that his slayer has taken birth somewhere and bearing in mind the friendship subsisting between you and Ānakadundubhi, the evil-minded Kaṁsa may have his suspicion easily aroused by My performing the purificatory rites with respect to your sons, that Vasudeva's eighth child has been removed

to your house and is being brought up here by you. If, therefore, God forbid, he should kill your son under such suspicion, that would prove to be a serious blunder on our part. (8-9)

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे।
कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम्॥ १०॥

Nanda said: Unperceived even by my own people, kindly perform in this cow-pen in secret the purificatory rite, the naming ceremony, appropriate to a member of the twice-born classes, after uttering the benedictory hymns. (10)

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत्।
चकार नामकरणं गूढो रहसि बालयोः॥ ११॥

Śrī Śuka went on: Thus entreated by Nanda, and himself remaining concealed, the sage performed in secret the naming ceremony with respect to the two boys, the sons of Rohiṇī and Yaśodā; for, that was sought to be done by himself. (11)

गर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः।
आख्यास्यते राम इति बलाधिक्याद् बलं विदुः।
यदूनामपृथग्भावात् सङ्कर्षणमुशन्त्युत॥ १२॥

Garga observed: Delighting his kinsfolk with his excellences, this son of Rohiṇī, as a matter of fact, will be styled as Rāma, the delighter of the people; and due to his superiority of strength people will remember him as Bala, strength personified. Nay, because of his observing no distinction, inter se, between the Yadus* viz., between yourselves, on the one hand, and Vasudeva etc., on the other, people will also recognize him as Saṅkarṣaṇa, the unifier. (12)

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः॥ १३॥

Taking diverse forms indeed in each Yuga, Yaśodā's son has manifested three different colours, viz., white, red and yellow; this time he has assumed a dark complexion. (13)

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते॥ १४॥

Some time in the past this son of yours was born in the house of Vasudeva; hence, the wise, who know this truth, will duly designate him as the glorious Vāsudeva, son of Vasudeva. (14)

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः॥ १५॥

There are numerous names and forms of your son, conforming to his excellences and actions. I alone know them, not the people in general. (15)

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः।
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ॥ १६॥

The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (16)

पुरानेन व्रजपते साधवो दस्युपीडिताः।
अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः॥ १७॥

Protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, eventually conquered them. (17)

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः॥ १८॥

Enemies cannot overpower those highly blessed souls who offer love to this boy, any more than demons can overpower those

* In the Harivaṁśa (The Supplement of the Mahābhārata) Śrī Balarāma says to Nanda:
यादवेष्वपि सर्वेषु भवन्तो मम वल्लभाः।
"Even among the Yādavas you are (particularly) beloved of me."

whose cause has been espoused by Lord Viṣṇu. (18)

तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः।
श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः॥ १९॥

Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory. Please look after him intently. (19)

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते।
नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम्॥ २०॥

And, when Garga, having duly instructed Nanda, had returned to his abode at Mathurā, Nanda felt much delighted and deemed himself full of all blessings. (20)

कालेन व्रजताल्पेन गोकुले रामकेशवौ।
जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः॥ २१॥

Not long afterwards, Balarāma and Keśava (Śrī Kṛṣṇa) began to sport in Gokula, going about on hands and knees. (21)

तावङ्घ्रियुग्ममनुकृष्य सरीसृपन्तौ
घोषप्रघोषरुचिरं व्रजकर्दमेषु।
तन्नादहृष्टमनसावनुसृत्य लोकं
मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः॥ २२॥

Moving briskly on the muddy grounds of Vraja dragging both their feet behind in a most charming way the tiny bells of Their anklets and girdle making a tinkling noise and Their mind delighted to hear their sound and following any passer-by to some distance, the two Boys would soon return to Their mothers like innocent and terrified babes when the passer-by would turn round and look at Them and They discovered him to be a stranger. (22)

तन्मातरौ निजसुतौ घृणया स्नुवन्त्यौ
पङ्काङ्गरागरुचिरावुपगुह्य दोर्भ्याम्।
दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य
मुग्धस्मिताल्पदशनं ययतुः प्रमोदम्॥ २३॥

Folding in their arms their Sons who looked charming with mud, that served to beautify Their person as a paint and giving Them suck, Their two mothers, whose breasts were overflowing with milk due to their motherly affection, experienced ecstatic joy indeed to behold Their countenance bright with a winning smile and small teeth even as They sucked their breasts with relish. (23)

यर्ह्यङ्गनादर्शनीयकुमारलीला-
वन्तर्व्रजे तदबलाः प्रगृहीतपुच्छैः।
वत्सैरितस्तत उभावनुकृष्यमाणौ
प्रेक्षन्त्य उज्झितगृहा जहृषुर्हसन्त्यः॥ २४॥

When the two Boys were old enough to be engaged in boyish sports, so captivating to the eyes of young women, the latter would then feel delighted to gaze on Them, both being dragged behind hither and thither in the interior of Vraja by calves whose tails were tightly seized by Them, and stood laughing leaving their homestead. (24)

शृङ्ग्यग्निदंष्ट्र्यसिजलद्विजकण्टकेभ्यः
क्रीडापरावतिचलौ स्वसुतौ निषेद्धुम्।
गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ
शेकात आपतुरलं मनसोऽनवस्थाम्॥ २५॥

When Their mothers did not succeed in restraining their most restless Sons, absorbed as They were in play, from horned animals (cows or deer) and those having sharp teeth (dog), fire, sword, water, birds and thorns, nor could they attend to their domestic duties, they would experience a great distraction of mind. (25)

कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले।
अघृष्टजानुभिः पद्भिर्विचक्रमतुरञ्जसा॥ २६॥

After a short time, O royal sage, Balarāma and Śrī Kṛṣṇa began to move about with ease in Gokula on Their feet, without crawling on Their knees. (26)

ततस्तु भगवान् कृष्णो वयस्यैर्व्रजबालकैः।
सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम्॥ २७॥

Then, in course of time, Lord Śrī Kṛṣṇa, accompanied by Balarāma, began to sport with the boys of Vraja of His own age,

bringing delight to the women of Vraja thereby. (27)

कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम्।
शृण्वत्या: किल तन्मातुरिति होचु: समागता: ॥ २८ ॥

Gazing on the charming, lovely boyish pranks of Śrī Kṛṣṇa, the cowherd women of Vraja called at Nanda's residence in a body and actually spoke as follows to His mother, Yaśodā, who was all ears: (28)

वत्सान् मुञ्चन् क्वचिदसमये क्रोशसंजातहास:
स्तेयं स्वाद्वत्त्यथ दधि पय: कल्पितै: स्तेययोगै:।
मर्कान् भोक्ष्यन् विभजति स चेन्नात्ति भाण्डं भिनत्ति
द्रव्यालाभे स गृहकुपितो यात्युपक्रोश्य तोकान्॥ २९ ॥

"Occasionally untethering the calves before time (when we are unwary, and thus allowing them to suck the whole milk of their mothers) and with His mind somewhat ruffled due to scolding, your darling swallows our tasteful curds and milk stolen through thieving devices contrived by Him. He not only quaffs them himself, but deals them out in order to feed monkeys; and, if a monkey drinks no more, he smashes the very jar(s) containing curds and milk. Nay, enraged with the people of the house on getting no material to eat, he departs setting the infants of the house crying (by pinching them). (29)

हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यै-
श्छिद्रं ह्यन्तर्निहितवयुन: शिक्यभाण्डेषु तद्वित्।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ता: ॥ ३० ॥

"Where the milk etc., is kept in swings etc. hanging beyond the reach of his hands, he contrives plans to get at it with the help of wooden stools and mortars etc., placed one upon another. Possessed of insight into the contents of the pots and expert in the art of making holes, he strikes holes into the pots placed in swings when the aforesaid expedients fail. In a dark room he uses his own person, wearing hosts of gems, as lustre to reveal things and he does all this at a time when the cowherd women have their mind fully engrossed in their household duties. (30)

एवं धाष्ट्र्यान्युशति कुरुते मेहनादीनि वास्तौ
स्तेयोपायैर्विरचितकृति: सुप्रतीको यथाऽऽस्ते।
इत्थं स्त्रीभि: सभयनयनश्रीमुखालोकिनीभि-
र्व्याख्यातार्था प्रहसितमुखी न ह्युपालब्धुमैच्छत्॥ ३१ ॥

"He commits nuisance in our tidy houses and does other such mischievous acts. And having accomplished his work through pilfering devices, he sits by your side as a very innocent boy." Yaśodā, to whom the matter was thus reported at length by the cowherd women, who lovingly watched the charming countenance of Śrī Kṛṣṇa gazing with terrified eyes, did not feel inclined even to rebuke her son and stood with a laughing face. (31)

एकदा क्रीडमानास्ते रामाद्या गोपदारका:।
कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन्॥ ३२ ॥

One day, while at play, the cowherd boys headed by Balarāma complained to Yaśodā (the mother of Śrī Kṛṣṇa), that Kṛṣṇa had eaten earth. (32)

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी।
यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत॥ ३३ ॥

Taking Śrī Kṛṣṇa by the hand and chiding him, the said Yaśodā, who sought his welfare and found that His eyes cast a bewildered look, spoke to Him as follows: (33)

कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रह:।
वदन्ति तावका ह्येते कुमारास्तेऽग्रजोऽप्ययम्॥ ३४ ॥

"Why did you eat earth surreptitiously, O unruly child? Indeed, these boys, your playmates, as well as this elder brother of yours say so." (34)

श्रीकृष्ण उवाच

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिन:।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम्॥ ३५ ॥

Śrī Kṛṣṇa replied: I never ate earth,

O mother! They are all liars. If it is urged they are truthful, then examine my mouth with your own eyes in order to verify the truth. (35)

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः।
व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः॥ ३६॥

"If so, then open your mouth!" Thus urged, the aforesaid Lord Śrī Hari, whose lordship is ever unobstructed and who had in sport assumed the form of a human child, opened His mouth. (36)

सा तत्र ददृशे विश्वं जगत् स्थास्नु च खं दिशः।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम्॥ ३७॥

There inside the Lord's mouth she beheld the whole universe consisting of the moving and the stationary, the atmosphere, the four quarters, the terrestrial globe with its mountains, principal divisions and oceans, and including the wind (causing the motion of the planets), the fire of lightning, the moon as well as the stars, (37)

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च।
वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः॥ ३८॥

heaven, water, fire, the air as well as the sky, the deities presiding over the Indriyas (who are modifications of the Sāttvika Ahaṅkāra), the mind, the Indriyas (modifications of the Rājasika Ego), the objects of senses (modifications of the Tāmasika Ego), and the three Guṇas. (38)

एतद् विचित्रं सह जीवकाल-
स्वभावकर्माशयलिङ्गभेदम्।
सूनोस्तनौ वीक्ष्य विदारितास्ये
व्रजं सहात्मानमवाप शङ्काम्॥ ३९॥

Synchronously observing in the infantile body of her Son, nay, in His wide open mouth, this wonderful universe consisting of a variety of organisms, moving as well as immobile, owing their diversity to the Jīva, Kāla (the factor disturbing the equilibrium of the Guṇas), Nature (the cause of the modification of the three Guṇas), Karma (the cause of birth), the tendency to action (the seed of Karma) as well as Vraja including herself (and her Son), Yaśodā was seized with dismay. (39)

किं स्वप्न एतदुत देवमाया
किं वा मदीयो बत बुद्धिमोहः।
अथो अमुष्यैव ममार्भकस्य
यः कश्चनौत्पत्तिक आत्मयोगः॥ ४०॥

She thought within herself, "Is this a dream or illusion set up by the Lord, or alas! is it delusion of my mind or some inborn characteristic divine glory of this very infant of mine? (40)

अथो यथावन्न वितर्कगोचरं
चेतोमनःकर्मवचोभिरञ्जसा।
यदाश्रयं येन यतः प्रतीयते
सुदुर्विभाव्यं प्रणतास्मि तत्पदम्॥ ४१॥

"Therefore, I bow down to that ultimate Goal, viz., Brahma, which is most difficult to comprehend, nay, which cannot be easily and correctly guessed through the intellect, mind, actions and words, which is the ground of this universe, and by means of which (as presiding over the senses) and because of which it is perceived. (41)

अहं ममासौ पतिरेष मे सुतो
व्रजेश्वरस्याखिलवित्तपा सती।
गोप्यश्च गोपाः सहगोधनाश्च मे
यन्माययेत्थं कुमतिः स मे गतिः॥ ४२॥

"He, that Lord, alone is my refuge, by whose Māyā has been generated in me this perverse (egotistic) notion that I am Yaśodā, the chaste wife of Nanda, the lord of Vraja, the sole mistress of his entire fortune, and he, my husband, that this child, Śrī Kṛṣṇa, is my son and that the cowherds and cowherdesses of Vraja as well as the cattle-wealth and so on are mine." (42)

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः।
वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः॥ ४३॥

On the cowherdess, Yaśodā, who had thus realized the truth, that almighty Lord Śrī Kṛṣṇa, cast His divine charm in the form of maternal affection for Him. (43)

सद्योनष्टस्मृतिर्गोपी साऽऽरोप्यारोहमात्मजम्।
प्रवृद्धस्नेहकलिलहृदयाऽऽसीद् यथा पुरा॥ ४४॥

Placing Śrī Kṛṣṇa, her Son, in her lap, the aforesaid cowherd lady, whose revelation had instantly disappeared, stood with her heart full of intense affection even as before. (44)

त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः।
उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम्॥ ४५॥

Once again she regarded Śrī Hari whose glory is being celebrated by the three Vedas (treating of the rituals) as well as by the Upaniṣads, nay, even by the Sāṅkhya and Yoga systems of philosophy and even so, by the Vaiṣṇava scriptures such as the Pāñcarātra of Devarṣi Nārada as her own son. (45)

राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम्।
यशोदा च महाभागा पपौ यस्याः स्तनं हरिः॥ ४६॥

King Parīkṣit said: What meritorious act did Nanda perform so as to deserve such great fortune and what did the highly blessed Yaśodā do, whose breast Śrī Hari Himself sucked, (46)

पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम्।
गायन्त्यद्यापि कवयो यल्लोकशमलापहम्॥ ४७॥

while His parents, Vasudeva and Devakī, did not even get to behold the charming infantile sports of Lord Śrī Kṛṣṇa, which sages glorify even to this day and which when sung are capable of wiping out the sins of the whole world? (47)

श्रीशुक उवाच

द्रोणो वसूनां प्रवरो धरया सह भार्यया।
करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह॥ ४८॥

Śrī Śuka continued: Intent upon carrying out the behests of Brahmā for being incarnated in Vraja as a cowherd and a cowherdess, Droṇa the foremost of the Vasus, alongwith his wife, Dharā, spoke to him as follows: (48)

जातयोर्नौ महादेवे भुवि विश्वेश्वरे हरौ।
भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत्॥ ४९॥

"When we are born on earth, let the highest type of devotion appear in us towards Śrī Hari, the supreme Deity, the Ruler of the universe, through which one is sure to escape from evil destiny in this world." (49)

अस्त्वित्युक्तः स भगवान् व्रजे द्रोणो महायशाः।
जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत्॥ ५०॥

Replied to in the words "Let it be so!" he was reborn in Vraja and became known as the worshipful and illustrious Nanda; while the aforesaid Dharā became Yaśodā. (50)

ततो भक्तिर्भगवति पुत्रीभूते जनार्दने।
दम्पत्योर्नितरामासीद् गोपगोपीषु भारत॥ ५१॥

As a result of that boon, devotion to Lord Viṣṇu (sought for by all men) who became their Son appeared in the couple in a special degree among the cowherds and cowherdesses of Vraja, O scion of Bharata! (51)

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः।
सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया॥ ५२॥

Dwelling in Vraja alongwith Balarāma in order to fulfil the boon of Brahmā, Śrī Kṛṣṇa, the almighty Lord, brought delight to them all by His infantile pastimes. (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे विश्वरूपदर्शनेऽष्टमोऽध्यायः॥ ८॥

Thus ends the eighth discourse, bearing on a Vision of the Cosmic form (of the Lord), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Grace showered on Yaśodā

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी।
कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि॥ १॥

Śrī Śuka resumed: One day, when the maid-servants of the house were engaged in other work connected with the annual worship of Indra, Yaśodā, Nanda's wife, personally churned the curds and boiled the milk for her Son. (1)

यानि यानीह गीतानि तद्बालचरितानि च।
दधिनिर्मन्थने काले स्मरन्ती तान्यगायत॥ २॥

Nay, recalling at the time of churning the curds whatever infantile sports of her Son were sung there in Vraja, she celebrated them in song. (2)

क्षौमं वासः पृथुकटितटे
बिभ्रती सूत्रनद्धं
पुत्रस्नेहस्नुतकुचयुगं
जातकम्पं च सुभ्रूः।
रज्ज्वाकर्षश्रमभुजचल-
त्कङ्कणौ कुण्डले च
स्विन्नं वक्त्रं कबरविगल-
न्मालती निर्ममन्थ॥ ३॥

Wearing round her wide loins a silk garment, similar to a petticoat, fastened with a string, and bearing on her bosom a pair of shaking breasts overflowing (with milk) from affection for her son, a face covered with sweat, a pair of ear-rings hanging from the lobes of her ears and a pair of bangles moving about her fore-arms fatigued with pulling the string, the handsome lady churned the curds with full strength, jasmine blossoms dropping from her braid all the time. (3)

तां स्तन्यकाम आसाद्य मथ्नन्तीं जननीं हरिः।
गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन्॥ ४॥

Coming up to His mother engaged in churning the curds, and holding the churning-stick, Śrī Hari, full of longing for a suck, stopped her, bringing joy to her by His loving and lovable gestures. (4)

तमङ्कमारूढमपाययत् स्तनं
स्नेहस्नुतं सस्मितमीक्षती मुखम्।
अतृप्तमुत्सृज्य जवेन सा यया-
वुत्सिच्यमाने पयसि त्वधिश्रिते॥ ५॥

She suckled Śrī Kṛṣṇa who had now climbed up to her lap at her breast overflowing with milk from affection, looking into His smiling countenance. When, however, the milk kept on the oven for boiling began to overflow, she went out in haste to remove the boiling milk from the hearth in order to save it from being spilt, leaving Him unsated. (5)

सञ्जातकोपः स्फुरितारुणाधरं
संदश्य दद्भिर्दधिमन्थभाजनम्।
भित्त्वा मृषाश्रुर्दृषदश्मना रहो
जघास हैयङ्गवमन्तरं गतः॥ ६॥

Biting hard His quivering ruddy lip His indignation having been aroused by the mother's wilful neglect and having broken the pot for churning the curds by means of a flat piece of stone used for grinding condiments etc., with, on a slab, with fake tears in His eyes, He went to the interior of the house and clandestinely ate fresh butter stored there. (6)

उत्तार्य गोपी सुश्रृतं पयः पुनः
प्रविश्य संदृश्य च दध्यमत्रकम्।

भग्नं विलोक्य स्वसुतस्य कर्म त-
ज्जहास तं चापि न तत्र पश्यती॥ ७॥

Having taken down the milk, which was fully boiled now, the cowherd lady entered again to find the pot of curds broken; and knowing that to be the work of her Son, whom she did not behold even there, she laughed heartily. (7)

उलूखलाङ्घ्रेरुपरि व्यवस्थितं
मर्काय कामं ददतं शिचि स्थितम्।
हैयङ्गवं चौर्यविशङ्कितेक्षणं
निरीक्ष्य पश्चात् सुतमागमच्छनैः॥ ८॥

Then observing her Son firmly standing on the overturned base of a wooden mortar and freely giving fresh butter kept on a swing to a monkey with eyes full of fear due to His theft having been detected, she gently went up to Him from behind. (8)

तामात्तयष्टिं प्रसमीक्ष्य सत्वर-
स्ततोऽवरुह्यापससार भीतवत्।
गोप्यन्वधावन्न यमाप योगिनां
क्षमं प्रवेष्टुं तपसेरितं मनः॥ ९॥

Clearly perceiving her with a rod held in her hand in order to threaten her son, Śrī Kṛṣṇa got down in haste from the mortar and ran away like one afraid. Yaśoda too ran after Him whom even the mind of Yogīs, attuned through concentration and hence capable of penetrating into His reality, could not reach! (9)

अन्वञ्चमाना जननी बृहच्चल-
च्छ्रोणीभराक्रान्तगतिः सुमध्यमा।
जवेन विस्रंसितकेशबन्धन-
च्युतप्रसूनानुगतिः परामृशत्॥ १०॥

Pursuing her Son, the handsome mother, whose progress was retarded by the weight of her bulky moving hips and who was followed, at it were, by the flowers dropping from her loosened braid, eventually caught hold of Him. (10)

कृतागसं तं प्ररुदन्तमक्षिणी
कर्षन्तमञ्जन्मषिणी स्वपाणिना।
उद्वीक्षमाणं भयविह्वलेक्षणं
हस्ते गृहीत्वा भिषयन्त्यवागुरत्॥ ११॥

Holding by the hand her Son who had committed an offence by His mother and was accordingly weeping aloud and rubbing with His own hands His eyes, with their collyrium spreading on all sides, nay, who was looking up with eyes agitated from fear, she threatened to strike him merely with a view to frightening Him. (11)

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला।
इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा॥ १२॥

Perceiving her son to be frightened and, therefore, casting off her rod, Yaśodā, who was exceedingly fond of her child and was ignorant of His glory, sought to bind Him with a string, so the tradition goes. (12)

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम्।
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः॥ १३॥

In relation to the Lord there is neither inside nor outside, neither front nor back; at the same time He exists before as well as after, inside as well as outside, the universe; nay, He is the universe itself. (13)

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम्।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा॥ १४॥

Regarding that unmanifest Lord who is above sense-perception, though now disguised in a human semblance as her own son, the cowherd lady proceeded to tie Him to a wooden mortar with a string even as one would bind a human child. (14)

तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः।
द्व्यङ्गुलोनमभूत्तेन सन्दधेऽन्यच्च गोपिका॥ १५॥

While her infant Son, who had committed an offence (in her eyes), was being bound, the string fell short by about an inch; and the cowherdess, Yaśodā, joined another string to it. (15)

यदाऽऽसीत्तदपि न्यूनं तेनान्यदपि सन्दधे।
तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम्॥ १६॥

When that composite string too fell short, she joined yet another to it. In this way every new string she took up for being joined to those already united, also fell short when united by nearly an inch. (16)

एवं स्वगेहदामानि यशोदा सन्दधत्यपि।
गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत्॥ १७॥

Even though putting together all the strings of her house, as aforesaid, Yaśodā smiled in the midst of other cowherdesses smiling at her frustration, and felt amazed at her inability to bind Śrī Kṛṣṇa. (17)

स्वमातुः स्विन्नगात्राया विस्रस्तकबरस्रजः।
दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत् स्वबन्धने॥ १८॥

Perceiving the over-exertion of His mother, whose body was bathed in perspiration, the wreaths tied round her braid fallen down, Śrī Kṛṣṇa allowed Himself to be bound by Himself out of sheer compassion. (18)

एवं संदर्शिता ह्यङ्ग हरिणा भृत्यवश्यता।
स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे॥ १९॥

Thus indeed was demonstrated by Śrī Kṛṣṇa His amenability to the control of His devotees even though He is absolute Master of Himself and although this universe alongwith its rulers (Brahmā and others) is subject to His control, O dear Parīkṣit! (19)

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया।
प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात्॥ २०॥

Neither Brahmā, the creator, nor Lord Śiva, nor Goddess Śrī, who has Her abode on His very person (bosom), received such aforesaid grace from Him, the Bestower of liberation, as Yaśodā did. (20)

नायं सुखापो भगवान् देहिनां गोपिकासुतः।
ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह॥ २१॥

The said Lord Śrī Kṛṣṇa, the Son of Yaśodā, is not so easily accessible in this world to those identified with their body, viz., ascetics and others, or even to men of wisdom, who are not so identified, and have become one with Him, as for those possessed of devotion to Him. (21)

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः।
अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ॥ २२॥
पुरा नारदशापेन वृक्षतां प्रापितौ मदात्।
नलकूबरमणिग्रीवाविति ख्यातौ श्रियान्वितौ॥ २३॥

While His mother got engrossed in her household duties, Lord Śrī Kṛṣṇa now noticed a pair of Arjuna trees, that had been in their previous life two Yakṣas, sons of Kubera (lit., the bestower of riches) and full of splendour, severally known as Nalakūbara and Maṇigrīva and reduced to the state of trees due to the curse uttered by Nārada on account of their arrogance. (22-23)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
गोपीप्रसादो नाम नवमोऽध्यायः॥ ९॥

Thus ends the ninth discourse entitled "Grace showered on the cowherd lady, Yaśodā," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

The imprecation pronounced on Kubera's sons by Nārada and their consequent redemption

राजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम्।
यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः॥ १॥

The king said: That highly reproachful act which was the cause of the imprecation pronounced on them by Nārada and due to which anger was aroused in the divine sage may kindly be pointed out to me, O holy one! (1)

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुदृप्तौ धनदात्मजौ।
कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ॥ २॥

Śrī Śuka replied: The two sons of Kubera, who were highly vainglorious despite their being attendants of Lord Rudra, nay, whose passion was uncontrollable, (2)

वारुणीं मदिरां पीत्वा मदाघूर्णितलोचनौ।
स्त्रीजनैरनुगायद्भिश्चेरतुः पुष्पिते वने॥ ३॥

and who had drunk the wine called Vāruṇī, were strolling with women singing after them in a woodland full of blossoms in the vicinity of the Mandākinī* flowing through the delightful garden of Kailāsa, their eyes rolling on all sides from intoxication. (3)

अन्तः प्रविश्य गङ्गायामम्भोजवनराजिनि।
चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः॥ ४॥

Entering the middle of the Gaṅgā, studded with a series of lotus-beds, they sported with damsels even as a pair of elephants would with she-elephants. (4)

यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव।
अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत॥ ५॥

By the will of Providence, O scion of Kuru, the glorious Nārada, the celestial sage, saw the two demigods there and perceived them intoxicated. (5)

तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः।
वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ॥ ६॥

Abashed to see him, uncovered as they were and afraid of a curse, the celestial nymphs hurriedly put on their clothes, but not so the two Yakṣas, who remained naked. (6)

तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ।
तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ॥ ७॥

Seeing the two sons of Kubera inebriate with wine and blind with the pride of wealth, Nārada, who felt inclined to pronounce an imprecation for the sake of showering his grace on them, spoke as follows: (7)

नारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः।
श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः॥ ८॥

Nārada said: Indeed in the case of a man indulging in enjoyable objects no pride other than the pride of wealth, such as that of pedigree (or learning), which is a product of Rajoguṇa, conduces to loss of reason as the said pride of wealth does; for with pride of wealth 'woman, gambling and liquor' are invariably associated. (8)

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः।
मन्यमानैरिमं देहमजरामृत्यु नश्वरम्॥ ९॥

Nay, where there is pride of wealth, animals are killed by merciless men of uncontrolled mind, who regard this perishable body as proof against old age and death. (9)

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* The holy Gaṅgā, while flowing in the heavenly regions, goes by the name of Mandākinī.

देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम्।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः॥ १०॥

Though styled, while living, as a god*, the (human) body is ultimately designated after death as a worm when buried or as ordure when devoured by carnivorous animals or birds or as ashes when cremated. Is a man perpetrating violence from which follows perdition against living beings for the sake of pampering such a body, alive to his own self-interest? (10)

देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च।
मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा॥ ११॥

Does this body belong to the giver of food (one's employer or the maintainer of one's body) or both to one's father (lit., procreator) and mother, who conceived it and nourished it in the womb as well as outside during its infancy and boyhood, or to one's mother's father, who may claim it as his daughter's son or as his adopted son in the event of his stipulating before her marriage that a son born to her would be adopted by him as his own legal heir, or to a powerful man (such as a king who is entitled to take forced service from any able-bodied labourer) or to one who has purchased it or for that matter to a dog which is going to devour it after death? (11)

एवं साधारणं देहमव्यक्तप्रभवाप्ययम्।
को विद्वानात्मसात् कृत्वा हन्ति जन्तूनृतेऽसतः॥ १२॥

Knowing the body to be a common property as aforesaid and as having its source in and disappearing into the Unmanifest (primordial Matter), nay, identifying himself with it, who else than a fool would kill animals? (12)

असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम्।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते॥ १३॥

Poverty is the best eye-salve for a wicked person blinded with the pride of wealth. A poor man alone looks upon living beings as similar to his own self. (13)

यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम्।
जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः॥ १४॥

He who has his foot ever pricked with a thorn would never have a fellow-being suffer such agony, having realized the similarity of all living beings, so far as the experience of pleasure and pain is concerned, by means of external signs such as facial expression etc. Such is, however, not the case with him whose foot has never similarly been pricked with a thorn. (14)

दरिद्रो निरहंस्तम्भो मुक्तः सर्वमदैरिह।
कृच्छ्रं यदृच्छयाऽऽप्नोति तद्धि तस्य परं तपः॥ १५॥

Rid of all forms of pride, a poor man is divested of all stiffness induced by egotism. The hardship he experiences by the will of Providence actually proves to be his highest austerity in this life. (15)

नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यान्नकाङ्क्षिणः।
इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते॥ १६॥

The Indriyas of a poor man, whose body is ever emaciated from hunger and who is longing for food soon grow feeble and his violence too ceases. (16)

दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः।
सद्भिः क्षिणोति तं तर्षं तत आराद् विशुद्ध्यति॥ १७॥

Pious people looking upon all with the same eye come into contact only with a poor man and not with the rich blinded with the pride of wealth. Consorting with saints, a poor man gives up the thirst for money etc., even for noble pursuits and then gets absolutely purified, i.e., qualified for final beatitude soon. (17)

साधूनां समचित्तानां मुकुन्दचरणैषिणाम्।
उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः॥ १८॥

* A king is honorifically referred to as a 'god among men' (नरदेव) and a Brāhmaṇa as a 'god on earth' (भूदेव).

What purpose of pious people, possessed of equanimity and hankering only for the feet of Lord Śrī Kṛṣṇa, the Bestower of Liberation, can be served through the wicked, who are proud of their wealth and bank only on the objects of senses that have no reality, and therefore, deserve to be ignored? (18)

तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः।
तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः॥ १९॥

Hence I shall take away the pride, resulting from ignorance, of the two, slaves of women, of uncontrolled mind, drunk with the wine called Vāruṇī and blinded with the pride of wealth. (19)

यदिमौ लोकपालस्य पुत्रौ भूत्वा तमः प्लुतौ।
न विवाससमात्मानं विजानीतः सुदुर्मदौ॥ २०॥
अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः।
स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात्॥ २१॥

Since, in spite of their being the sons of Kubera (a guardian of the world), the two youths are too immersed in ignorance to recognize themselves as uncovered, highly vainglorious as they are, hence they deserve to be reduced to the state of a tree that stands rooted to one spot, is unbending by nature and remains uncovered, so that by my grace they may not behave like that again; and let self-consciousness persist in them, alongwith the consciousness of their guilt, by my favour even in that state. (20-21)

वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते।
वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः॥ २२॥

Attaining to the presence of Lord Vāsudeva at the end of a hundred celestial years, and recovering their abode in heaven, they will have acquired Devotion too. (22)

श्रीशुक उवाच

एवमुक्त्वा स देवर्षिर्गतो नारायणाश्रमम्।
नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ ॥ २३॥

Śrī Śuka continued: Saying so, the said Nārada, the celestial sage, went away to the hermitage of the divine sage, Nārāyaṇa; while Nalakūbara and Maṇigrīva were transformed into two Arjuna trees sprung together. (23)

ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः।
जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ॥ २४॥

In order to substantiate the prediction of Nārada, the foremost of the devotees of the Lord, Śrī Hari, who stood tied to the mortar, proceeded slowly to the spot where the two Arjuna trees stood as twins. (24)

देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ।
तत्तथा साधयिष्यामि यद् गीतं तन्महात्मना॥ २५॥

He said to Himself, "Since Nārada, the celestial sage, is most beloved of Me, therefore, I shall redeem the two sons of Kubera in the same way as has been prophesied by that exalted soul." (25)

इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ।
आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम्॥ २६॥

With this end in view, Śrī Kṛṣṇa actually crawled between the two Arjuna trees. With the very interposition of His person the mortar fell crosswise. (26)

बालेन निष्कर्षयतान्वगुलूखलं तद्
दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ।
निष्पेततुः परमविक्रमितातिवेप-
स्कन्धप्रवालविटपौ कृतचण्डशब्दौ॥ २७॥

Uprooted by the infant Śrī Kṛṣṇa, who had a cord tied round His belly and was dragging the said mortar behind Him with great vehemence, the two trees fell down with a terrific crash, their trunk, leaves and boughs violently shaken by the force exerted by the Supreme Lord. (27)

तत्र श्रिया परमया ककुभः स्फुरन्तौ
सिद्धावुपेत्य कुजयोरिव जातवेदाः।
कृष्णं प्रणम्य शिरसाखिललोकनाथं
बद्धाञ्जली विरजसाविदमूचतुः स्म॥ २८॥

Illuminating the quarters with their great

splendour, there rose on that spot, like fire hidden in the two trees and appearing in embodied forms two celestial figures shorn of all pride. Approaching Śrī Kṛṣṇa, the Lord of all the worlds, and bowing down to Him with joined palms, they prayed as follows: (28)

कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः॥ २९॥

"O Kṛṣṇa, the Enchanter of all, O great Yogī (the Master of Yoga), You are the primordial supreme Person. The Brāhmaṇas, who have realized the true import of the Vedas, know this universe, manifest as well as unmanifest, as a form of Yours. (29)

त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः।
त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः॥ ३०॥

"You are the one undisputed Controller of the body, the vital airs, the ego and the Indriyas of all created beings. You alone are the Time-Spirit and the imperishable Lord, the almighty Viṣṇu. (30)

त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी।
त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित्॥ ३१॥

"You are the subtle (unmanifest) Prakṛti, the divine Energy, consisting of Sattva, Rajas, and Tamas, and You are the Mahat-tattva, the evolute of Prakṛti. You alone are the Puruṣa, i.e., Spirit, the propeller of Prakṛti, the Witness of all, the Knower of the diseases and morbidities of all psycho-physical organisms. (31)

गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः।
कोन्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः॥ ३२॥

"You (the perceiving subject) cannot be grasped through the modes of Prakṛti, much less through their modifications in the shape of the intellect, the ego, the senses etc., which are all open to perception. And shut up in a psycho-physical organism (a product of the three Guṇas), who (what Jīva) in this world is competent to perceive You, who already existed even before its birth, as a self-evident truth? (32)

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे।
आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः॥ ३३॥

"Hail to You as such, Lord Vāsudeva (the Deity presiding over the intellect), the Creator etc., of the universe, the Infinite, whose glory stands veiled by the three Guṇas, that owe their light to You alone! (33)

यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः।
तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसंगतैः॥ ३४॥

"Disembodied as you are, Your descents in corporeal frames are known through the various feats of valour, unsurpassed, nay, unequalled by those of anyone and not found in those identified with a body. (34)

स भवान् सर्वलोकस्य भवाय विभवाय च।
अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम्॥ ३५॥

"As such You, the Dispenser of all blessings, have come down to the mortal plane this time in Your integral form (the Source of all part manifestations) for ensuring the prosperity and liberation (lit., freedom from rebirth) of the entire creation. (35)

नमः परमकल्याण नमः परममङ्गल।
वासुदेवाय शान्ताय यदूनां पतये नमः॥ ३६॥

"Hail, O most blessed One! Hail, O most propitious Lord! Hail to the gentle Son of Vasudeva, the Lord of the Yadus. (36)

अनुजानीहि नौ भूमंस्तवानुचरकिङ्करौ।
दर्शनं नौ भगवत ऋषेरासीदनुग्रहात्॥ ३७॥

"Pray, allow us, servants of Your servant (Lord Śiva), to depart, O perfect One! Your auspicious sight has been possible for us only through the grace of the divine sage, Nārada. (37)

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम्॥ ३८॥

"Let our speech be employed hereafter in recounting Your excellences, our ears in hearing Your stories, our hands in doing Your work, our mind in the thought of Your feet, our head in bowing to the world, Your own abode, and our sight in beholding saints, Your very embodiments." (38)

श्रीशुक उवाच

इत्थं संकीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः।
दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ॥ ३९॥

Śrī Śuka went on: Thus glorified by them both, and yet remaining tethered to the mortar with a string, Lord Śrī Kṛṣṇa (the Ruler of Gokula) spoke laughingly to the Yakṣas as follows. (39)

श्रीभगवानुवाच

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना।
यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः॥ ४०॥

The Lord said: "It was already known to Me how grace was showered on you both through execration by the kind-hearted sage, Nārada, in the form of your utter degradation to the state of trees, blinded as you were with the pride of fortune. (40)

साधूनां समचित्तानां सुतरां मत्कृतात्मनाम्।
दर्शनान्नो भवेद् बन्धः पुंसोऽक्ष्णोः सवितुर्यथा॥ ४१॥

"From the sight of pious souls treading the path of virtue and possessed of equanimity, i.e., Self-Realization, who have thoroughly applied their mind to Me, there follows no bondage (but emancipation) for men, any more than the obstruction of eyes from the sight of the rays of the sun. On the other hand, their bondage ceases even as darkness disappears with sunshine. (41)

तद् गच्छतं मत्परमौ नलकूबर सादनम्।
सञ्जातो मयि भावो वामीप्सितः परमोऽभवः॥ ४२॥

"Therefore, O Nalakūbara and Maṇigrīva, return you to your abode, now that you both have realized Me as the highest object of your adoration. Supreme devotion to Me, leading to cessation of rebirth and sought by you, has already been kindled in you." (42)

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः।
बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम्॥ ४३॥

Śrī Śuka continued: Thus spoken to by the Lord, the two went round the Lord, who was tied to the mortar yet, bowed low to Him again and again and, taking leave of Him, proceeded in a northerly direction. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
नारदशापो नाम दशमोऽध्यायः॥ १०॥

Thus ends the tenth discourse, "Imprecation pronounced on Nalakūbara and Maṇigrīva by Nārada", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Destruction of Vatsāsura and Bakāsura

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम्।
तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः॥ १॥

Śrī Śuka began again: Hearing the noise of the two falling trees, and disturbed with the fear of a thunderbolt, the cowherds headed by Nanda came to that spot, O jewel among the Kurus! (1)

भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ।
बभ्रमुस्तदविज्ञाय लक्ष्यं पतनकारणम्॥ २॥
उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम्।
कस्येदं कुत आश्चर्यमुत्पात इति कातराः॥ ३॥

They saw there the two Arjuna trees fallen to the ground. Failing, however, to perceive the cause of their fall, though obvious in the shape of the infant, Śrī Kṛṣṇa, dragging the mortar tied to Him with a cord, they wondered whose work it was and from what source that strange phenomenon could be. They were alarmed to think that it was an evil portent and felt utterly bewildered. (2-3)

बाला ऊचुरनेनेति तिर्यग्गतमुलूखलम्।
विकर्षता मध्यगेन पुरुषावप्यचक्ष्महि॥ ४॥

The infants, who happened to be playing there, said, "The trees were uprooted by none else than this chap, who had taken his position between the trees while dragging the mortar, that had fallen aslant. We also saw two men rising from their midst." (4)

न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत्।
बालस्योत्पाटनं तर्वोः केचित् सन्दिग्धचेतसः॥ ५॥

The cowherds, however, did not give credence to their report because they thought that it was not possible for that child to uproot the two huge trees in that way. Others, who recollected that it was the child Śrī Kṛṣṇa that had taken the life of Pūtanā and throttled the demon Tṛṇāvarta the other day, stood with their mind full of doubt. (5)

उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम्।
विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह॥ ६॥

Finding his son dragging the mortar, though himself tied with a cord, Nanda with a laughing countenance set him completely free, so the tradition goes. (6)

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्वचित्।
उद्गायति क्वचिन्मुग्धस्तद्वशो दारुयन्त्रवत्॥ ७॥

Encouraged by the cowherdesses by means of coaxing words and assurances, the Lord now danced like an ordinary infant and now sang guilelessly at the top of His voice, behaving like a puppet, wholly subject to their will. (7)

बिभर्ति क्वचिदाज्ञप्तः पीठकोन्मानपादुकम्।
बाहुक्षेपं च कुरुते स्वानां च प्रीतिमावहन्॥ ८॥

Ordered by them He would now bear a wooden seat, a measure or a pair of wooden sandals and strike on His arms like a veteran wrestler, causing delight to His kinsmen thereby. (8)

दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम्।
व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः॥ ९॥

Demonstrating in the world to those who knew Him (His divinity) His own subjection to the will of His servants, the Lord indeed brought joy to the land of Vraja through His infantile sports. (9)

क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः।
फलार्थी धान्यमादाय ययौ सर्वफलप्रदः॥ १०॥

Hearing the words "O buy fruits!" and taking foodgrains in the hollow of His palms

Śrī Kṛṣṇa, the immortal Lord, the Dispenser of fruit to all, went forth in haste desirous of fruits. (10)

फलविक्रयिणी तस्य च्युतधान्यं करद्वयम्।
फलैरपूरयद् रत्नैः फलभाण्डमपूरि च॥ ११॥

The fruiteress filled with fruits both His palms even though the foodgrains contained in them had slipped through the gap between His finger; and the fruit basket of the fruiteress in its turn got filled with precious stones. (11)

सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्वयत्।
रामं च रोहिणी देवी क्रीडन्तं बालकैर्भृशम्॥ १२॥

On a certain subsequent day the venerable Rohiṇī called Śrī Kṛṣṇa, who had felled the Arjuna trees, and Balarāma, both fondly playing with other children on the river bank. (12)

नोपेयातां यदाऽऽहूतौ क्रीडासङ्गेन पुत्रकौ।
यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम्॥ १३॥

When in Their fondness for play the two Boys did not return even though called, Rohiṇī sent Yaśodā, who was deeply affectionate towards her son. (13)

क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम्।
यशोदाजोहवीत् कृष्णं पुत्रस्नेहस्नुतस्तनी॥ १४॥

Yaśodā repeatedly shouted for Śrī Kṛṣṇa, who had been playing with His elder brother, Balarāma, and other children beyond the limit of time, her breasts overflowing from affection for her son: (14)

कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब।
अलं विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक॥ १५॥

"Kṛṣṇa, Kṛṣṇa, O darling with lotus-like eyes, come suck my breasts! Have done with your pastimes. You are emaciated from hunger and fatigued with sport, O dear son! (15)

हे रामागच्छ ताताशु सानुजः कुलनन्दन।
प्रातरेव कृताहारस्तद् भवान् भोक्तुमर्हति॥ १६॥

"O Rāma dear, come at once with your younger brother, Kṛṣṇa, O delight of your race! You had your breakfast early in the morning. Hence you ought to dine now. (16)

प्रतीक्षते त्वां दाशार्ह भोक्ष्यमाणो व्रजाधिपः।
एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः॥ १७॥

"The lord of Vraja, your father, is waiting for you, O scion of Dāśārha, in order to take his meals. Therefore, come, bring delight to us both (your father as well as myself). Return to your home, O boys! (17)

धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह।
जन्मर्क्षमद्य भवतो विप्रेभ्यो देहि गाः शुचिः॥ १८॥

"Take your bath, my boy, you, whose person is soiled with dust. The star presiding over your birth is in the ascendant today. Getting purified through bath, give away cows to holy Brāhmaṇas. (18)

पश्य पश्य वयस्यांस्ते मातृमृष्टान् स्वलङ्कृतान्।
त्वं च स्नातः कृताहारो विहरस्व स्वलङ्कृतः॥ १९॥

"Lo! look at your playmates, who have been washed and well-adorned by their mothers. Resume you your play after you have bathed and finished your meals and are well-adorned." (19)

इत्थं यशोदा तमशेषशेखरं
मत्वा सुतं स्नेहनिबद्धधीर्नृप।
हस्ते गृहीत्वा सहराममच्युतं
नीत्वा स्ववाटं कृतवत्यथोदयम्*॥ २०॥

Saying so and thinking Śrī Kṛṣṇa, the Crown of all, to be her son, Yaśodā, whose mind was bound with ties of affection for Him, O protector of men, clasped Him alongwith Balarāma by the hand and taking Them to her house, presently performed

* Verses 10 to 20 above have not been commented upon by Śrīdhara Swāmī and Ācārya Valabha too and are evidently not recognized by them.

rites calculated to bring good luck to Them. (20)

गोपवृद्धा महोत्पाताननुभूय बृहद्वने।
नन्दादयः समागम्य व्रजकार्यममन्त्रयन्॥ २१॥

Observing evil portents of a grave nature at Bṛhadvana, Gokula, elderly cowherds headed by Nanda came together and deliberated as to what should be done in the interests of Vraja. (21)

तत्रोपनन्दनामाऽऽह गोपो ज्ञानवयोऽधिकः।
देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः॥ २२॥

Of them, a cowherd, Upananda by name, who was advanced in wisdom and age, possessed insight into the true nature of things as well as into the peculiarities of time and place and did what was pleasing to Balarāma and Śrī Kṛṣṇa, spoke as follows: (22)

उत्थातव्यमितोऽस्माभिर्गोकुलस्य हितैषिभिः।
आयान्त्यत्र महोत्पाता बालानां नाशहेतवः॥ २३॥

"We, who wish well of Gokula, ought to shift from this place. For here appear evil portents of a grave nature, foreboding destruction of infants. (23)

मुक्तः कथञ्चिद् राक्षस्या बालघ्न्या बालको ह्यसौ।
हरेरनुग्रहान्नूनमनश्चोपरि नापतत्॥ २४॥

"Indeed this boy, Śrī Kṛṣṇa, was somehow rescued from the clutches of the ogress, Pūtanā, who took the life of infants. It was surely by the grace of Śrī Hari that the cart did not fall on him. (24)

चक्रवातेन नीतोऽयं दैत्येन विपदं वियत्।
शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः॥ २५॥

"Carried away to the skies, the resort of birds, by a demon in the form of a whirlwind, He dropped on a rock and was saved even in that predicament by the rulers of gods, our tutelary deities. (25)

यन्न म्रियेत द्रुमयोरन्तरं प्राप्य बालकः।
असावन्यतमो वापि तदप्यच्युतरक्षणम्॥ २६॥

"That this boy or any other boy too should not die on getting between the two Arjuna trees even while they fell, was also an act of deliverance by the immortal Lord Viṣṇu. (26)

यावदौत्पातिकोऽरिष्टो व्रजं नाभिभवेदितः।
तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः॥ २७॥

"Before a calamity foreboded by evil portents should overtake Vraja we shall shift from here to some other place alongwith our followers, taking our infants with us. (27)

वनं वृन्दावनं नाम पशव्यं नवकाननम्।
गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम्॥ २८॥

"There is a forest, Vṛndāvana by name, suitable for cattle, full of evergreen woodlands, fit to be resorted to by cowherds and cowherdesses and the bovine race and consisting of sacred hills, pasturage and plants. (28)

तत्तत्राद्यैव यास्यामः शकटान् युङ्क्त मा चिरम्।
गोधनान्यग्रतो यान्तु भवतां यदि रोचते॥ २९॥

"Therefore,we shall go there this very day. Get the carts ready; do not tarry. Let the cattle wealth proceed ahead if it pleases you all." (29)

तच्छ्रुत्वैकधियो गोपाः साधु साध्विति वादिनः।
व्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः॥ ३०॥

Hearing this, the cowherds, who were all of one mind, said, "Right ! Good !" Bringing together their respective herds, they went forth with their effects loaded on the carts. (30)

वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च।
अनस्स्वारोप्य गोपाला यत्ता आत्तशरासनाः॥ ३१॥
गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः।
तूर्यघोषेण महता ययुः सहपुरोहिताः॥ ३२॥

Putting the aged, infants, womenfolk and all accessories, O king, on the carts and placing the cattle-wealth at the head, the cowherds, who were all alert and carried bows, blew horns on all sides and

proceeded with their family priests, accompanied by a loud flourish of trumpets. (31-32)

गोप्यो रूढरथा नूत्नकुचकुङ्कुमकान्तयः।
कृष्णलीला जगुः प्रीता निष्ककण्ठ्यः सुवाससः॥ ३३॥

Mounted on chariots and splendid with saffron freshly painted on their breasts, cowherdesses, whose necks were adorned with strings of gold coins and who were all finely dressed, delightfully sang the pastimes of Śrī Kṛṣṇa. (33)

तथा यशोदारोहिण्यावेकं शकटमास्थिते।
रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके॥ ३४॥

Similarly, mounted on one and the same chariot, Yaśodā and Rohiṇī, who were anxious to hear the stories of their Darlings, shone with Balarāma and Śrī Kṛṣṇa by their side. (34)

वृन्दावनं संप्रविश्य सर्वकालसुखावहम्।
तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत्॥ ३५॥

Duly entering Vṛndāvana, which was delightful at all times, during all seasons, they set up on the first day by means of their carts a crescent-shaped habitation for their cattle. (35)

वृन्दावनं गोवर्धनं यमुनापुलिनानि च।
वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप॥ ३६॥

At the sight of Vṛndāvana, the Govardhana hill and the sandy banks of the holy Yamunā, supreme joy filled the mind of Balarāma and Śrī Kṛṣṇa, O protector of men! (36)

एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः।
कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः॥ ३७॥

Affording delight in this way to the inhabitants of Vraja by means of Their infantile gestures and sweet expressions the two Brothers in due time grew to be the keepers of calves. (37)

अविदूरे व्रजभुवः सह गोपालदारकैः।
चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ॥ ३८॥

Equipped with various playthings, They pastured the calves not far from the area of cow-pens in the company of other cowherd boys. (38)

क्वचिद् वादयतो वेणुं क्षेपणैः क्षिपतः क्वचित्।
क्वचित् पादैः किङ्किणीभिः क्वचित् कृत्रिमगोवृषैः॥ ३९॥
वृषायमाणौ नर्दन्तौ युयुधाते परस्परम्।
अनुकृत्य रुतैर्जन्तूंश्चेरतुः प्राकृतौ यथा॥ ४०॥

Now they played on the flute and now hurled stones etc., by means of slings. Sometimes They threw them with Their feet making a tinkling noise with the tiny bells fastened to their girdle; while at other times They contended with each other playing the part of bulls and bellowing like them in the company of other boys disguised as bulls. Nay, mimicking animals of various kinds, by crying like them, They moved about in the woods like ordinary village infants. (39-40)

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः।
वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत्॥ ४१॥

Once, while They were grazing the calves on the bank of the Yamunā alongwith Their companions, a demon appeared there with intent to slay Śrī Kṛṣṇa and Balarāma. (41)

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः।
दर्शयन् बलदेवाय शनैर्मुग्ध इवासदत्॥ ४२॥

Observing him disguised as a calf in the herd of calves and pointing him out to Baladeva, Śrī Hari slowly approached him like an ignorant chap. (42)

गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः।
भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम्।
स कपित्थैर्महाकायः पात्यमानैः पपात ह॥ ४३॥

Seizing him by his hind legs, tail and all, and revolving him, the immortal Lord Śrī Kṛṣṇa threw him lifeless against the top of a Kapittha tree. Alongwith the Kapittha fruits that were being made to drop by the dead weight of his body, the demon too, who had while dying involuntarily given up

his disguise and appeared in his own demoniac form, fell down. (43)

तं वीक्ष्य विस्मिता बालाः शशंसुः साधु साध्विति।
देवाश्च परिसन्तुष्टा बभूवुः पुष्पवर्षिणः॥ ४४॥

Surprised to behold him, the boys raised a shout of applause, saying "Well done! Bravo!" The gods were highly gratified at this and showered flowers. (44)

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ।
स प्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः॥ ४५॥

Assuming the role of keepers of calves, the two sole Protectors of all the worlds roamed about in the woods grazing calves with Their breakfast in the wallet. (45)

स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा।
गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम्॥ ४६॥

Reaching the vicinity of a pond with intent to give a drink each to his own herd, one day, all made their calves drink water and drank of it themselves. (46)

ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम्।
तत्रसुर्वज्रनिर्भिन्नं गिरेः शृङ्गमिव च्युतम्॥ ४७॥

The boys saw standing there a monstrous creature resembling a mountain-peak struck off with Indra's thunderbolt, and got frightened. (47)

स वै बको नाम महानसुरो बकरूपधृक्।
आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली॥ ४८॥

He was indeed a great demon, Baka by name, and disguised as a heron. Approaching all of a sudden, the powerful monster with a sharp beak swallowed Śrī Kṛṣṇa. (48)

कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः।
बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः॥ ४९॥

Perceiving Śrī Kṛṣṇa swallowed by a huge heron, the cowherd boys led by Balarāma got stupefied like the senses devoid of life. (49)

तं तालुमूलं प्रदहन्तमग्निवद्
गोपालसूनुं पितरं जगद्गुरोः।
चच्छर्द सद्योऽतिरुषाक्षतं बक-
स्तुण्डेन हन्तुं पुनरभ्यपद्यत॥ ५०॥

Baka forthwith disgorged Śrī Kṛṣṇa (the son of a cowherd), the father even of Brahmā (the father of the universe) who was burning the root of its (Baka's) palate and the demon Baka rushed once more in a great rage with intent to kill Him with its bill. (50)

तमापतन्तं स निगृह्य तुण्डयो-
र्दोर्भ्यां बकं कंससखं सतां पतिः।
पश्यत्सु बालेषु ददार लीलया
मुदावहो वीरणवद् दिवौकसाम्॥ ५१॥

Seeing Baka, a friend of Kaṁsa, rushing towards Him and seizing it by the two halves of its bill, Śrī Kṛṣṇa, the Protector of the righteous, tore up the demon like a blade of straw in mere sport, bringing delight to the denizens of heaven, while the cowherd boys stood looking on. (51)

तदा बकारिं सुरलोकवासिनः
समाकिरन् नन्दनमल्लिकादिभिः।
समीडिरे चानकशङ्खसंस्तवै-
स्तद् वीक्ष्य गोपालसुता विसिस्मिरे॥ ५२॥

Then the denizens of the celestial region showered the Slayer of Baka with jasmine and other blossoms of Nandana, Indra's garden, and cheered Him with the beating of drums, blowing of conches and the singing of glories. The cowherd boys were filled with wonder to behold this. (52)

मुक्तं बकास्यादुपलभ्य बालका
रामादयः प्राणमिवैन्द्रियो गणः।
स्थानागतं तं परिरभ्य निर्वृताः
प्रणीय वत्सान् व्रजमेत्य तज्जगुः॥ ५३॥

Relieved to find Him released from the mouth of Baka and returned to the sporting ground, the boys headed by Balarāma embraced Him even as the senses would welcome life. Collecting the calves, they returned to Vraja and narrated the incident. (53)

श्रुत्वा तद् विस्मिता गोपा गोप्यश्चातिप्रियादृताः।
प्रेत्यागतमिवौत्सुक्यादैक्षन्त तृषितेक्षणाः॥ ५४॥

Astonished to hear of it and greeted by Śrī Kṛṣṇa, who was most beloved of them, the cowherds and cowherdesses looked on Him with loving and admiring eyes out of eagerness as though he had returned from the mouth of death. (54)

अहो बतास्य बालस्य बहवो मृत्यवोऽभवन्।
अप्यासीद् विप्रियं तेषां कृतं पूर्वं यतो भयम्॥ ५५॥

They said to one another, "Oh, dear me! there has been many a mortal enemy of this fellow! Evil has, however, befallen them alone inasmuch as terror was brought by them to others in a previous existence. (55)

अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः।
जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत्॥ ५६॥

"Though terrible to look at, they are certainly not able to overpower Him, all the same. Approaching him with intent to slay him they themselves on the other hand, perish like moths in fire. (56)

अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित्।
गर्गो यदाह भगवानन्वभावि तथैव तत्॥ ५७॥

"Ah, the words of the knowers of Brahma can never be untrue! Whatever the worshipful Garga uttered has been fully verified." (57)

इति नन्दादयो गोपाः कृष्णरामकथां मुदा।
कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम्॥ ५८॥

Thus recounting with joy the story of Śrī Kṛṣṇa and Balarāma and rejoicing over it, the cowherds headed by Nanda did not experience the agony of mundane life. (58)

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे।
निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः॥ ५९॥

In this way Balarāma and Śrī Kṛṣṇa passed Their childhood in Vraja in childlike games, such as hide-and-seek, constructing toydams, and jumping over like monkeys. (59)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
वत्सबकवधो नामैकादशोऽध्यायः॥ ११॥

Thus ends the eleventh discourse entitled "The destruction of Vatsāsura and Bakāsura," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Deliverance of Aghāsura

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात्
प्रातः समुत्थाय वयस्यवत्सपान्।
प्रबोधयञ्छृङ्गरवेण चारुणा
विनिर्गतो वत्सपुरःसरो हरिः॥ १॥

Śrī Śuka resumed: Intending to have His midday meal in the forest, and arising early in the morning, on a certain day, Śrī Kṛṣṇa issued forth from Vraja with calves going before Him, waking up His companions, the cowherd boys, with the charming sound of His horn. (1)

तेनैव साकं पृथुकाः सहस्रशः
स्निग्धाः सुशिग्वेत्रविषाणवेणवः।

स्वान् स्वान् सहस्रोपरिसंख्ययान्वितान्
वत्सान् पुरस्कृत्य विनिर्ययुर्मुदा॥ २॥

With Him, again, affectionate boys equipped with lovely slings, canes, horns and flutes sallied forth with joy in thousands, driving before them each his own herd of calves consisting of more than a thousand each. (2)

कृष्णवत्सैरसंख्यातैर्यूथीकृत्य स्ववत्सकान्।
चारयन्तोऽर्भलीलाभिर्विजह्रुस्तत्र तत्र ह॥ ३॥

Herding their own calves with the numberless calves of Śrī Kṛṣṇa and grazing them, they diverted themselves here and there with infantile sports, so the tradition goes. (3)

फलप्रवालस्तबकसुमनःपिच्छधातुभिः ।
काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन्॥ ४॥

Already adorned with glass beads, Guñjā seeds, gems and gold, they further decked themselves with fruits, tender leaves, bunches of flowers as well as single flowers, peacock feathers and minerals. (4)

मुष्णन्तोऽन्योन्यशिक्यादीन् ज्ञातानाराच्च चिक्षिपुः।
तत्रत्याश्च पुनर्दूराद्धसन्तश्च पुनर्ददुः॥ ५॥

Hiding one another's slings and other articles, they flung them away to a distance when the things were discovered. Those seated there threw them farther away and returned them laughing only when the robbed ones got extremely over annoyed. (5)

यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम्।
अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे॥ ६॥

If Śrī Kṛṣṇa went away to a distance in order to witness the sylvan beauty, they vied with one another in touching Him first and felt delighted to embrace Him. (6)

केचिद् वेणून् वादयन्तो ध्मान्तः शृङ्गाणि केचन।
केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे॥ ७॥

Some played on flutes, others blew horns; still others hummed in tune with bees, while some more uttered sweet notes with cuckoos. (7)

विच्छायाभिः प्रधावन्तो गच्छन्तः साधुहंसकैः।
बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः॥ ८॥

Others took delight in running fast with the shadows of birds and walking gracefully in the company of swans, sitting in a line with herons and dancing with peacocks. (8)

विकर्षन्तः कीशबालानारोहन्तश्च तैर्द्रुमान्।
विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु॥ ९॥

Some more rejoiced in pulling the tails of monkeys and climbing up the trees alongwith them (holding their tails all the while). Nay, others made a wry face after the monkeys and leapt with them from one bough to another on trees. (9)

साकं भेकैर्विलङ्घन्तः सरित्प्रस्रवसम्प्लुताः।
विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान्॥ १०॥

Still others, who dived in rivers and in cascades, hopped with frogs; while some made fun of their own reflections and mocked their reflections. (10)

इत्थं सतां ब्रह्मसुखानुभूत्या
दास्यं गतानां परदैवतेन।
मायाश्रितानां नरदारकेण
साकं विजह्रुः कृतपुण्यपुञ्जाः॥ ११॥

Possessed of a rich store of merit, earned by them in the past, they sported thus with Śrī Kṛṣṇa who combines in Himself absolute existence, unmixed bliss and pure consciousness in the eyes of the wise, the supreme Deity in the eyes of those who have accepted His service, and a mere human infant in the eyes of those who have hugged the Māyā. (11)

यत्पादपांसुर्बहुजन्मकृच्छ्रतो
धृतात्मभिर्योगिभिरप्यलभ्यः ।
स एव यद्दृग्विषयः स्वयं स्थितः
किं वर्ण्यते दिष्टमतो व्रजौकसाम्॥ १२॥

Beyond the following how can it be possible to describe the good luck of the inhabitants of Vraja, within the range of whose vision stood in person the selfsame

Lord, the dust of whose feet cannot be had even by adepts in Yoga who have controlled their mind by rigid austerities continued through many lives. (12)

अथाघनामाभ्यपतन्महासुर-
स्तेषां सुखक्रीडनवीक्षणाक्षमः।
नित्यं यदन्तर्निजजीवितेप्सुभिः
पीतामृतैरप्यमरैः प्रतीक्ष्यते॥ १३॥

Presently there came to that spot a mighty demon, Agha by name, who evidently did not brook the sight of their happy sport and whose vulnerable point was ever sought by the gods, that were anxious to preserve their life against his fierce onslaughts even though they had partaken of nectar that had rendered them comparatively immune from death. (13)

दृष्ट्वार्भकान् कृष्णमुखानघासुरः
कंसानुशिष्टः स बकीबकानुजः।
अयं तु मे सोदरनाशकृत्तयो-
र्द्वयोर्ममैनं सबलं हनिष्ये॥ १४॥

Perceiving the cowherd boys with Śrī Kṛṣṇa at their head, the said Aghāsura, the younger brother of Bakī (Pūtanā) and the demon Baka, and who had been sent by Kaṁsa, thought thus: "Indeed this chap is the slayer of my co-uterine brother and sister; hence in order to avenge the wrong done to both, those kinsmen of mine, I shall despatch him alongwith his followers. (14)

एते यदा मत्सुहृदोस्तिलापः
कृतास्तदा नष्टसमा व्रजौकसः।
प्राणे गते वर्ष्मसु का नु चिन्ता
प्रजासवः प्राणभृतो हि ये ते॥ १५॥

"When these are killed (lit., made to serve as an offering for the propitiation of my aforesaid relations in place of sesame seeds and water), all the inhabitants of Vraja will then be as good as dead. When life has departed, what cause of worry can there be about the bodies; for indeed the progeny are the life of those that live." (15)

इति व्यवस्याजगरं बृहद् वपुः
स योजनाययमहाद्रिपीवरम्।
धृत्वाद्भुतं व्याक्तगुहाननं तदा
पथि व्यशेत ग्रसनाशया खलः॥ १६॥

Having thus resolved and assuming the monstrous and wonderful form of a boa constrictor, one Yojana (eight miles) long and stout as a big mountain, the wicked fellow then lay down across the road with his cave-like mouth wide open with the hope of devouring them all. (16)

धराधरोष्ठो जलदोत्तरोष्ठो
दर्याननान्तो गिरिशृङ्गदंष्ट्रः।
ध्वान्तान्तरास्यो विततध्वजिह्वः
परुषानिलश्वासदवेक्षणोष्णः॥ १७॥

His lower lip rested on the earth, while the upper lip touched the clouds; the corners of his mouth looked like caverns, his fangs resembled mountain-peaks, the interior of his mouth was full of darkness; his tongue was like a broad road, his breath was like a tempestuous blast and he was burning hot with rage, his eyes resembling a wild fire. (17)

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम्।
व्याक्ताजगरतुण्डेन ह्युत्प्रेक्षन्ते स्म लीलया॥ १८॥

Perceiving him as such and taking him to be a beautiful landscape of Vṛndāvana, all in a sportive mood fancied it to be like the wide open mouth of a boa constrictor. (18)

अहो मित्राणि गदत सत्त्वकूटं पुरः स्थितम्।
अस्मत्संग्रसनव्याक्तव्यालतुण्डायते न वा॥ १९॥

They said to one another, "O friends ! tell us whether the semblance of a living being standing before us resembles or not the mouth of a serpent distended for devouring us." (19)

सत्यमर्ककरारक्तमुत्तराहनुवद् घनम्।
अधराहनुवद् रोधस्तत्प्रतिच्छाययारुणम्॥ २०॥

Another said, "True, the cloud turned

reddish through the rays of the sun appears as though it were its upper jaw; while the earth below, ruddy through its reflection, looks like its lower lip." (20)

प्रतिस्पर्धेते सृक्किभ्यां सव्यासव्ये नगोदरे।
तुङ्गशृङ्गालयोऽप्येतास्तद्दंष्ट्राभिश्च पश्यत॥ २१॥

A third one said, "Lo! the mountain caverns on its right and left vie with the corners of its mouth; while these rows of lofty peaks too compete with its fangs." (21)

आस्तृतायाममार्गोऽयं रसनां प्रतिगर्जति।
एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम्॥ २२॥

"This broad and long road vies with its tongue; while the darkness pent up in the midst of these mountain-peaks emulates the interior of its mouth." (22)

दावोष्णखरवातोऽयं श्वासवद् भाति पश्यत।
तद्दग्धसत्त्वदुर्गन्धोऽप्यन्तरामिषगन्धवत्॥ २३॥

"Look here, this fierce wind heated by a wild fire appears like its breath; while the foul smell of animals burnt by it stinks like the flesh of animals in its belly." (23)

अस्मान् किमत्र ग्रसिता निविष्टा-
नयं तथा चेद् बकवद् विनङ्क्ष्यति।
क्षणादनेनेति बकार्युशन्मुखं
वीक्ष्योद्धसन्तः करताडनैर्ययुः॥ २४॥

"If it is really the mouth of a serpent, will it gulp us down when we have found our way into it? If so, it will perish like the heron in a moment at the hands of Śrī Kṛṣṇa." Saying so and staring at the bewitching face of Śrī Kṛṣṇa (the Slayer of Baka), they went on, loudly laughing and clapping their hands. (24)

इत्थं मिथोऽतथ्यमतज्ज्ञभाषितं
श्रुत्वा विचिन्त्येत्यमृषा मृषायते।
रक्षो विदित्वाखिलभूतहृत्स्थितः
स्वानां निरोद्धुं भगवान् मनो दधे॥ २५॥

Hearing thus the talk which was far from the truth of those children, who were ignorant of the real fact, and thinking that the serpent, though real, appeared fictitious to them, and perceiving the python to be an ogre, the Lord, installed in the heart of all living beings, made up His mind to restrain His companions. (25)

तावत् प्रविष्टास्त्वसुरोदरान्तरं
परं न गीर्णाः शिशवः सवत्साः।
प्रतीक्षमाणेन बकारिवेशनं
हतस्वकान्तस्मरणेन रक्षसा॥ २६॥

Meanwhile the children alongwith the calves made their way into the bowels of the demon, but they were not immediately devoured by the ogre, who awaited the entry of Śrī Kṛṣṇa, the Slayer of Baka, remembering, as he did, the death of his relations, i.e., his brother Baka and sister Bakī, that had been slain by Him. (26)

तान् वीक्ष्य कृष्णः सकलाभयप्रदो
ह्यनन्यनाथान् स्वकरादवच्युतान्।
दीनांश्च मृत्योर्जठराग्निघासान्
घृणार्दितो दिष्टकृतेन विस्मितः॥ २७॥

Perceiving the children who, in fact, accounted Him their sole Protector, as having slipped out of His control and having turned into fodder for the gastric fire of Agha, who was terrible as Death, and as reduced to a miserable plight, Śrī Kṛṣṇa, who vouchsafes protection to all, was moved with pity and at the same time astonished at the work of destiny. (27)

कृत्यं किमत्रास्य खलस्य जीवनं
न वा अमीषां च सतां विहिंसनम्।
द्वयं कथं स्यादिति संविचिन्त्य त-
ज्ज्ञात्वाविशत्तुण्डमशेषदृग्घरिः॥ २८॥

Deeply pondering as to what should be done under such circumstances so that the life of this wicked one might not be prolonged and the death of these good fellows be averted as to how both these purposes be achieved, the all-perceiving Śrī Hari hit upon a plan and entered the mouth of the python. (28)

तदा घनच्छदा देवा भयाद्धाहेति चुक्रुशुः।
जहृषुर्ये च कंसाद्याः कौणपास्त्वघबान्धवाः॥ २९॥

At that moment the gods; who were esconced behind a curtain of clouds, shrieked in terror, "Well-a-day, well-a-day", while the ogres who were friends of Agha, Kaṁsa being the foremost of them, felt rejoiced. (29)

तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम्।
चूर्णीचिकीर्षोरात्मानं तरसा ववृधे गले॥ ३०॥

Hearing this, however, the immortal Lord Śrī Kṛṣṇa speedily grew to huge dimensions in the throat of the monster, who was eager to pulverize Him alongwith the other children and calves, too. (30)

ततोऽतिकायस्य निरुद्धमार्गिणो
ह्युद्गीर्णदृष्टेर्भ्रमतस्त्वितस्ततः।
पूर्णोऽन्तरङ्गे पवनो निरुद्धो
मूर्धन् विनिष्पाट्य विनिर्गतो बहिः॥ ३१॥

Pent up and spread through the internal organs of the monster whose throat was completely choked, whose eyes had consequently shot out and who was indeed rocking from side to side, his vital air thereupon forced its way out splitting open all of a sudden the aperture in his crown. (31)

तेनैव सर्वेषु बहिर्गतेषु
प्राणेषु वत्सान् सुहृदः परेतान्।
दृष्ट्या स्वयोत्थाप्य तदन्वितः पुन-
र्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ॥ ३२॥

All his senses too having departed through that very passage, Lord Śrī Kṛṣṇa, the Bestower of Liberation, revived the dead calves and friends by His life-giving look and, accompanied by them, then issued forth from the mouth of the monster. (32)

पीनाहिभोगोत्थितमद्भुतं मह-
ज्ज्योतिः स्वधाम्ना ज्वलयद् दिशो दश।
प्रतीक्ष्य खेऽवस्थितमीशनिर्गमं
विवेश तस्मिन् मिषतां दिवौकसाम्॥ ३३॥

Setting ablaze with its lustre all the ten directions, a weird and powerful column of light rose from the robust body of the serpent, paused awhile in the air awaiting the Lord's exit and presently entered Him while the denizens of heaven looked on with wonder. (33)

ततोऽतिहृष्टाः स्वकृतोऽकृताहणं
पुष्पैः सुरां अप्सरसश्च नर्तनैः।
गीतैः सुगा वाद्यधराश्च वाद्यकैः
स्तवैश्च विप्रा जयनिःस्वनैर्गणाः॥ ३४॥

Immensely rejoiced, the latter then offered their worship to the Lord, who had accomplished their purpose—the gods by showering flowers and Apsarās through dances, the Gandharvas and others (noted for their charming songs) through their songs and Vidyādharas and others (well-versed in instrumental music), by playing on their instruments, the Brāhmaṇas through their hymns of praise and his own attendants and devotees through shouts of victory. (34)

तदद्भुतस्तोत्रसुवाद्यगीतिका-
जयादिनैकोत्सवमङ्गलस्वनान्।
श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद्
दृष्ट्वा महीशस्य जगाम विस्मयम्॥ ३५॥

Hearing the auspicious sounds of those wonderful panegyrics, melodious instruments and songs and shouts of victory etc., connected with a number of festivities, close to his own abode, Satyaloka, the highest heaven. Brahmā (the birthless one) came to the spot at once and felt astonished to witness the Lord's glory. (35)

राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम्।
व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम्॥ ३६॥

O Parīkṣit, the weird skin at Vṛndāvana of that python, when dry, served for a long time as a great hollow for the sports of the inhabitants of Vraja. (36)

एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम्।
मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे॥ ३७॥

Observing that very moment this exploit of Śrī Hari in the shape of delivering themselves as well as the serpent from Death (in the guise of Aghāsura in their own case and in the guise of rebirth in the case of the serpent) done in the fifth year, the cowherd boys recounted it, full of astonishment, in Vraja in His sixth year, that is, a year later! (37)

नैतद् विचित्रं मनुजार्भमायिनः
परावराणां परमस्य वेधसः।
अघोऽपि यत्स्पर्शनधौतपातकः
प्रापात्मसाम्यं त्वसतां सुदुर्लभम्॥ ३८॥

It is no wonder on the part of the Supreme who had assumed the semblance of a human child the Creator of the high (Brahmā and others) and the low (the sub-human creation), that even Aghāsura, all of whose sins had been washed away by His very touch, attained oneness with Him, which is as a matter of fact most difficult to attain on the part of the unrighteous. (38)

सकृद् यदङ्गप्रतिमान्तराहिता
मनोमयी भागवतीं ददौ गतिम्।
स एव नित्यात्मसुखानुभूत्यभि-
व्युदस्तमायोऽन्तर्गतो हि किं पुनः॥ ३९॥

Having actually entered the body of Aghāsura, what indeed would He not give to that demon the Lord who has kept Māyā at a respectable distance (from Himself) by virtue of His eternal realization of the blissful nature of His Self, nay, even a conceptual image of whose personality once installed in the mind has conferred the divine state on devotees like Khaṭwāṅga! (39)

सूत उवाच

इत्थं द्विजा यादवदेवदत्तः
श्रुत्वा स्वरातुश्चरितं विचित्रम्।
पप्रच्छ भूयोऽपि तदेव पुण्यं
वैयासकिं यन्निगृहीतचेताः॥ ४०॥

Sūta continued: Having thus heard, O Brāhmaṇas, the wonderful story of his Protector, Emperor Parīkṣit (whose life-breath had been saved in his mother's womb by Śrī Kṛṣṇa, the Lord of the Yādavas), questioned the sage Śuka (the son of Vyāsa) once more about the same sacred story, that had captivated his mind. (40)

राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत्।
यत् कौमारे हरिकृतं जगुः पौगण्डकेऽर्भकाः॥ ४१॥

The king said: How could an act done at a distant time be conceived as having taken place at the present time, O holy one? For you have just said that the cowherd boys related in His sixth year what had been done by Śrī Hari, Śrī Kṛṣṇa, in His fifth year. (41)

तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो।
नूनमेतद्धरेरेव माया भवति नान्यथा॥ ४२॥

Pray, tell me that, O great Yogī; for great is our curiosity in this matter, O preceptor! Surely this must be Śrī Hari's Māyā alone; it could not be otherwise. (42)

वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः।
यत् पिबामो मुहुस्त्वत्तः पुण्यं कृष्णकथामृतम्॥ ४३॥

Though Kṣatriyas in name alone, O preceptor, we are most blessed in the world in that we are repeatedly drinking through you the holy nectar in the shape of Śrī Kṛṣṇa's stories. (43)

सूत उवाच

इत्थं स्म पृष्टः स तु बादरायणि-
स्तत्स्मारितानन्तहृताखिलेन्द्रियः।
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः
प्रत्याह तं भागवतोत्तमोत्तम॥ ४४॥

Sūta went on: Questioned thus by Parīkṣit, the sage Śuka (the son of Bādarāyaṇa) who was indeed robbed of all his senses by Śrī Kṛṣṇa, the immortal Lord, of whom he was reminded by that question,

answered him as follows, O crown-jewel among the foremost votaries of the Lord, having slowly recovered his consciousness of the outer world with great difficulty. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धे द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the twelfth Discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

Brahmā is seized with and ultimately rid of infatuation

श्रीशुक उवाच

साधु पृष्टं महाभाग त्वया भागवतोत्तम।
यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः ॥ १ ॥

Śrī Śuka began again: A good enquiry has been made by you, O highly blessed one, since though listening to the narrative of the Lord again and again, you lend it a new charm every time by your pertinent and intelligent queries, O jewel among the devotees of God! (1)

सतामयं सारभृतां निसर्गो
यदर्थवाणीश्रुतिचेतसामपि ।
प्रतिक्षणं नव्यवदच्युतस्य यत्
स्त्रियां विटानामिव साधुवार्ता ॥ २ ॥

It is something natural with the righteous who choose only what is best—that, like the topic of a young woman to an assembly of gallants, the story of Śrī Kṛṣṇa, the immortal Lord, appears quite new to them every moment even though their speech, ears and mind, too, are devoted to Him alone. (2)

शृणुष्वावहितो राजन्नपि गुह्यं वदामि ते।
ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ३ ॥

Listen, O king, with rapt attention. I proceed to tell you even that which is most secret; for to a loving pupil preceptors impart even hidden things. (3)

तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान्।
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥ ४ ॥

Having rescued in the aforesaid manner His companions (the keepers of calves) from death in the shape of Aghāsura's mouth and brought them to the sandy river-bank, the Lord spoke as follows: (4)

अहोऽतिरम्यं पुलिनं वयस्याः
स्वकेलिसम्पन्मृदुलाच्छवालुकम् ।
स्फुटत्सरोगन्धहृतालिपत्रिक-
ध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥ ५ ॥

"Oh! so very delightful, O friends, is this bank consisting of soft and stainless sand, full of facilities for our play and surrounded by trees charming with the echo of the humming of bees and warbling of birds drawn by the fragrance of budding lotuses, which makes the lake itself, containing lotus-beds, appear full-blown. (5)

अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधार्दिताः।
वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥ ६ ॥

"Let us have our midday meal here; the day is already advanced and we are oppressed with hunger. Let the calves drink water and leisurely graze the grass near at hand." (6)

तथेति पाययित्वार्भा वत्सानारुध्य शाद्वले।
मुक्त्वा शिक्यानि बुभुजुः समं भगवता मुदा॥ ७॥

Saying "Amen!," the cowherd boys made the calves drink water, set them to feed on the green grass, opened their bags and lunched with the Lord in great delight. (7)

कृष्णस्य विष्वक् पुरुराजिमण्डलै-
रभ्याननाः फुल्लदृशो व्रजार्भकाः।
सहोपविष्टा विपिने विरेजु-
श्छदा यथाम्भोरुहकर्णिकायाः॥ ८॥

Seated together around Śrī Kṛṣṇa in a number of circular rows, all facing* Him with blooming eyes, the cowherd boys of Vraja shone brightly in the woodland like petals set round the pericarp of a lotus. (8)

केचित् पुष्पैर्दलैः केचित् पल्लवैरङ्कुरैः फलैः।
शिग्भिस्त्वग्भिर्दृषद्भिश्च बुभुजुः कृतभाजनाः॥ ९॥

Some dined on the petals of flowers and leaves, and others on young leaves, sprouts, fruits, bags, barks and slabs, having converted them into so many plates. (9)

सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक्।
हसन्तो हासयन्तश्चाभ्यवजह्रुः सहेश्वराः॥ १०॥

Severally describing to one another the exquisite taste, each of his own dish, all took their midday meal in the company of the Lord, laughing themselves and making others laugh. (10)

बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे
वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु।
तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः
स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः॥ ११॥

Bearing the flute between His belly and loin-cloth on the right side and His horn and cane under the left armpit and holding a buttered morsel of cooked rice and curds in His left hand and preserved fruits fit for being taken with rice etc., stuck in between the fingers, nay, seated in the middle and inducing laughter in the friends surrounding Him by His jokes, Lord Śrī Kṛṣṇa, the Enjoyer of sacrifices, now engaged in childlike sports, dined with them while the denizens of heaven looked on with wonder. (11)

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु।
वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः॥ १२॥

While the cowherd boys, the keepers of calves, O Parīkṣit (a scion of Bharata), were thus having their repast with their mind absorbed in Śrī Kṛṣṇa (the immortal Lord), the calves allured by luxuriant pasture strayed far away into the woods. (12)

तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम्।
मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम्॥ १३॥

Seeing them obsessed with fear, Śrī Kṛṣṇa, the terror even of Death (the cause of fright to the world), said to them, "Friends, do not desist from eating; I shall presently fetch the calves here." (13)

इत्युक्त्वाद्रिदरीकुञ्जगह्वरेष्वात्मवत्सकान्।
विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ॥ १४॥

Saying so, Lord Śrī Kṛṣṇa went searching for His calves in mountain-caves, arbours and forests, with the morsel still in His hand. (14)

अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितु-
र्द्रष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान्।
नीत्वान्यत्र कुरूद्वहान्तरदधात् खेऽवस्थितो यः पुरा
दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम्॥ १५॥

Appearing in the meantime, Brahmā, the lotus-born, who while stationed in the sky had erelong felt highly astonished to witness the deliverance even of Aghāsura at the hands of the almighty Lord, carried away from this place His calves and later on the cowherd boys, too, to another place, O jewel of the Kurus, and hid himself in order to behold further delightful glory of

* All the cowherd boys could not evidently face Śrī Kṛṣṇa; it was Śrī Kṛṣṇa who manifested Himself on all sides so as to make it possible for each and every companion of His to look at His face.

the Lord appearing as a child through His Māyā (enchanting power). (15)

ततो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान्।
उभावपि वने कृष्णो विचिकाय समन्ततः॥ १६॥

Failing to find the calves there and the cowherd boys, too, on the river bank on returning to that spot, Śrī Kṛṣṇa looked for both on every side in the forest. (16)

क्वाप्यदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित्।
सर्वं विधिकृतं कृष्णः सहसावजगाम ह॥ १७॥

Not perceiving the calves or even their keepers anywhere within the limits of the forest, Śrī Kṛṣṇa, who, as a matter of fact, knew everything, at once clearly perceived it all to be the doing of Brahmā (the creator). (17)

ततः कृष्णो मुदं कर्तुं तन्मातॄणां च कस्य च।
उभयायितमात्मानं चक्रे विश्वकृदीश्वरः॥ १८॥

Presently, in order to bring delight to their mothers as well as to Brahmā, Śrī Kṛṣṇa, the almighty Lord, the Maker of the universe, made Himself appear as both the calves as well as their keepers. (18)

यावद् वत्सपवत्सकाल्पकवपुर्यावत् कराङ्घ्र्यादिकं
यावद् यष्टिविषाणवेणुदलशिग् यावद् विभूषाम्बरम्।
यावच्छीलगुणाभिधाकृतिवयो यावद् विहारादिकं
सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ॥ १९॥

A concrete illustration, as it were, of the Vedic dictum that "Everything consists of Viṣṇu," the all-formed Śrī Kṛṣṇa (the birthless Lord) appeared as many and of the same size as the tender forms of the small calves and their keepers, having the same number and size of hands and feet and other limbs, carrying the same number and size of staves, horns, flutes, whistles etc., made of leaves and bags, decked with and clad in the same number and size of ornaments and clothes, assuming the same disposition and accomplishments, names, appearances and age and exhibiting the same sports etc. (19)

स्वयमात्माऽऽत्मगोवत्सान् प्रतिवार्यात्मवत्सपैः।
क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम्॥ २०॥

Causing Himself, in the form of calves, to be driven back from the forest by His own Self in the form of their keepers, Himself being the Guide, and diverting Himself with sports that represented His very Self, Lord Śrī Kṛṣṇa, who embraced all, entered Vraja. (20)

तत्तद्वत्सान् पृथङ्नीत्वा तत्तद्गोष्ठे निवेश्य सः।
तत्तदात्माभवद् राजंस्तत्तत्सद्म प्रविष्टवान्॥ २१॥

Driving in the form of the various cowherd boys separately, the calves belonging to the different cowherd boys and placing them in their respective stalls, He entered the houses of those cowherd boys and stayed there in the form of each such boy, O Parīkṣit! (21)

तन्मातरो वेणुरवत्वरोत्थिता
उत्थाप्य दोर्भिः परिरभ्य निर्भरम्।
स्नेहस्नुतस्तन्यपयःसुधासवं
मत्वा परं ब्रह्म सुतानपाययन्॥ २२॥

Rising in a hurry at the sound of the flutes, their mothers lifted them up in their arms and, closely embracing them, suckled them, even though they had long been weaned, with the milk of their breasts flowing through motherly affection which was sweet as nectar and inebriating like the sap of the palm fruit looking upon the supreme Divinity as their own sons. (22)

ततो नृपोन्मर्दनमज्जलेपना-
लङ्कार रक्षातिलकाशनादिभिः।
संलालितः स्वाचरितैः प्रहर्षयन्
सायं गतो यामयमेन माधवः॥ २३॥

Thus returning at dusk from the forest in the form of the cowherd boys according to His scheduled round of pastimes, and affording excessive delight by His winsome ways to His mothers, Śrī Kṛṣṇa (the Spouse of Lakṣmī, the goddess of prosperity) was thereupon duly tended by them, O protector

of men, by rubbing and cleaning His person with fragrant unguents, bathing Him and painting His body with sandal-paste and pigments of various kinds, decking Him with ornaments, protecting Him against the influence of evil spirits (by waving the tail of a cow over Him etc.), applying the sacred mark (Tilaka) on His forehead and feeding Him etc. (23)

गावस्ततो गोष्ठमुपेत्य सत्वरं
हुङ्कारघोषैः परिहूतसङ्गतान्।
स्वकान् स्वकान् वत्सतरानपाययन्
मुहुर्लिहन्त्यः स्रवदौधसं पयः॥ २४॥

Returning in great hurry from the forest to their pen, the cows too suckled each its grown-up calves with the overflowing milk of their udders, licking them all over again and again when they approached them on being called by their lowing sound. (24)

गोगोपीनां मातृतास्मिन् सर्वा स्नेहर्द्धिकां विना।
पुरोवदास्वपि हरेस्तोकता मायया विना॥ २५॥

The motherly care of the cows and the cowherd women towards Śrī Kṛṣṇa (figuring as their young in the case of cows and as their son in the case of cowherd women) was entirely the same as before, excluding, of course, the measure of their love, which had now grown to an enormous degree. The filial feeling of Śrī Hari too, figuring as their calves or sons, towards them was just the same as before to the exclusion of attachment of the feeling of mineness, which was absent in the case of Śrī Kṛṣṇa. (25)

व्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम्।
शनैर्निःसीम ववृधे यथा कृष्णे त्वपूर्ववत्॥ २६॥

Day by day for a whole year indeed the creeper of affection of the inhabitants of Vraja for their own sons gradually grew to an immense degree, as it did for Śrī Kṛṣṇa in the past and as it had never done before. (26)

इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः।
पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः॥ २७॥

Tending Himself in the form of calves through His own self in the form of their keepers, the aforesaid Śrī Kṛṣṇa (the Self of the universe) sported thus in the woods as well as in Vraja for a year as a keeper of calves. (27)

एकदा चारयन् वत्सान् सरामो वनमाविशत्।
पञ्चषासु त्रियामासु हायनापूरणीष्वजः॥ २८॥

When, say, five or six nights were left to complete one year, Śrī Kṛṣṇa (the birthless Lord) entered the forest one day alongwith Balarāma, His elder brother, while pasturing the calves. (28)

ततो विदूराच्चरतो गावो वत्सानुपव्रजम्।
गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम्॥ २९॥

Grazing grass on the top of Mount Govardhana, the cows espied the aforesaid calves pasturing in the vicinity of Vraja far away from that summit. (29)

दृष्ट्वाथ तत्स्नेहवशोऽस्मृतात्मा
स गोव्रजोऽत्यात्मपदुर्गमार्गः।
द्विपात् ककुद्ग्रीव उदास्यपुच्छो-
ऽगाद्धुङ्कृतैरास्रुपया जवेन॥ ३०॥

Overpowered with love for the said calves on seeing them, and forgetting themselves, that herd of cows rushed headlong with a series of bellowing sounds, ignoring their keepers as well as the difficult path, milk flowing from their udders all along and looked like bipeds on account of their galloping gait, with their necks slightly contracted at the hump and their heads and tails erect. (30)

समेत्य गावोऽधो वत्सान् वत्सवत्योऽप्यपाययन्।
गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः॥ ३१॥

Approaching the calves below, at the foot of Mount Govardhana, the cows, even though they had calved once more, suckled them with the milk of their udders, licking their limbs as though they would swallow them with intense eagerness. (31)

गोपास्तद्रोधनायासमौघ्यलज्जोरुमन्युना ।
दुर्गाध्वकृच्छ्रतोऽभ्येत्य गोवत्सैर्ददृशुः सुतान्॥ ३२॥

Arriving there in great anger and shame over the futility of their attempt to restrain the cows and with a feeling of exertion caused by traversing the difficult path, the cowherds perceived their sons alongwith the calves. (32)

तदीक्षणोत्प्रेमरसाप्लुताशया
जातानुरागा गतमन्यवोऽर्भकान्।
उदुह्य दोर्भिः परिरभ्य मूर्धनि
घ्राणैरवापुः परमां मुदं ते॥ ३३॥

With their mind steeped in affection excited by their sight, they found their anger gone. Nay, love having sprouted in them, they lifted the boys in their arms, embraced them and experienced supreme delight by smelling them on the crown as a token of love. (33)

ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः।
कृच्छ्राच्छनैरपगतास्तदनुस्मृत्युदश्रवः ॥ ३४॥

Highly gratified by embracing the young ones, the elderly cowherds slowly departed from that place with great difficulty, tears gushing forth from the eyes at their very thought. (34)

व्रजस्य रामः प्रेमर्द्धेर्वीक्ष्यौत्कण्ठ्यमनुक्षणम्।
मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥ ३५॥

Perceiving the longing induced by abundance of love every moment on the part of the people and the cows of Vraja even for their offspring, long weaned from the mother's breast, Balarāma, who failed to discover its cause, thought as follows: (35)

किमेतदद्भुतमिव वासुदेवेऽखिलात्मनि।
व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते॥ ३६॥

"What a wonder it is that the love of the whole of Vraja, including myself, towards the children is growing in intensity as it never did before and even as it did in the past for Śrī Kṛṣṇa, the Son of Vasudeva, the Soul of the universe! (36)

केयं वा कुत आयाता दैवी वा नार्युतासुरी।
प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी॥ ३७॥

"What is this enchantment and whence has it come? Is it the work of some god, or a human being or a demon? In all probability it must be the deluding potency of my Lord, Śrī Kṛṣṇa, and none other, for it has deluded even me, which no other Māyā can." (37)

इति सञ्चिन्त्य दाशार्हो वत्सान् सवयसानपि।
सर्वानाचष्ट वैकुण्ठं चक्षुषा वयुनेन सः॥ ३८॥

Pondering thus, Balarāma who belonged to the race of the Yadus (who were also known as the Dāśārhas), saw through his intuitional eye all the calves as well as his companions to be none else than Lord Viṣṇu. (38)

नैते सुरेशा ऋषयो न चैते
त्वमेव भासीश भिदाश्रयेऽपि।
सर्वं पृथक्त्वं निगमात् कथं वदे-
त्युक्तेन वृत्तं प्रभुणा बलोऽवैत्॥ ३९॥

Turning to Śrī Kṛṣṇa, he said, "These cowherd boys are not the rulers of gods nor are these calves Ṛṣis, as I knew them to be; You alone appear, O Lord, even in these different forms. Pray, relate You in detail how all this happened." And Balarāma thoroughly understood the whole incident related in a nutshell by the Lord, questioned as above by Balarāma. (39)

तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा।
पुरोवदब्दं क्रीडन्तं ददृशे सकलं हरिम्॥ ४०॥

Returning, meanwhile, after a year—which passed as a moment according to his own measure of time—Brahmā, the self-born, saw Śrī Hari playing as before even at the end of a year alongwith His followers. (40)

यावन्तो गोकुले बालाः सवत्साः सर्व एव हि।
मायाशये शयाना मे नाद्यापि पुनरुत्थिताः॥ ४१॥

As many cowherd boys, including the

calves, there were in Gokula are in fact all evidently reposing in the bed of My enchanting power, and have not yet risen again. (41)

इत एतेऽत्र कुत्रत्या मन्मायामोहितेतरे।
तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम्॥ ४२॥

Therefore, whence are these other than those deluded by My enchanting power, though as many in number, playing in the company of the all-pervading Lord for a whole year here in this woodland as well as there in Vraja? (42)

एवमेतेषु भेदेषु चिरं ध्यात्वा स आत्मभूः।
सत्याः के कतरे नेति ज्ञातुं नेष्टे कथञ्चन॥ ४३॥

Having thus contemplated on these differences for a long time, the self-born Brahmā could not by any means ascertain as to which were the real ones (who existed even before they were pilfered by him) and which of the two groups were not so. (43)

एवं सम्मोहयन् विष्णुं विमोहं विश्वमोहनम्।
स्वयैव मायया जोऽपि स्वयमेव विमोहितः॥ ४४॥

Thus trying to delude Śrī Kṛṣṇa, the all-pervading Lord, who is proof against delusion and enchants the whole universe, Brahmā (the birthless) too stood deluded himself by his own deluding potency (employed against the Lord). (44)

तम्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि।
महतीतरमायैश्यं निहन्त्यात्मनि युञ्जतः॥ ४५॥

Just as the darkness caused by mist gets merged in that of a night and even as the light emitted by a fire-fly is merged in day light, the inferior Māyā (deluding power) of one employing it against a superior, nullifies his own control over that power. (45)

तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात्।
व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः॥ ४६॥

Meanwhile, before the very eyes of Brahmā (the birthless), who kept looking on, all the cowherd boys, the keepers of the calves forthwith appeared dark as a cloud, clad in yellow silk, (46)

चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः।
किरीटिनः कुण्डलिनो हारिणो वनमालिनः॥ ४७॥

endowed with four arms, carrying a conch, a discus, a mace and a lotus in their hands, adorned each with a diadem, ear-rings, a necklace of pearls and a sylvan wreath, (47)

श्रीवत्साङ्गददोरत्नकम्बुकङ्कणपाणयः।
नूपुरैः कटकैर्भाताः कटिसूत्राङ्गुलीयकैः॥ ४८॥

wearing on the upper part of their arms a pair of armlets, illumined by the lustre of Śrīvatsa (a curl of hair on the right breast) and about their wrists a pair of bracelets made of precious stones, marked with three lines like a conch, nay, decked with anklets and bangles, (48)

आङ्घ्रिमस्तकमापूर्णास्तुलसीनवदामभिः।
कोमलैः सर्वगात्रेषु भूरिपुण्यवदर्पितैः॥ ४९॥

girdles and rings and covered all over their body from head to foot with fresh soft wreaths of basil leaves offered by devotees possessed of abundant virtues. (49)

चन्द्रिकाविशदस्मेरैः सारुणापाङ्गवीक्षितैः।
स्वकार्थानामिव रजःसत्त्वाभ्यां स्रष्टृपालकाः॥ ५०॥

By their sidelong glances cast from their ruddy eyes and accompanied by smiles bright as moonlight they awakened desires in the heart of their devotees and fulfilled them as it were with the help of Rajas* and Sattva (which are credited with a reddish and white colour respectively and stood symbolized by the reddish eyes and bright smiles of these divine forms). (50)

आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्भिश्चराचरैः।
नृत्यगीताद्यनेकार्हैः पृथक् पृथगुपासिताः॥ ५१॥

* The quality of Rajas is associated with the power of creation and the quality of Sattva with that of preservation or fulfilment.

They were severally waited upon with dances, music and many other courses of worship by various types of created beings, both animate and inanimate, from himself (Brahmā) down to a clump of grass, all possessed of a living form. (51)

अणिमाद्यैर्महिमभिरजाद्याभिर्विभूतिभिः ।
चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः ॥ ५२ ॥

They were surrounded by mystic powers such as Aṇimā (the power of assuming an atomic size), potencies like Māyā and the twenty-four* elementary principles, the Mahat-tattva and so on, all in living forms. (52)

कालस्वभावसंस्कारकामकर्मगुणादिभिः ।
स्वमहिध्वस्तमहिभिर्मूर्तिमद्भिरुपासिताः ॥ ५३ ॥

They were further waited upon by Kāla (the Time-Spirit, that is responsible for disturbing the equilibrium of the three Guṇas or modes of Prakṛti), Swabhāva (the mutability of Matter), Saṁskāra (latent desire), Kāma (the desire for enjoyment), Karma (worldly and religious activity), the three Guṇas, all endowed with a living form with their glory eclipsed by the glory of these divine forms. (53)

सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः ।
अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषद्दृशाम् ॥ ५४ ॥

They were embodiments of the one absolute essence consisting of truth, consciousness, infinitude and bliss alone. Their infinite glory was unapproachable indeed even by those whose only eye is Self-Knowledge. (54)

एवं सकृद् ददर्शाजः परब्रह्मात्मनोऽखिलान् ।
यस्य भासा सर्वमिदं विभाति सचराचरम् ॥ ५५ ॥

In this way but once Brahmā, the birthless, saw them all as identical with the transcendent Brahma (Absolute), by whose effulgence is this entire creation including animate and inanimate beings stands revealed. (55)

ततोऽतिकुतुकोद्वृत्तस्तिमितैकादशेन्द्रियः ।
तद्धाम्नाभूदजस्तूष्णीं पूर्देव्यन्तीव पुत्रिका ॥ ५६ ॥

Thereupon turning away his gaze in great wonder and with all his eleven Indriyas (the five senses of perception, the five organs of action and the mind) having been overpowered by their splendour, Brahmā, the birthless one, stood mute like a doll by the side of the Deity presiding over the land of Vraja. (56)

इतीरेशेऽतर्क्ये निजमहिमनि स्वप्रमितिके
परत्राजातोऽतन्निरसनमुखब्रह्मकमितौ ।
अनीशेऽपि द्रष्टुं किमिदमिति वा मुह्यति सति
चछादाजो ज्ञात्वा सपदि परमोऽजाजवनिकाम् ॥ ५७ ॥

When Brahmā (the spouse of Saraswatī, the goddess of learning) thus got perplexed as to what it might be with regard to the Lord who cannot be comprehended through reason, possesses a glory peculiar to Himself, who is of the nature of bliss shining by itself, who is beyond the realm of Māyā and who is known through the Upaniṣads (forming the crown of the Vedas) by the process of negating what He is not (nay) when he was unable to perceive even those divine forms, Śrī Kṛṣṇa (the supreme birthless Lord) who perceived his perplexity immediately drew off the curtain of His Māyā. (57)

ततोऽर्वाक् प्रतिलब्धाक्षः कः परेतवदुत्थितः ।
कृच्छ्रादुन्मील्य वै दृष्टीराचष्टेदं सहात्मना ॥ ५८ ॥

* The total number of principles of which the cosmos is composed is twenty-five, including Prakṛti (Primordial Matter) and Puruṣa (the Spirit). Excluding Prakṛti and Puruṣa the number comes to twenty-three alone, viz., the Mahat-tattva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic ego), the five Tanmātrās (subtle elements), the eleven Indriyas including the mind, and the five Mahābhūtas (gross elements). The entire cosmos (referred to in our scriptures under the name of Sūtra) presided over by Brahmā (the Sūtrātmā or Hiraṇyagarbha) will have therefore to be recognized as the twenty-fourth principle in order to complete the figure of twenty-four.

Having now regained his vision outside, Brahmā rose like a dead man brought to life again and, opening his eyes with great difficulty, beheld once more this universe alongwith his own self. (58)

सपद्येवाभितः पश्यन् दिशोऽपश्यत् पुरः स्थितम्।
वृन्दावनं जनाजीव्यद्रुमाकीर्णं समाप्रियम्॥ ५९॥

Looking round at once in every direction, he saw stretched before him the woodland of Vṛndāvana thick with trees that served as a means of subsistence to the people and having agreeable objects scattered all round, (59)

यत्र नैसर्गदुर्वैराः सहासन् नृमृगादयः।
मित्राणीवाजितावासद्रुतरुट्तर्षकादिकम्॥ ६०॥

where creatures bearing natural and inveterate enmity, such as human beings and carnivorous beasts, lived together like friends and from which anger, thirst for enjoyment etc., had disappeared, due to Śrī Kṛṣṇa (the invincible Lord) having taken up His abode there. (60)

तत्रोद्वहत् पशुपवंशशिशुत्वनाट्यं
ब्रह्माद्वयं परमनन्तमगाधबोधम्।
वत्सान् सखीनिव पुरा परितो विचिन्व-
देकं सपाणिकवलं परमेष्ठ्यचष्ट॥ ६१॥

Brahmā (the highest functionary of the universe) beheld there the non-dual, transcendent, Infinite, Absolute, possessed of fathomless wisdom, playing the role of a child born in the line of a cowherd and looking about all alone as before for the calves and Its companions with a morsel of cooked rice still in Its hand. (61)

दृष्ट्वा त्वरेण निजधोरणतोऽवतीर्य
पृथ्व्यां वपुः कनकदण्डमिवाभिपात्य।
स्पृष्ट्वा चतुर्मुकुटकोटिभिरङ्घ्रियुग्मं
नत्वा मुदश्रुसुजलैरकृताभिषेकम्॥ ६२॥

Perceiving this and hastily alighting from his mount, the swan, he stretched his body like a staff of gold on the ground and, touching the Lord's feet with the crest of his four crowns (one after another) and bowing down, bathed them with limpid water in the form of tears of joy. (62)

उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन्।
आस्ते महित्वं प्राग्दृष्टं स्मृत्वा स्मृत्वा पुनः पुनः॥ ६३॥

Recollecting again and again the glory, witnessed ere long, of Śrī Kṛṣṇa, he rose again and again and remained lying down at His feet for a long time. (63)

शनैरथोत्थाय विमृज्य लोचने
मुकुन्दमुद्वीक्ष्य विनम्रकन्धरः।
कृताञ्जलिः प्रश्रयवान् समाहितः
सवेपथुर्गद्गदयैलतेलया॥ ६४॥

Then, slowly rising, and rubbing his eyes, he gazed at Śrī Kṛṣṇa and with his head bent low and composed in mind he proceeded in great humility with joined palms to extol the Lord in a faltering voice and with a trembling body (as follows). (64)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे त्रयोदशोऽध्यायः॥ १३॥

Thus ends the thirteenth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Brahmā extols the Lord

ब्रह्मोवाच

नौमीड्य तेऽभ्रवपुषे तडिदम्बराय
गुञ्जावतंसपरिपिच्छलसन्मुखाय ।
वन्यस्रजे कवलवेत्रविषाणवेणु-
लक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय॥ १॥

Brahmā prayed: I offer my salutations and praises, O glorious Lord, to You, the Son of a cowherd, with tender feet, and clad in a costume bright as lightning, endowed with a personality dark as a rainy cloud, a face resplendent with ear-rings made of Guñjā seeds and a crest of peacock feathers, and with a garland of sylvan flowers and graced with a morsel of food, a cane, a horn, a flute and other emblems borne in Your hands. (1)

अस्यापि देव वपुषो मदनुग्रहस्य
स्वेच्छामयस्य न तु भूतमयस्य कोऽपि।
नेशे महि त्ववसितुं मनसाऽऽन्तरेण
साक्षात्तवैव किमुतात्मसुखानुभूतेः॥ २॥

Even I, Brahmā, cannot truly comprehend, with a mind turned inward, the glory, O Lord, even of this personality of Yours, revealed before us, the instrument of Your grace on me, shaped according to the will of Your devotees and certainly not a product of gross elements, much less directly of Yourself, consisting, as You do, of Truth, Bliss and Consciousness. (2)

ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम्।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभि-
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम्॥ ३॥

O invincible Lord, You stand generally conquered in all the three worlds even by them who spend their time solely in venerating with their body, speech and mind Your stories spontaneously told by saints visiting their houses and fallen on their ears without any effort on their part, remaining at their own abode and totally giving up all effort at attaining spiritual enlightenment. (3)

श्रेयःस्रुतिं भक्तिमुदस्य ते विभो
क्लिश्यन्ति ये केवलबोधलब्धये।
तेषामसौ क्लेशल एव शिष्यते
नान्यद्यथा स्थूलतुषावघातिनाम्॥ ४॥

In the case, however, of those who, neglecting Devotion, the fountainhead of all blessings in the shape of worldly prosperity and final beatitude, to You, O almighty Lord, take pains to attain mere spiritual enlightenment, such enlightenment ultimately proves to be no more than a source of exertion alone, as is the case with those who are engaged in pounding the mere coarse husk. (4)

पुरेह भूमन् बहवोऽपि योगिन-
स्त्वदर्पितेहा निजकर्मलब्धया।
विबुध्य भक्त्यैव कथोपनीतया
प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम्॥ ५॥

Of yore, O infinite Lord, many a striver, adept in numerous Yogas or modes of spiritual discipline in this world, who, having failed to attain their object by any other Yoga, resigned all their activity to You, realized their true nature through Devotion acquired by their own dedicated actions and developed by hearing Your stories, and forthwith attained Your supreme state, O immortal Lord! (5)

तथापि भूमन् महिमागुणस्य ते
विबोद्धुमर्हत्यमलान्तरात्मभिः ।

अविक्रियात् स्वानुभवादरूपतो
ह्यनन्यबोध्यात्मतया न चान्यथा॥ ६॥

The glory, O Perfect One, of Your Being, devoid of attributes, can all the same be realized by the pure-hearted, who have turned their senses inward through the direct perception of their mind, cast into the mould of the Self to the exclusion of all other specific moulds and free from objectivity as a self-effulgent entity incapable of being objectively perceived and not otherwise. (6)

गुणात्मनस्तेऽपि गुणान् विमातुं
हितावतीर्णस्य क ईशिरेऽस्य।
कालेन यैर्वा विमिताः सुकल्पै-
र्भूपांसवः खे मिहिका द्युभासः॥ ७॥

Who have ever succeeded in reckoning the attributes of the Lord in You, the Controller of the three Guṇas (modes of Prakṛti), come down to the material plane for the good of this world? None, not even they by whom, exceptionally clever as they are, might have been counted the particles of dust on earth, the dew-drops in the air or the stars in the heavens. (7)

तत्तेऽनुकम्पां सुसमीक्षमाणो
भुञ्जान एवात्मकृतं विपाकम्।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते
जीवेत यो मुक्तिपदे स दायभाक्॥ ८॥

He has his share ensured in the boon of final beatitude (although he has no use for it and never claims it), who lives on in this world eagerly looking forward to Your grace, nay, simply enjoying the fruit of his own virtuous actions in a detached manner and bowing to You with his heart (mind), speech and body. (8)

पश्येश मेऽनार्यमनन्त आद्ये
परात्मनि त्वय्यपि मायिमायिनि।
मायां वितत्येक्षितुमात्मवैभवं
ह्यहं कियानैच्छमिवार्चिरग्नौ॥ ९॥

Look at my wickedness, O Lord, in that I sought to witness my own glory, having endeavoured to cast a spell even on You, the infinite Lord, the Cause of all, the supreme Spirit, the Deluder of deluders! Indeed, of what account am I before You any more than a flame before a fire (from which it has emanated)? (9)

अतः क्षमस्वाच्युत मे रजोभुवो
ह्यजानतस्त्वत्पृथगीशमानिनः।
अजावलेपान्धतमोऽन्धचक्षुष
एषोऽनुकम्प्यो मयि नाथवानिति॥ १०॥

Therefore, O immortal Lord, forgive the fault of mine, a product of Rajoguṇa, who accounted myself the almighty Lord, independent of You, a fool that I was, with my eyes blinded by crass ignorance in the shape of the egotistic notion that I am the birthless creator—thinking that this fellow deserves Your pity, having a protector in Yourself. (10)

क्वाहं तमोमहदहंखचराग्निवार्भू-
संवेष्टिताण्डघटसप्तवितस्तिकायः।
क्वेदृग्विधाविगणिताण्डपराणुचर्या-
वाताध्वरोमविवरस्य च ते महित्वम्॥ ११॥

Invested with a body possessing a height of seven spans (according to my own measure) and presiding over this cosmic egg, frail as a pitcher and having an eightfold sheath of the Prakṛti (primordial Matter), Mahat-tattva (the principle of cosmic intelligence), ether, air, fire, water and earth, I stand nowhere when compared to the glory of Your infinite Being, whose pores resemble air-holes for the passage of countless such cosmic eggs that float in them like so many atoms. (11)

उत्क्षेपणं गर्भगतस्य पादयोः
किं कल्पते मातुरधोक्षजागसे।
किमस्तिनास्तिव्यपदेशभूषितं
तवास्ति कुक्षेः कियदप्यनन्तः॥ १२॥

Does the kicking up of heels on the

part of a foetus constitute an offence against the mother, O Lord, who are above sense-perception? And is there anything whatsoever falling within the range of positive or negative terms outside Your bowels? (12)

जगत्त्रयान्तोदधिसम्प्लवोदे
नारायणस्योदरनाभिनालात् ।
विनिर्गतोऽजस्त्विति वाङ् न वै मृषा
किं त्वीश्वर त्वन्न विनिर्गतोऽस्मि ॥ १३ ॥

Surely the statement of the scriptures that "Brahmā (the birthless creator) actually sprang from the lotus at the navel of Lord Narāyaṇa reposing on the cosmic waters at the time of the dissolution of the three worlds" is certainly not untrue. Have I not, under the circumstance, You being no other than Nārāyaṇa, come out of You, and as such Your son, O almighty Lord? (13)

नारायणस्त्वं न हि सर्वदेहिना-
मात्मास्यधीशाखिललोकसाक्षी ।
नारायणोऽङ्गं नरभूजलायना-
त्तच्चापि सत्यं न तवैव माया ॥ १४ ॥

Are You not actually Nārāyaṇa, since You are the life and soul of all embodied beings (नारं जीवसमूहः अयनं यस्य)? Nay, You are their Prompter (नारस्य अयनं प्रवृत्तिः यस्मात्) as well as the Witness of all creatures (नारं अयते जानाति). The celebrated Lord Nārāyaṇa, so-called because He has His abode in things produced out of Nara (God) as well as in the waters evolved out of Him, constitutes a form of Yours. Your appearing in a finite form, however, is not true; it is a mere sport of Yours. (14)

तच्चेज्जलस्थं तव सज्जगद्वपुः
किं मे न दृष्टं भगवंस्तदैव ।
किं वा सुदृष्टं हृदि मे तदैव
किं नो सपद्येव पुनर्व्यदर्शि ॥ १५ ॥

If that form of Yours, constituting the support of the world, really stays in water and is thus finite, why was it not perceived by me, O almighty Lord, that very time when I embarked on a quest for it, entering the lotus-stalk, on my failing to trace my origin when I emerged out of the lotus or why was it clearly seen in the heart at that very moment when I concluded my austerities? And why was it not beheld by me instantaneously again? (This shows that, even though You are all-pervading, Your sight depends entirely on Your pleasure; it does not indicate Your finite character). (15)

अत्रैव मायाधमनावतारे
ह्यस्य प्रपञ्चस्य बहिः स्फुटस्य ।
कृत्स्नस्य चान्तर्जठरे जनन्या
मायात्वमेव प्रकटीकृतं ते ॥ १६ ॥

It was in this very descent of Yours as Śrī Kṛṣṇa, O dispeller of all delusion, that the undoubtedly illusory character of this entire externally visible universe was actually revealed by You within Your abdomen before Your mother. (16)

यस्य कुक्षाविदं सर्वं सात्मं भाति यथा तथा ।
तत्त्वय्यपीह तत् सर्वं किमिदं मायया विना ॥ १७ ॥

Just as all this creation, including Your own Self, appears within Your abdomen, so does all this appear in this universe (outside Yourself) too. Is this possible in You except through Your Māyā (deluding potency)? (17)

अद्यैव त्वदृतेऽस्य किं मम न ते
मायात्वमादर्शित-
मेकोऽसि प्रथमं ततो व्रजसुहृद्
वत्साः समस्ता अपि ।
तावन्तोऽसि चतुर्भुजास्तदखिलैः
साकं मयोपासिता-
स्तावन्त्येव जगन्त्यभूस्तदमितं
ब्रह्माद्वयं शिष्यते ॥ १८ ॥

Was not the illusory character of all this other than Yourself revealed to me by Yourself this very day? At first, before the

calves and their keepers were stolen away by me You alone existed; after that, when the calves and the cowherd boys had been stolen away, You appeared in the form of Your companions in Vraja, as well as of the calves and all other paraphernalia (such as their flutes, horns etc.). Then again You appeared in as many four-armed forms, waited upon by all categories in a living form, accompanied by myself. Then again You became as many universes and now remain as the infinite Brahma without a second. (18)

अजानतां त्वत्पदवीमनात्म-
न्यात्माऽऽत्मना भासि वितत्य मायाम्।
सृष्टाविवाहं जगतो विधान
इव त्वमेषोऽन्त इव त्रिनेत्रः॥ १९॥

In the eyes of those who are ignorant of Your supreme nature You are the Spirit identified with Prakṛti (Matter) and, having spread Māyā by your own Self, appear as myself, i.e., Brahmā for the purpose of creation, as Yourself, Lord Viṣṇu, standing before me for the sake of preservation and as Lord Śiva (the three-eyed) for the dissolution of the universe. (19)

सुरेष्वृषिष्वीश तथैव नृष्वपि
तिर्यक्षु यादस्स्वपि तेऽजनस्य।
जन्मासतां दुर्मदनिग्रहाय
प्रभो विधातः सदनुग्रहाय च॥ २०॥

In order to curb the foolish pride of the wicked, O Lord, as well as for showering Your grace on the righteous, O Maker of the universe, You appear among the gods, the Ṛṣis and even so among human beings, as well as among the beasts and birds and even among aquatic creatures, although You are birthless, as a matter of fact, O Master ! (20)

को वेत्ति भूमन् भगवन् परात्मन्
योगेश्वरोतीर्भवतस्त्रिलोक्याम् ।
क्व वा कथं वा कति वा कदेति
विस्तारयन् क्रीडसि योगमायाम्॥ २१॥

When You engage in sports spreading the curtain of Your Yogamāyā (enchantment), O infinite Lord, who can know of Your activities in all the three worlds as to where or how or when they come into play and what is their number, O supreme Spirit, the Master of Yoga? (21)

तस्मादिदं जगदशेषमसत्स्वरूपं
स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम्।
त्वय्येव नित्यसुखबोधतनावनन्ते
मायात उद्यदपि यत् सदिवावभाति॥ २२॥

Therefore, appearing and vanishing in Your infinite Self, the embodiment of eternal Bliss and Consciousness, by virtue of Your Māyā, this entire universe, which is unreal by nature like a dream, devoid of intelligence and full of abundant and endless misery, appears as real as well as eternal, full of bliss and consciousness. (22)

एकस्त्वमात्मा पुरुषः पुराणः
सत्यः स्वयंज्योतिरनन्त आद्यः।
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः
पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः॥ २३॥

You are the one Self, the most ancient Person, real, self-luminous, infinite, the very first, eternal, imperishable, full of uninterrupted Bliss, taintless (untouched by Māyā), perfect, secondless, devoid of all adjuncts and immortal. (23)

एवंविधं त्वां सकलात्मनामपि
स्वात्मानमात्मात्मतया विचक्षते।
गुर्वर्कलब्धोपनिषत्सुचक्षुषा
ये ते तरन्तीव भवानृताम्बुधिम्॥ २४॥

They surely cross, as it were, the false ocean of mundane existence, who perceive through the penetrating eye of wisdom obtained from You, the sun-like preceptor as such, the very Self of all living beings, as the Self of their own self. (24)

आत्मानमेवात्मतयाविजानतां
तेनैव जातं निखिलं प्रपञ्चितम्।

ज्ञानेन भूयोऽपि च तत् प्रलीयते
रज्ज्वामहेर्भोगभवाभवौ यथा ॥ २५ ॥

In the eye of those who fail to perceive the Self in its true character, the whole universe is evolved through that very ignorance and again it disappears as a result of spiritual enlightenment, even as the body of a serpent appears and disappears in a rope through ignorance and knowledge of its real character, respectively. (25)

अज्ञानसंज्ञौ भवबन्धमोक्षौ
द्वौ नाम नान्यौ स्त ऋतज्ञभावात्।
अजस्रचित्यात्मनि केवले परे
विचार्यमाणे तरणाविवाहनी ॥ २६ ॥

Bondage in the form of mundane existence and release from it both are, as a matter of fact, mere names given through ignorance. In relation to the absolute transcendent Self, consisting of eternal consciousness, when investigated, they have no existence separate from the Self, which is truth and consciousness combined, any more than day and night have separate existence in relation to the sun. (26)

त्वामात्मानं परं मत्वा परमात्मानमेव च।
आत्मा पुनर्बहिर्मृग्य अहोऽज्ञजनताज्ञता ॥ २७ ॥

Oh! such is the folly of the ignorant folk that, regarding You, their very Self, as other than themselves, and the body etc., which is other than the Self, as their self, they look for the Self, the supreme Spirit, outside their self. (27)

अन्तर्भवेऽनन्त भवन्तमेव
ह्यतत्त्यजन्तो मृगयन्ति सन्तः।
असन्तमप्यन्त्यहिमन्तरेण
सन्तं गुणं तं किमु यन्ति सन्तः ॥ २८ ॥

In this psycho-physical organism (which comes into being), O infinite Lord, the wise indeed seek You alone, rejecting all that which is other than You (viz., the body etc., which is ordinarily recognized as one's own self). Could even men of correct judgment perceive the rope, which is mistaken for a snake through ignorance, lying near at hand without negating the snake though non-existent? (28)

अथापि ते देव पदाम्बुजद्वय-
प्रसादलेशानुगृहीत एव हि।
जानाति तत्त्वं भगवन् महिम्नो
न चान्य एकोऽपि चिरं विचिन्वन् ॥ २९ ॥

Nevertheless, O self-effulgent Lord, he alone who is blessed with an iota of grace of Thy lotus-feet can in fact realize the essence of Your glory; none other can do so even though investigating it for a long time all alone (in uninterrupted seclusion). (29)

तदस्तु मे नाथ स भूरिभागो
भवेऽत्र वान्यत्र तु वा तिरश्चाम्।
येनाहमेकोऽपि भवज्जनानां
भूत्वा निषेवे तव पादपल्लवम् ॥ ३० ॥

Therefore, O Lord, may that great fortune be mine, whereby in this (the life of Brahmā) or any other life even among the subhuman creatures I may turn out to be anyone of Your devotees and lovingly tend Your feet, tender as a fresh leaf. (30)

अहोऽतिधन्या व्रजगोरमण्यः
स्तन्यामृतं पीतमतीव ते मुदा।
यासां विभो वत्सतरात्मजात्मना
यत्तृप्तयेऽद्यापि न चालमध्वराः ॥ ३१ ॥

Oh, highly blessed are the cows and cowherdesses of Vraja, the nectar-like milk of whose udders and breasts was gladly sucked to Your heart's content by You in the form of their calves and sons, O almighty Lord, to whose gratification sacrifices have not proved fulfilling even to this day! (31)

अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम्।
यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥ ३२ ॥

Wonderful and remarkable is the fortune and good-luck of the inhabitants of Vraja

ruled over by Nanda, the chief of cowherds, whose near and dear one is none other than Śrī Kṛṣṇa, the all-perfect eternal Brahma, the Embodiment of supreme Bliss ! (32)

एषां तु भाग्यमहिमाच्युत तावदास्ता-
मेकादशैव हि वयं बत भूरिभागाः।
एतद्धृषीकचषकैरसकृत् पिबामः
शर्वादयोऽङ्घ्र्युदजमध्वमृतासवं ते॥ ३३॥

Let the greatness of fortune of these cowherds, however, be left aside for the time being, O immortal Lord ! Ah, even we eleven* gods alone are highly blessed indeed in that through the cups of the Indriyas (senses of perception and organs of action) of these cowherds we, Lord Śiva and others, the deities presiding over those Indriyas, repeatedly drink the nectar-like and inebriating honey of Your lotus-feet! (When even we gods, who enjoy only a part of Your beauty in the shape of the fragrance etc., of Your body through the respective senses and organs of the cowherds of Vraja, deem ourselves highly blessed on that account, how much more blessed are the cowherds themselves who enjoy the beauty of Your entire being through the different senses and organs at once !) (33)

तद् भूरिभाग्यमिह जन्म किमप्यटव्यां
यद् गोकुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम्।
यज्जीवितं तु निखिलं भगवान् मुकुन्द-
स्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव॥ ३४॥

That will be my greatest fortune whereby my birth is ensured in any subhuman species whatsoever on this earth, much more so in Gokula, the land of Vraja, and still more in the woodland of Vṛndāvana with the privilege of bathing in the dust of feet of any of the residents of Vraja whose life and everything else, of course, is Lord Śrī Kṛṣṇa, the Bestower of Liberation, the dust of whose feet, as a matter of fact, is only being sought after and has not been attained by the Śrutis (the Vedas) even to this day. (34)

एषां घोषनिवासिनामुत भवान् किं देव रातेति न-
श्चेतो विश्वफलात् फलं त्वदपरं कुत्राप्ययन् मुह्यति।
सद्वेषादिव पूतनापि सकुला त्वामेव देवार्पिता
यद्धामार्थसुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते॥ ३५॥

Our mind is puzzled to think where and what reward other than Yourself, the Embodiment of all rewards, will even You

* The names of the deities presiding over the ten Indriyas and the mind (which constitutes the eleventh) are given below:

Name of Indriya	The deity presiding over it
1. The auditory sense	The deities presiding over the quarters (Digdevatās)
2. The tactile sense	The wind-god
3. The sense of sight	The sun-god
4. The sense of taste	Varuṇa (the god of water)
5. The olfactory sense	The Aświnīkumāras
6. The organ of speech	Agni (the god of fire)
7. The hands	Indra (the ruler of the gods)
8. The feet	Upendra
9. The organ of defecation	Mitra
10. The organ of generation	Prajāpati
11. The mind	The moon-god

Brahmā (the deity presiding over Buddhi or the intellect) includes himself among the deities presiding over the Indriyas and mentions the name of Lord Śiva (the deity presiding over Ahaṅkāra) as well in the same connection. Hence, the internal organs of Buddhi and Ahaṅkāra (the ego-sense) should also be taken as included in the list of the eleven gods. Evidently, the deities presiding over the organs of defecation and generation seem to have been left out of consideration by Brahmā because these two organs of the cowherds are of no use to the Lord. The number of the presiding deities thus remains eleven only.

(who are able to give everything and do everything) bestow on these inhabitants of Vraja, whose house, wealth, near and dear ones, body, sons, life, and mind exist for You alone, when it is remembered that even Pūtanā with her whole family was called by You to Your presence alone, O self-effulgent Lord, by virtue of her merely putting on a loving guise, the guise of a mother. (35)

तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम्।
तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण न ते जनाः॥ ३६॥

Attachment etc., play the role of robbers (rob us of our spiritual wealth), the house serves as a prison and infatuation acts as a fetter only so long as we do not become Your devotees, O Kṛṣṇa! (36)

प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले।
प्रपन्नजनतानन्दसन्दोहं प्रथितुं प्रभो॥ ३७॥

In order to swell the volume of joy of people that have sought refuge in You, O Lord, You imitate the ways of the world on the earth, though You have no bondage or attachment with the world. (37)

जानन्त एव जानन्तु किं बहूक्त्या न मे प्रभो।
मनसो वपुषो वाचो वैभवं तव गोचरः॥ ३८॥

Let those alone who claim to know You, know You. What is to be gained by talking much about them? Your glory, however, O Lord, does not lie within the reach of my mind, body (organs of sense) and speech. (38)

अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक्।
त्वमेव जगतां नाथो जगदेतत्तवार्पितम्॥ ३९॥

Give me leave to go, O Kṛṣṇa! You know everything, O omniscient Lord! You alone are the Protector of the worlds; therefore, this world including this my body, both of which I have regarded as my own, is hereby offered to You. (39)

श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन्
क्ष्मानिर्जरद्विजपशूदधिवृद्धिकारिन्।
उद्धर्मशार्वरहर क्षितिराक्षसध्रु-
गाकल्पमार्कमर्हन् भगवन् नमस्ते॥ ४०॥

O glorious Kṛṣṇa who like the sun bring joy to the lotus of Vṛṣṇi's race and like the moon swell the ocean in the form of the earth, the gods, the Brāhmaṇas and the cows the Dispeller of the darkness of pseudoreligion, the Enemy of the Rākṣasas on earth such as Kaṁsa, O Lord who are worthy of adoration for all, including the sun-god, let my salutations be to You till the end of the cycle. (40)

श्रीशुक उवाच

इत्यभिष्टूय भूमानं त्रिः परिक्रम्य पादयोः।
नत्वाभीष्टं जगद्धाता स्वधाम प्रत्यपद्यत॥ ४१॥

Śrī Śuka continued: Having thus glorified Śrī Kṛṣṇa (the infinite Lord), Brahmā (the creator of the universe) went round Him as a mark of respect thrice and, bowing at His feet, returned to his realm, Brahmaloka, which is adored by all. (41)

ततोऽनुज्ञाप्य भगवान् स्वभुवं प्रागवस्थितान्।
वत्सान् पुलिनमानिन्ये यथापूर्वसखं स्वकम्॥ ४२॥

Then, granting leave to Brahmā (the self-born) the Lord brought back the calves, that stood grazing as before they were stolen by Brahmā, to the bank of His choice which He had selected for His repast with the cowherd boys and where His companions had been waiting for Him as before. (42)

एकस्मिन्नपि यातेऽब्दे प्राणेशं चान्तराऽऽत्मनः।
कृष्णमायाहता राजन् क्षणार्धं मेनिरेऽर्भकाः॥ ४३॥

And even though a whole year had passed without Śrī Kṛṣṇa (the Lord of their life, in whose absence even a moment hung heavy as a year at other times), the cowherd boys, O Parīkṣit, regarded it as half a moment, infatuated as they were by the Māyā (deluding potency) of Śrī Kṛṣṇa! (43)

किं किं न विस्मरन्तीह मायामोहितचेतसः।
यन्मोहितं जगत् सर्वमभीक्ष्णं विस्मृतात्मकम्॥ ४४॥

What do they not forget in this world, they, whose mind stands deluded by Māyā, infatuated by which the whole creation remains constantly forgetful of itself! (44)

ऊचुश्च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा।
नैकोऽप्यभोजि कवल एहीतः साधु भुज्यताम्॥ ४५॥

And, lo! the friends of Śrī Kṛṣṇa said, "It is well that You have come back with great expedition. Not a morsel has yet been swallowed by us; come this side and dine with us to your heart's content." (45)

ततो हसन् हृषीकेशोऽभ्यवहृत्य सहार्भकैः।
दर्शयंश्चर्माजगरं न्यवर्तत वनाद् व्रजम्॥ ४६॥

Thereupon Śrī Kṛṣṇa (the Ruler of the senses) had a hearty laugh, took His meal with the cowherd boys and, showing them the skin of the python, He returned from the forest to Vraja. (46)

बर्हप्रसूननवधातुविचित्रिताङ्गः
प्रोद्दामवेणुदलशृङ्गरवोत्सवाढ्यः।
वत्सान् गृणन्ननुगगीतपवित्रकीर्ति-
र्गोपीदृगुत्सवदृशिः प्रविवेश गोष्ठम्॥ ४७॥

His person picturesquely decked with the plume of a peacock and blossoms and painted with fresh minerals, nay, full of joy at the shrill notes of flutes, whistles of leaves and horns, and lovingly shouting to His calves, Śrī Kṛṣṇa, whose very sight brought delight to the eyes of cowherd women, entered Vraja, His purifying glory being sung all the way by His followers. (47)

अद्यानेन महाव्यालो यशोदानन्दसूनुना।
हतोऽविता वयं चास्मादिति बाला व्रजे जगुः॥ ४८॥

"Today a large serpent has been killed and ourselves saved from it by this son of Yaśodā and Nanda!" So did the cowherd boys proclaim in Vraja. (48)

राजोवाच

ब्रह्मन् परोद्भवे कृष्णे इयान् प्रेमा कथं भवेत्।
योऽभूतपूर्वस्तोकेषु स्वोद्भवेष्वपि कथ्यताम्॥ ४९

King Parīkṣit said: Pray! tell me, O holy one, how was such a love possible in the case of the inhabitants of Vraja for Śrī Kṛṣṇa, born of another, as did not flow before, even towards children sprung from themselves?* (49)

श्रीशुक उवाच

सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः।
इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि॥ ५०॥

Śrī Śuka replied: To all created beings, O protector of men, their own self alone is dear; others such as one's progeny and wealth are dear only because of the latter being loved by one's own self. (50)

तद् राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम्।
न तथा ममतालम्बिपुत्रवित्तगृहादिषु॥ ५१॥

Therefore, O king of kings, the same love as is seen in the heart of embodied beings severally for their own self, they do not have for their son, wealth, house etc., which are regarded as their own. (51)

देहात्मवादिनां पुंसामपि राजन्यसत्तम।
यथा देहः प्रियतमस्तथा न ह्यनु ये च तम्॥ ५२॥

Nay, even in the eyes of men who speak of the body alone as their own self, O jewel among the Kṣatriyas, those men and objects that are connected with the body are as a matter of fact not so supremely dear as their own body. (52)

देहोऽपि ममताभाक् चेत्तर्ह्यसौ नात्मवत् प्रियः।
यज्जीर्यत्यपि देहेऽस्मिन् जीविताशा बलीयसी॥ ५३॥

If even the body, which is ordinarily regarded as one's own self, comes to be recognized (as a result of deep thinking) as one's own, other than one's self, it would not then be loved like the self whereas previously the desire to survive was very keen even when the body was worn out. (53)

तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम्।
तदर्थमेव सकलं जगदेतच्चराचरम्॥ ५४॥

* This has reference to the statement made by the sage Śuka in verse 26 of Discourse 13 above.

Therefore, one's own self is supremely dear to all embodied beings; the whole of this creation, mobile as well as immobile, is loved for the sake of the self alone. (54)

कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम्।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया॥ ५५॥

Know this Kṛṣṇa to be the Self of all living beings; for the good of the world alone He appears through His Māyā (deluding potency) like one invested with a body. (55)

वस्तुतो जानतामत्र कृष्णं स्थास्नु चरिष्णु च।
भगवद्रूपमखिलं नान्यद् वस्त्विह किञ्चन॥ ५६॥

In the eyes of those who know Śrī Kṛṣṇa in reality (as the Cause of the universe) everything mobile and immobile in this world is a manifestation of the Lord; there is nothing other than Him here. (56)

सर्वेषामपि वस्तूनां भावार्थो भवति स्थितः।
तस्यापि भगवान् कृष्णः किमतद्वस्तु रूप्यताम्॥ ५७॥

The essence of all things lies in their cause and Lord Śrī Kṛṣṇa is the ultimate cause of the latter. Hence what substance other than Him may be affirmed? (57)

समाश्रिता ये पदपल्लवप्लवं
महत्पदं पुण्ययशो मुरारेः।
भवाम्बुधिर्वत्सपदं परं पदं
पदं पदं यद् विपदां न तेषाम्॥ ५८॥

With them who have sincerely taken refuge in the boat-like feet of Lord Śrī Kṛṣṇa of sacred renown, feet which are tender as a fresh leaf and are the goal of the great such as Brahmā and Śiva, the ocean of mundane existence is reduced to the mere footprint of a calf. Nay, Vaikuṇṭha, the highest realm, becomes their abode and the world, the home of miseries, ceases. (58)

एतत्ते सर्वमाख्यातं यत् पृष्टोऽहमिह त्वया।
यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम्॥ ५९॥

What I was asked by you on this subject has all been narrated by me, viz., how that which had been done by Śrī Hari during His childhood was proclaimed on all sides during His boyhood. (59)

एतत् सुहृद्भिश्चरितं मुरारे-
रघार्दनं शाद्वलजेमनं च।
व्यक्तेतरद् रूपमजोर्वभिष्टवं
शृण्वन् गृणन्नेति नरोऽखिलार्थान्॥ ६०॥

A man hearing or reciting this story of what was done by Śrī Kṛṣṇa (the Slayer of Mura) in the company of His playmates, viz., the destruction of the demon Agha, His dining, sitting on the grass, His assuming forms which were other than phenomenal and the grand hymn of praise sung by Brahmā (the birthless one), would attain all his desired ends. (60)

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे।
निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः॥ ६१॥

Thus Balarāma and Śrī Kṛṣṇa passed their childhood in Vraja in childlike pastimes, such as hide-and-seek, construction of dams and jumping about like monkeys. (61)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
ब्रह्मस्तुतिर्नाम चतुर्दशोऽध्यायः॥ १४॥

Thus ends the fourteenth discourse entitled "Brahmā extols the Lord," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

The demon Dhenuka slain

श्रीशुक उवाच

ततश्च पौगण्डवयः श्रितौ व्रजे
बभूवतुस्तौ पशुपालसम्मतौ।
गाश्चारयन्तौ सखिभिः समं पदै-
र्वृन्दावनं पुण्यमतीव चक्रतुः॥ १॥

Śrī Śuka began again: And then, having attained their boyhood in Vraja, the two Brothers were approved by Nanda and others for taking up the work of tending the cows. While grazing* them in the company of Their playmates, They rendered the soil of Vṛndāvana most sacred by Their footprints. (1)

तन्माधवो वेणुमुदीरयन् वृतो
गोपैर्गृणद्भिः स्वयशो बलान्वितः।
पशून् पुरस्कृत्य पशव्यमाविशद्
विहर्तुकामः कुसुमाकरं वनम्॥ २॥

Surrounded by cowherds who were singing His praises and accompanied by Balarāma, Śrī Kṛṣṇa (the Spouse of Lakṣmī), who was eager to sport, entered the said woodland of Vṛndāvana, the store-house of blossoms and good for the cattle, driving the cows before Him and playing on His flute. (2)

तन्मञ्जुघोषालिमृगद्विजाकुलं
महन्मनःप्रख्यपयःसरस्वता ।
वातेन जुष्टं शतपत्रगन्धिना
निरीक्ष्य रन्तुं भगवान् मनो दधे॥ ३॥

Observing it full of bees, beasts and birds making delightful sounds, nay, fanned by a breeze blowing over a pond, whose water was as clear as the mind of an exalted soul, and wafting the fragrance of lotuses, the Lord made up His mind to sport there. (3)

स तत्र तत्रारुणपल्लवश्रिया
फलप्रसूनोरुभरेण पादयोः।
स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा
स्मयन्निवाहाग्रजमादिपूरुषः ॥ ४॥

Perceiving at every step trees whose boughs were touching His feet, as it were, with the heavy load of their fruits and flowers as well as with the wealth of their ruddy leaves, and smiling as it were with joy, the said Śrī Kṛṣṇa (the most ancient Person) spoke to His elder brother, Balarāma, as follows: (4)

श्रीभगवानुवाच

अहो अमी देववरामरार्चितं
पादाम्बुजं ते सुमनःफलार्हणम्।
नमन्त्युपादाय शिखाभिरात्मन-
स्तमोऽपहत्यै तरुजन्म यत्कृतम्॥ ५॥

The glorious Lord said: Oh, for the elimination of their stupidity, by which was brought about their birth in the vegetable kingdom, these trees, O chief of the gods, bow with their bending boughs to Your lotus-feet, adored even by the immortals, bringing with them for You offerings in the shape of flowers and fruits. (5)

एतेऽलिनस्तव यशोऽखिललोकतीर्थं
गायन्त आदिपुरुषानुपदं भजन्ते।

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* We read in Padmapurāṇa:
शुक्लाष्टमी कार्तिकस्य स्मृता गोपाष्टमी बुधैः। तद्दिनाद् वासुदेवोऽभूद् गोपः पूर्वं तु वत्सपः॥
"The eighth day of the bright half of Kārtika is remembered by the wise as Gopāṣṭamī. From that day onward Lord Śrī Kṛṣṇa (the Son of Vasudeva) passed as a cowherd; before this, however, He was a (mere) keeper of calves."

प्रायो अमी मुनिगणा भवदीयमुख्या
गूढं वनेऽपि न जहत्यनघात्मदैवम्॥ ६॥

These bees, O most ancient Person, resort to You at every step, singing Your glory that is capable of purifying all the worlds. In all probability they are no other than hosts of hermits, the foremost among Your devotees, who do not forsake You, their Deity, though concealed in the forest, O sinless One! (6)

नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः
कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन।
सूक्तैश्च कोकिलगणा गृहमागताय
धन्या वनौकस इयान् हि सतां निसर्गः॥ ७॥

These peacocks, O praiseworthy One, dance in joy; the she-deer like the cowherd women bring delight to You with their glances and the flocks of cuckoos extend their welcome to You, arrived at their home, with their sweet notes. Blessed are these denizens of the forest; for such is the nature of the righteous. (7)

धन्येयमद्य धरणी तृणवीरुधस्त्वत्-
पादस्पृशो द्रुमलताः करजाभिमृष्टाः।
नद्योऽद्रयः खगमृगाः सदयावलोकै-
र्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः॥ ८॥

Blessed today is this earth no less than the blades of grass and plants that kiss Your feet, the trees and creepers touched by Your nails while their leaves and flowers are being plucked by You, the rivers and mountains, the birds and beasts regarded by You with kindly looks, and the cowherd-damsels pressed by You to Your bosom, which is coveted even by Śrī, the goddess of beauty and prosperity! (8)

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमनाः पशून्।
रेमे सञ्चारयन्नद्रेः सरिद्रोधस्सु सानुगः॥ ९॥

Śri Śuka continued: Delighted thus at heart at the sight of the glorious Vṛndāvana, Śrī Kṛṣṇa with His followers, the cowherds, diverted Himself while pasturing His cattle on the river banks in the vicinity of the mountain, Govardhana. (9)

क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः।
उपगीयमानचरितः स्रग्वी सङ्कर्षणान्वितः॥ १०॥

Adorned with a garland and accompanied by Saṅkarṣaṇa, Balarāma, He sometimes sang in the midst of humming bees blinded with intoxication caused by the sucking of honey, His exploits being celebrated by His followers (the gods or cowherds). (10)

क्वचिच्च कलहंसानामनुकूजति कूजितम्।
अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित्॥ ११॥

Now He uttered a shrill cry in imitation of the crying of swans while at other times He danced in front of a dancing peacock, delighting it thereby. (11)

मेघगम्भीरया वाचा नामभिर्दूरगान् पशून्।
क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया॥ १२॥

In a voice sonorous like the rumbling of clouds and fascinating to the cows and the cowherds, He would sometimes lovingly call cows, that had strayed far away, by their names. (12)

चकोरक्रौञ्चचक्राह्वभारद्वाजांश्च बर्हिणः।
अनुरौति स्म सत्त्वानां भीतवद् व्याघ्रसिंहयोः॥ १३॥

He imitated the cries of Cakoras, Krauñcas (curlews), Cakravākas (ruddygeese), the Bhāradwājas (skylarks) and peacocks and now in the midst of animals He would behave like one afraid of the tiger and the lion. (13)

क्वचित् क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम्।
स्वयं विश्रमयत्यार्यं पादसंवाहनादिभिः॥ १४॥

At times He would Himself refresh Balarāma, His elder brother, exhausted with play and lying with his head placed on the pillow-like lap of a cowherd by kneading his feet and other services. (14)

नृत्यतो गायतः क्वापि वल्गतो युध्यतो मिथः।
गृहीतहस्तौ गोपालान् हसन्तौ प्रशशंसतुः॥ १५॥

With Their hands clasped together the two Brothers sometimes laughed and applauded the cowherd boys when the latter danced, sang, ran or wrestled with one another. (15)

क्वचित् पल्लवतल्पेषु नियुद्धश्रमकर्शितः।
वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः॥ १६॥

Overcome with fatigue in combat, He sometimes lay down in beds of tender leaves prepared by His playmates at the foot of a tree with His head placed in the pillow-like lap of a cowherd. (16)

पादसंवाहनं चक्रुः केचित्तस्य महात्मनः।
अपरे हतपाप्मानो व्यजनैः समवीजयन्॥ १७॥

Some sinless boys, who were epitome of virtue, kneaded the feet of that exalted soul, while other fortunate ones cooled Him with fans made of leaves etc. (17)

अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः।
गायन्ति स्म महाराज स्नेहक्लिन्नधियः शनैः॥ १८॥

With their mind steeped in love, O great king others would gently sing songs befitting the occasion and pleasing to the mind of the great soul. (18)

एवं निगूढात्मगतिः स्वमायया
गोपात्मजत्वं चरितैर्विडम्बयन्।
रेमे रमालालितपादपल्लवो
ग्राम्यैः समं ग्राम्यवदीशचेष्टितः॥ १९॥

With His reality thus fully concealed by His own deluding potency and imitating the ways of a cowherd boy by His conduct, Śrī Kṛṣṇa whose tender feet are caressed by Ramā, the goddess of prosperity, and who would now and then behave as the almighty Lord, Himself sported like a rustic in the company of rustics. (19)

श्रीदामा नाम गोपालो रामकेशवयोः सखा।
सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन्॥ २०॥

A cowherd boy, Śrīdāmā by name, a bosom friend of Balarāma and Śrī Kṛṣṇa (the Protector even of Brahmā and Śiva), and other Gopas, the foremost among them being Subala and Stoka—Kṛṣṇa, lovingly spoke to Them as follows: (20)

राम राम महाबाहो कृष्ण दुष्टनिबर्हण।
इतोऽविदूरे सुमहद् वनं तालालिसङ्कुलम्॥ २१॥

"O mighty-armed Balarāma, O delighter of all, O Kṛṣṇa, the Destroyer of the wicked! not very far from this place there lies a very extensive forest* thick with rows of palmyra trees. (21)

फलानि तत्र भूरीणि पतन्ति पतितानि च।
सन्ति किंत्ववरुद्धानि धेनुकेन दुरात्मना॥ २२॥

Plenty of fruits lie fallen there and continue to fall; but they are guarded by the wicked Dhenuka. (22)

सोऽतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक्।
आत्मतुल्यबलैरन्यैर्ज्ञातिभिर्बहुभिर्वृतः॥ २३॥

He is a demon of great prowess, disguised as a donkey, O Rāma, O Kṛṣṇa, and is surrounded by many other donkeys equal in strength to him. (23)

तस्मात् कृतनराहाराद् भीतैर्नृभिरमित्रहन्।
न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम्॥ २४॥

The forest is, therefore, never resorted to, O Slayer of foes, by men, afraid of that demon, who has tasted the human flesh; nay, it is shunned even by herds of cattle and flights of birds. (24)

विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च।
एष वै सुरभिर्गन्धो विषूचीनोऽवगृह्यते॥ २५॥

The fruits have never been tasted by us before and are sweet-smelling, too; their delicious smell, which has spread all round, can be directly perceived even here. (25)

प्रयच्छ तानि नः कृष्ण गन्धलोभितचेतसाम्।
वाञ्छास्ति महती राम गम्यतां यदि रोचते॥ २६॥

O Kṛṣṇa, make them available to us,

* The site is now located in the south-west of Mathurā at a distance of eight miles from Govardhana, and is known by the name of Talsi or Tarphara.

whose mind has been lured by their odour. Great is our longing for them, O Rāma; let us go there, if it pleases you. (26)

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया।
प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू॥ २७॥

The two almighty Lords heartily laughed to hear the above prayer of Their friends and, accompanied by cowherds, proceeded to the forest of palmyra trees with intent to oblige Their loving companions. (27)

बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन्।
फलानि पातयामास मतङ्गज इवौजसा॥ २८॥

Entering the forest and thoroughly shaking the palm trees on all sides with both His arms, Balarāma, like the young of an elephant, caused their fruits by sheer bodily strength to fall down. (28)

फलानां पततां शब्दं निशम्यासुररासभः।
अभ्यधावत् क्षितितलं सनगं परिकम्पयन्॥ २९॥

Hearing the sound of the falling fruits, the demon in the guise of a donkey rushed towards Balarāma, making the earth's surface quake alongwith mountains. (29)

समेत्य तरसा प्रत्यग् द्वाभ्यां पद्भ्यां बलं बली।
निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः॥ ३०॥

Coming up with great speed, the powerful demon struck Balarāma in the chest with both of his hind legs; and, giving forth a harsh cry, the wicked fellow ran hither and thither. (30)

पुनरासाद्य संरब्ध उपक्रोष्टा पराक् स्थितः।
चरणावपरौ राजन् बलाय प्राक्षिपद् रुषा॥ ३१॥

Coming up again in a rage and standing with its back turned towards Balarāma, the donkey kicked up its hind heels in violent anger against him, O king! (31)

स तं गृहीत्वा प्रपदोर्भ्रामयित्वैकपाणिना।
चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम्॥ ३२॥

Seizing it by the fore part of its feet with one hand and whirling it, Balarāma dashed it, against the foot of a palmyra, the demon having given up the ghost in the very process of whirling. (32)

तेनाहतो महातालो वेपमानो बृहच्छिराः।
पार्श्वस्थं कम्पयन् भग्नः स चान्यं सोऽपि चापरम्॥ ३३॥

Shaking when struck by that carcass, the huge palm tree with its extensive top crashed shaking the adjoining tree. The latter too fell down, shaking still another, and that too came down shaking a fourth, and so on. (33)

बलस्य लीलयोत्सृष्टखरदेहहताहताः।
तालाश्चकम्पिरे सर्वे महावातेरिता इव॥ ३४॥

Hit indirectly in succession by the tree which was struck by the carcase of the donkey, dashed in sport by Balarāma, all the palm trees of that forest shook as if swept by a hurricane. (34)

नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे।
ओतप्रोतमिदं यस्मिंस्तन्तुष्वङ्ग यथा पटः॥ ३५॥

This was indeed no miracle on the part of the almighty Balarāma, who was no other than Lord Ananta, the serpent-god, the wielder of the universe, in whom this universe is woven, warp and woof, as a piece of cloth in the threads, O dear one! (35)

ततः कृष्णं च रामं च ज्ञातयो धेनुकस्य ये।
क्रोष्टारोऽभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः॥ ३६॥

Their relation, Dhenuka, having thus, been killed, the donkeys, the kindred of Dhenuka, all then rushed in fury towards Śrī Kṛṣṇa and Balarāma, too. (36)

तांस्तानापततः कृष्णो रामश्च नृप लीलया।
गृहीतपश्चाच्चरणान् प्राहिणोत्तृणराजसु॥ ३७॥

Śrī Kṛṣṇa and Balarāma, O protector of men, playfully dashed them against the palm trees, seizing them by their hind heels, even as they came rushing towards Them. (37)

फलप्रकरसङ्कीर्णं दैत्यदेहैर्गतासुभिः।
रराज भूः सतालाग्रैर्घनैरिव नभस्तलम्॥ ३८॥

Scattered over with heaps of fruits as well as with the carcasses of the demons alongwith the tops of the palm trees, the earth shone like the vault of the heavens, overcast with clouds. (38)

तयोस्तत् सुमहत् कर्म निशाम्य विबुधादयः।
मुमुचुः पुष्पवर्षाणि चक्रुर्वाद्यानि तुष्टुवुः॥ ३९॥

Observing that very great feat of the two divine Brothers, the gods and others such as the Vidyādharas and the Cāraṇas, the celestial bards, poured down showers of flowers, sounded musical instruments and uttered glories. (39)

अथ तालफलान्यादन् मनुष्या गतसाध्वसाः।
तृणं च पशवश्चेरुर्हतधेनुककानने॥ ४०॥

Henceforth in that forest, that had now been rid of Dhenuka, men fearlessly ate of the palm fruits and the cattle grazed on the pasture land. (40)

कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः।
स्तूयमानोऽनुगैर्गोपैः साग्रजो व्रजमाव्रजत्॥ ४१॥

Being glorified by His followers, the cowherd boys, and accompanied by Balarāma, His elder brother, Śrī Kṛṣṇa, whose eyes were large as the petals of a lotus and the hearing and recital of whose glory bring religious merit to the devotees, returned to Vraja. (41)

तं गोरजश्छुरितकुन्तलबद्धबर्ह-
वन्यप्रसूनरुचिरेक्षणचारुहासम्।
वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं
गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः॥ ४२॥

The cowherd women with eager eyes went forth in a body to meet Śrī Kṛṣṇa, who had the plume of a peacock and wild flowers fastened to His curly locks, soiled with the dust raised by the hoofs of cows, who had charming eyes and wore a winsome smile on His countenance, nay, who was playing on His flute and whose glory was being sung by His followers. (42)

पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गै-
स्तापं जहुर्विरहजं व्रजयोषितोऽह्नि।
तत्सत्कृतिं समधिगम्य विवेश गोष्ठं
सव्रीडहासविनयं यदपाङ्गमोक्षम्॥ ४३॥

Drinking with their beelike eyes the honey-like beauty of the lotus face of Śrī Kṛṣṇa (the Bestower of liberation), the women of Vraja dismissed the agony born of their separation from the Lord during the daytime; and Śrī Kṛṣṇa entered Vraja duly receiving their homage, which took the form of sidelong glances accompanied by bashful smiles and modesty. (43)

तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले।
यथाकामं यथाकालं व्यधत्तां परमाशिषः॥ ४४॥

Yaśodā and Rohiṇī who were so fond of their Sons, provided Them, Śrī Kṛṣṇa and Balarāma, with excellent food and raiment suited to the occasion and according to the latters' wishes. (44)

गताध्वानश्रमौ तत्र मज्जनोन्मर्दनादिभिः।
नीवीं वसित्वा रुचिरां दिव्यस्रग्गन्धमण्डितौ॥ ४५॥
जनन्युपहृतं प्राश्य स्वाद्वन्नमुपलालितौ।
संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे॥ ४६॥

Relieved of the fatigue caused by Their excursion (to and back from the woods) by bath and massage etc., the two Brothers put on a charming loin-cloth, were adorned with an exquisite garland and sandal-paste, ate the delicious fare brought by the mothers and, fondled by them They lay down to rest in Their excellent bed, and slept comfortably at Their mansion in Vraja. (45-46)

एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित्।
ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः॥ ४७॥

Thus rambling in Vṛndāvana, the aforesaid Lord Śrī Kṛṣṇa once went to the bank of the Kālindī, Yamunā, accompanied by His playmates, to the exclusion of Balarâma, O Parīkṣit! (47)

अथ गावश्च गोपाश्च निदाघातपपीडिताः।
दुष्टं जलं पपुस्तस्यास्तृषार्ता विषदूषितम्॥ ४८॥

Oppressed with the summer heat, and tormented with thirst, the cows as well as the cowherds presently drank of the unhealthy water of that part of the river, contaminated with poison. (48)

विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः।
निपेतुर्व्यसवः सर्वे सलिलान्ते कुरूद्वह॥ ४९॥

Having sipped that poisoned water, their judgment vitiated by an evil destiny, they all fell dead by the side of the water, O jewel of the Kurus! (49)

वीक्ष्य तान् वै तथा भूतान् कृष्णो योगेश्वरेश्वरः।
ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत्॥ ५०॥

Finding them reduced to that condition, Śrī Kṛṣṇa, the supreme Lord even of masters of Yoga, fully restored them to life by His mere gaze, that showered nectar, since He was their only Protector. (50)

ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात्।
आसन् सुविस्मिताः सर्वे वीक्षमाणाः परस्परम्॥ ५१॥

Having forthwith regained their consciousness, they rose up from the brink of the water and, staring at one another, all stood amazed. (51)

अन्वमंसत तद् राजन् गोविन्दानुग्रहेक्षितम्।
पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः॥ ५२॥

They took it to be a result of the gracious look of Śrī Kṛṣṇa (the Protector of cows), O Parīkṣit, that having drunk poison and fallen dead they should rise again. (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
धेनुकवधो नाम पञ्चदशोऽध्यायः॥ १५॥

Thus ends the fifteenth discourse entitled "The demon Dhenuka slain," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

The Deliverance of Kāliya

श्रीशुक उवाच

विलोक्य दूषितां कृष्णां कृष्णः कृष्णाहिना विभुः।
तस्या विशुद्धिमन्विच्छन् सर्पं तमुदवासयत्॥ १॥

Śrī Śuka began again: Finding the Yamunā poisoned by Kāliya, the black snake and seeking its purification, Śrī Kṛṣṇa, the almighty Lord, expelled the said serpent. (1)

राजोवाच

कथमन्तर्जलेऽगाधे न्यगृह्णाद् भगवानहिम्।
स वै बहुयुगावासं यथाऽऽसीद् विप्र कथ्यताम्॥ २॥

King Parīkṣit said: Pray! tell me, O holy Brāhmaṇa, how the Lord was able to subdue the snake that had taken up its abode there for a number of Yugas under the fathomless water of the Yamunā and how as a matter of fact he continued to be there for such a long period. (2)

ब्रह्मन् भगवतस्तस्य भूम्नः स्वच्छन्दवर्तिनः।
गोपालोदारचरितं कस्तृप्येतामृतं जुषन्॥ ३॥

O holy sage, who would feel sated while drinking the nectar in the form of the charming narrative of the aforesaid infinite

Lord acting according to His own will and playing the role of a cowherd boy? (3)

श्रीशुक उवाच

कालिन्द्यां कालियस्यासीद्ध्रदः कश्चिद् विषाग्निना।
श्रप्यमाणपया यस्मिन् पतन्त्युपरिगाः खगाः॥ ४॥

Śrī Śuka resumed: In the bed of the Kālindī there was a certain pool, inhabited by the serpent Kāliya, whose water was being constantly boiled by the fire of its poison, and into which birds flying over it fell down. (4)

विप्रुष्मता विषोदोर्मिमारुतेनाभिमर्शिताः।
म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः॥ ५॥

Touched by the wind which blew over the ripples of that poisoned water and was surcharged with its spray, living beings, mobile as well as immobile, standing on its brink, met their death. (5)

तं चण्डवेगविषवीर्यमवेक्ष्य तेन
दुष्टां नदीं च खलसंयमनावतारः।
कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्ग-
मास्फोट्य गाढरशनो न्यपतद् विषोदे॥ ६॥

Observing that the strength of the snake lay in its poison possessed of tremendous force, and finding the river contaminated by the serpent, Śrī Kṛṣṇa, the very purpose of whose descent on earth was the subjugation of the wicked, climbed up a very lofty Kadamba tree (which had evidently escaped destruction by the will of Providence) and having tightened the piece of cloth tied round His waist and slapping His arms in a challenging mood, jumped from that height into the pool of poisoned water. (6)

सर्पह्रदः पुरुषसारनिपातवेग-
संक्षोभितोरगविषोच्छ्वसिताम्बुराशिः।
पर्यक् प्लुतो विषकषायविभीषणोर्मि-
र्धावन् धनुःशतमनन्तबलस्य किं तत्॥ ७॥

With the volume of its water swelled by the poison of the snakes that were agitated by the vehemence of the plunge taken by the Supreme Person, the serpent's pool whose terrible ripples had been coloured by the action of the poison overflowed in all directions and expanded to the extent of a hundred bows (or four hundred cubits). That was, however, no miracle on the part of the Lord, who is possessed of infinite strength. (7)

तस्य ह्रदे विहरतो भुजदण्डघूर्ण-
वार्घोषमङ्ग वरवारणविक्रमस्य।
आश्रुत्य तत् स्वसदनाभिभवं निरीक्ष्य
चक्षुःश्रवाः समसरत्तदमृष्यमाणः॥ ८॥

Hearing the splash of water stirred up by the stout arms of the Lord, who was sporting in the pool like a large elephant, O dear Parīkṣit, and perceiving the violation of its abode at the latter's hands, and unable to brook it, the serpent, whose auditory sense is located in its very eyes, approached the Lord. (8)

तं प्रेक्षणीयसुकुमारघनावदातं
श्रीवत्सपीतवसनं स्मितसुन्दरास्यम्।
क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं
सन्दश्य मर्मसु रुषा भुजया चछाद॥ ९॥

Biting hard in a rage in His vital parts the Lord, who was most charming to look at, delicate of body and bright as a cloud, who was distinguished with a golden streak on His breast and was clad in yellow silk, nay, whose countenance was lit up with a smile and who was sporting fearlessly with His feet, tender as the pericarp of a lotus, the snake enclosed Him in its coils. (9)

तं नागभोगपरिवीतमदृष्टचेष्ट-
मालोक्य तत्प्रियसखाः पशुपा भृशार्ताः।
कृष्णेऽर्पितात्मसुहृदर्थकलत्रकामा
दुःखानुशोकभयमूढधियो निपेतुः॥ १०॥

Sore distressed to see Him caught in the coils of a huge black snake, with no movement visible in His body, His loving friends, the cowherds, who had dedicated to Śrī Kṛṣṇa their body, kinsfolk, wealth,

wife and luxuries and whose judgment had been clouded by sorrow, followed in succession by grief and fear, dropped down senseless. (10)

गावो वृषा वत्सतर्यः क्रन्दमानाः सुदुःखिताः।
कृष्णे न्यस्तेक्षणा भीता रुदत्य इव तस्थिरे॥ ११॥

Lowing in utter distress, cows, bulls and heifers stood as if weeping in great fear with their eyes riveted on Śrī Kṛṣṇa. (11)

अथ व्रजे महोत्पातास्त्रिविधा ह्यतिदारुणाः।
उत्पेतुर्भुवि दिव्यात्मन्यासन्नभयशंसिनः॥ १२॥

Meanwhile most terrible and grave portents of three kinds foreboding imminent danger severally appeared on the earth, in heaven and on the body of individuals, indeed, in Vraja. (12)

तानालक्ष्य भयोद्विग्ना गोपा नन्दपुरोगमाः।
विना रामेण गाः कृष्णं ज्ञात्वा चारयितुं गतम्॥ १३॥

Noticing them and coming to know of Śrī Kṛṣṇa having gone out to pasture the cows unaccompanied by Balarāma, the cowherds headed by Nanda felt agitated with fear. (13)

तैर्दुर्निमित्तैर्निधनं मत्वा प्राप्तमतद्विदः।
तत्प्राणास्तन्मनस्कास्ते दुःखशोकभयातुराः॥ १४॥

Concluding from those ill omens Śrī Kṛṣṇa to have met His death, the cowherds, who did not really know Him, as a matter of fact, and whose very life was Śrī Kṛṣṇa and on whom they had fixed their mind were overwhelmed with sorrow, grief and fear.(14)

आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः।
निर्जग्मुर्गोकुलाद् दीनाः कृष्णदर्शनलालसाः॥ १५॥

Possessing the motherly affection of a cow and thirsting to behold Śrī Kṛṣṇa, they all, including children, the aged and womenfolk, O dear Parīkṣit, issued forth from Gokula, distressed in mind. (15)

तांस्तथा कातरान् वीक्ष्य भगवान् माधवो बलः।
प्रहस्य किञ्चिन्नोवाच प्रभावज्ञोऽनुजस्य सः॥ १६॥

Seeing them so perplexed, Lord Balarāma, a scion of Madhu, heartily laughed and said nothing, knowing as He did the glory of Śrī Kṛṣṇa, His younger Brother. (16)

तेऽन्वेषमाणा दयितं कृष्णं सूचितया पदैः।
भगवल्लक्षणैर्जग्मुः पदव्या यमुनातटम्॥ १७॥

Searching for their beloved Kṛṣṇa along the track indicated by His footprints bearing the characteristic marks of the almighty Lord, they headed towards the bank of the Yamunā. (17)

ते तत्र तत्राब्जयवाङ्कुशाशनि-
ध्वजोपपन्नानि पदानि विश्पतेः।
मार्गे गवामन्यपदान्तरान्तरे
निरीक्षमाणा ययुरङ्ग सत्वराः॥ १८

Carefully observing at every step on the path trodden by the cows, the footprints of Śrī Kṛṣṇa (the Protector of the cowherds), distinguished by the marks of a lotus, barley seed, a goad, a thunderbolt and a flag, in the midst of others' footprints, O dear one, they marched with quick steps. (18)

अन्तर्ह्रदे भुजगभोगपरीतमारात्
कृष्णं निरीहमुपलभ्य जलाशयान्ते।
गोपांश्च मूढधिषणान् परितः पशूंश्च
संक्रन्दतः परमकश्मलमापुरार्ताः॥ १९॥

Spying from a distance Śrī Kṛṣṇa caught in the coils of a serpent and devoid of all motion in the middle of the pool, and the cowherds lying senseless on the brink of the pool and, even so, the cattle piteously crying all around, they felt sore afflicted and fell into a swoon. (19)

गोप्योऽनुरक्तमनसो भगवत्यनन्ते
तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः।
ग्रस्तेऽहिना प्रियतमे भृशदुःखतप्ताः
शून्यं प्रियव्यतिहृतं ददृशुस्त्रिलोकम्॥ २०॥

With their mind attached to Śrī Kṛṣṇa, the infinite Lord, and recalling His love, smiles, glances and utterances, the cowherd women felt agonized with utmost sorrow

when their most beloved One was entrapped by a snake, and saw the three worlds desolate, without their Darling. (20)

ताः कृष्णमातरमपत्यमनुप्रविष्टां
तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः ।
तास्ता व्रजप्रियकथाः कथयन्त्य आसन्
कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः ॥ २१ ॥

Holding in check Yaśodā (Śrī Kṛṣṇa's mother) who had followed her Child into the stream and shedding tears of grief, equally pained as they were, they recounted the stories of Śrī Kṛṣṇa, the Beloved of Vraja, and eventually stood as though dead, with their eyes riveted on the countenance of Śrī Kṛṣṇa. (21)

कृष्णप्राणान्निर्विशतो नन्दादीन् वीक्ष्य तं ह्रदम् ।
प्रत्यषेधत् स भगवान् रामः कृष्णानुभाववित् ॥ २२ ॥

Perceiving Nanda and others whose very life was Śrī Kṛṣṇa proceeding to enter that pool, the aforesaid Lord Balarāma, who knew the greatness of Śrī Kṛṣṇa, forbade them. (22)

इत्थं स्वगोकुलमनन्यगतिं निरीक्ष्य
सस्त्रीकुमारमतिदुःखितमात्महेतोः ।
आज्ञाय मर्त्यपदवीमनुवर्तमानः
स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥ २३ ॥

Thus finding the inhabitants of His Gokula exclusively dependent on Him and perceiving them alongwith their womenfolk and children sore distressed for His sake, Śrī Kṛṣṇa (who was following the ways of mortals) continued in that state (entrapped in the coils of the snake) for about an hour and then released Himself from the coils of the serpent by expanding His body. (23)

तत्प्रथ्यमानवपुषा व्यथितात्मभोग-
स्त्यक्त्वोन्नमय्य कुपितः स्वफणान् भुजङ्गः ।
तस्थौ श्वसञ्छ्वसनरन्ध्रविषाम्बरीष-
स्तब्धेक्षणोल्मुकमुखो हरिमीक्षमाणः ॥ २४ ॥

The serpent, whose own body was feeling oppressed by the expanding person of Śrī Kṛṣṇa, now left Him and, holding up its hoods in a rage, stood hissing and breathing out poison through its nostrils and staring at Him with its eyes motionless and burning as a frying pan and emitting flames through its mouths. (24)

तं जिह्वया द्विशिखया परिलेलिहानं
द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम् ।
क्रीडन्नमुं परिससार यथा खगेन्द्रो
बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥ २५ ॥

In a sportive mood Śrī Kṛṣṇa, like Garuḍa (the king of the birds), wheeled round the snake, that was licking both the corners of its mouths with its forked tongues and was emitting a most terrible fire of poison through its glances; and the serpent too went round looking for an opportunity to bite Him. (25)

एवं परिभ्रमहतौजसमुन्नतांस-
मानम्य तत्पृथुशिरः स्वधिरूढ आद्यः ।
तन्मूर्धरत्ननिकरस्पर्शातिताम्र-
पादाम्बुजोऽखिलकलादिगुरुर्ननर्त ॥ २६ ॥

Bending with His hands the serpent, whose energy had been spent through its whirling motion, yet whose heads continued to be uplifted, Śrī Kṛṣṇa (the most ancient Person), the first Teacher of all arts, leapt on its broad hoods and began to dance, His lotus-feet turning crimson due to their contact with the multitudes of jewels on its hoods. (26)

तं नर्तुमुद्यतमवेक्ष्य तदा तदीय-
गन्धर्वसिद्धसुरचारणदेववध्वः ।
प्रीत्या मृदङ्गपणवानकवाद्यगीत-
पुष्पोपहारनुतिभिः सहसोपसेदुः ॥ २७ ॥

Perceiving Him intent on dancing on that occasion, Gandharvas, Siddhas, gods, Cāraṇas and Apsarās, who were all His servants, lovingly approached Him all of a sudden with clay tomtoms, tabors and large drums, musical instruments and songs, flowers and other offerings and songs of praise. (27)

यद् यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णा-
स्तत्तन् ममर्द खरदण्डधरोऽङ्घ्रिपातैः ।
क्षीणायुषो भ्रमत उल्बणमास्यतोऽसृङ्
नस्तो वमन् परमकश्मलमाप नागः ॥ २८ ॥

The Lord, who wielded on this occasion a severe rod of punishment, crushed under the tread of His feet whichever hood of the serpent that had a hundred prominent heads and which kept on wheeling even though its life-energy had almost been spent would not bend, O dear king, ejecting deadly blood (mixed with poison) through its mouth and nostrils, the cobra fell into a deep swoon. (28)

तस्याक्षिभिर्गरलमुद्वमतः शिरस्सु
यद् यत् समुन्नमति निःश्वसतो रुषोच्चैः ।
नृत्यन् पदानुनमयन् दमयाम्बभूव
पुष्पैः प्रपूजित इवेह पुमान् पुराणः ॥ २९ ॥

Continuing to dance with untiring zeal, Śrī Kṛṣṇa (the most ancient Person) subdued the cobra, successively bending under His foot whichever of the heads of the snake that was ejecting poison through its eyes and violently hissing in rage would raise itself. With His feet bespatterd with the drops of blood ejected from the eyes of the serpent, the Lord appeared as though devoutly worshipped with flowers. (29)

तच्चित्रताण्डवविरुग्णफणातपत्रो
रक्तं मुखैरुरु वमन् नृप भग्नगात्रः ।
स्मृत्वा चराचरगुरुं पुरुषं पुराणं
नारायणं तमरणं मनसा जगाम ॥ ३० ॥

With its umbrella-like hoods crushed by the Lord's weird dance and its limbs shattered due to the expansion of Śrī Kṛṣṇa's body, and spouting copious blood through its mouths, the serpent now thought of Lord Nārāyaṇa, the most ancient Person, the adored of the mobile as well as of the immobile creation, and mentally sought Him as its protector. (30)

कृष्णस्य गर्भजगतोऽतिभरावसन्नं
पार्ष्णिप्रहारपरिरुग्णफणातपत्रम् ।
दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य
आर्ताः श्लथद्वसनभूषणकेशबन्धाः ॥ ३१ ॥

Distressed to perceive the snake sinking under the immense weight of Śrī Kṛṣṇa, who holds the numberless universes in His abdomen, and its umbrella-like hoods crushed under the strokes of His feet, its wives approached the Lord (the most ancient Person), their clothes and ornaments as well as their hair-bands falling in disorder. (31)

तास्तं सुविग्नमनसोऽथ पुरस्कृताभाः
कायं निधाय भुवि भूतपतिं प्रणेमुः ।
साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तु-
र्मोक्षेप्सवः शरणदं शरणं प्रपन्नाः ॥ ३२ ॥

Leading their children before them and stretching their body on the ground*, those chaste wives of the serpent presently bowed low to the aforesaid Śrī Kṛṣṇa, the Protector of all created beings, with joined palms and, eager to secure the deliverance of their sinful husband, sought the Lord, who affords protection to all, as their refuge. (32)

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मि-
स्तवावतारः खलनिग्रहाय ।
रिपोः सुतानामपि तुल्यदृष्टे-
र्धत्से दमं फलमेवानुशंसन् ॥ ३३ ॥

The wives of the serpent prayed: Just is the punishment meted out to this offender; for Your descent on this earth is intended for chastising the wicked and You regard Your enemy as well as Your sons with an

* According to a learned and saintly commentator, who is believed to have directly perceived the pastimes of the Lord, there was an islet in the middle of the pool, where the Lord danced on the hoods of Kāliya. Apparently it was on this islet that the wives of Kāliya stretched themselves.

undifferentiating eye. Nay, You inflict punishment only because You foresee good results from such punishment. (33)

अनुग्रहोऽयं भवतः कृतो हि नो
दण्डोऽसतां ते खलु कल्मषापहः।
यद् दन्दशूकत्वममुष्य देहिनः
क्रोधोऽपि तेऽनुग्रह एव सम्मतः॥ ३४॥

As a matter of fact, this is a boon conferred on us by You, inasmuch as Your punishment to the wicked indeed wipes out their sins. Your wrath itself is esteemed by us as a boon in disguise in that it has rid our husband of the sin as a result of which the state of a serpent was inflicted on this embodied soul. (34)

तपः सुतप्तं किमनेन पूर्वं
निरस्तमानेन च मानदेन।
धर्मोऽथ वा सर्वजनानुकम्पया
यतो भवांस्तुष्यति सर्वजीवः॥ ३५॥

I wonder what austerities were rightly performed in a previous incarnation by this serpent free from pride and bestowing honour on others or else what religious act was done by him out of compassion for all created beings, by virtue of which You, the Giver of life to all, have been pleased with him. (35)

कस्यानुभावोऽस्य न देव विद्महे
तवाङ्घ्रिरेणुस्पर्शाधिकारः।
यद्वाञ्छया श्रीर्ललनाऽऽचरत्तपो
विहाय कामान् सुचिरं धृतव्रता॥ ३६॥

We are unable, O Lord, to discover for what meritorious act has flowed to him the privilege of touching the dust of Your feet, seeking which even Śrī, the goddess of beauty and prosperity, a Jewel among women, whose favour is sought even by Brahmā and others, practised austerities for a pretty long period giving up all luxuries and observing sacred vows! (36)

न नाकपृष्ठं न च सार्वभौमं
न पारमेष्ठ्यं न रसाधिपत्यम्।
न योगसिद्धीरपुनर्भवं वा
वाञ्छन्ति यत्पादरजःप्रपन्नाः॥ ३७॥

Having secured the dust of Your feet people neither covet the uppermost heaven (the realm of Brahmā) nor the rulership of the entire globe nor the position of Brahmā (the highest functionary of this universe) nor dominion over the subterranean regions, nor the mystic powers of Yoga, nor even final beatitude (the cessation of rebirth). (37)

तदेष नाथाप दुरापमन्यै-
स्तमोजनिः क्रोधवशोऽप्यहीशः।
संसारचक्रे भ्रमतः शरीरिणो
यदिच्छतः स्याद् विभवः समक्षः॥ ३८॥

How wonderful it is that even this Kāliya, a ruler of the serpents, born of Tamoguṇa and belonging to the race called the Krodhavaśas,* has secured, O Lord, that dust, which cannot easily be attained by others. To an embodied soul revolving in the whirligig of mundane existence and seeking this dust, the desired wealth, including final beatitude, becomes manifest. (38)

नमस्तुभ्यं भगवते पुरुषाय महात्मने।
भूतावासाय भूताय पराय परमात्मने॥ ३९॥

Hail to You, the infinite Lord, enshrined in all hearts as their Inner Controller, the Support of all the five elements, eternally existent as the Cause of all! the Supreme Spirit, beyond all causes! (39)

ज्ञानविज्ञाननिधये ब्रह्मणेऽनन्तशक्तये।
अगुणायाविकाराय नमस्तेऽप्राकृताय च॥ ४०॥

Salutation to You, the Absolute, the Storehouse of knowledge and consciousness, devoid of all attributes, immutable and endowed with infinite energy as the Propeller of Prakṛti! (40)

* Vide Verses 24 & 29 above.

कालाय कालनाभाय कालावयवसाक्षिणे।
विश्वाय तदुपद्रष्ट्रे तत्कर्त्रे विश्वहेतवे॥ ४१॥

Hail to You, the Time-Spirit, as well as the Support of Time and also the Witness of the various divisions of Time, appearing in the form of the universe, as well as its Seer, the Maker of the universe, as well as its material Cause! (41)

भूतमात्रेन्द्रियप्राणमनोबुद्ध्याशयात्मने ।
त्रिगुणेनाभिमानेन गूढस्वात्मानुभूतये॥ ४२॥

Salutation to You, manifest in the form of the five gross and the five subtle elements, the ten Indriyas (the senses of perception as well as the organs of action), the vital airs, the mind, the understanding and the intellect! Salutation to You, in the form of the ego, consisting of the three Guṇas, that has screened the realization of the innumerable Jīvas (embodied souls), constituting Your rays! (42)

नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते।
नानावादानुरोधाय वाच्यवाचकशक्तये॥ ४३॥

Salutation to You, who are infinite, subtle, immutable and omniscient, who by Your Māyā are the subject of diverse theories and speculations and who are manifested in the form of the name, the object named and the power inherent in the name to denote a particular object. (43)

नमः प्रमाणमूलाय कवये शास्त्रयोनये।
प्रवृत्ताय निवृत्ताय निगमाय नमो नमः॥ ४४॥

Hail to You, the Root of all the means of cognition, possessed of absolute knowledge, the Source of the scriptures! Hail, hail to You representing both worldly activity and withdrawal from it in the form of the injunctions of the Vedas! (44)

नमः कृष्णाय रामाय वसुदेवसुताय च।
प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः॥ ४५॥

Hail, hail to Śrī Kṛṣṇa, the Protector of Devotees, in the four eternal forms (Vyūhas) of Rāma (Saṅkarṣaṇa), Vāsudeva, Pradyumna and Aniruddha! (45)

नमो गुणप्रदीपाय गुणात्मच्छादनाय च।
गुणवृत्त्युपलक्ष्याय गुणद्रष्ट्रे स्वसंविदे॥ ४६॥

Salutation to the Illuminator of the inner sense* (in its four phases of mind, reason, the intellect and the ego), appearing in diverse forms after concealing Himself behind the three Guṇas and indicated by the functions such as cogitation, determination etc., of the aforesaid four phases of the internal sense, their self-knowing Witness. (46)

अव्याकृतविहाराय सर्वव्याकृतसिद्धये।
हृषीकेश नमस्तेऽस्तु मुनये मौनशीलिने॥ ४७॥

Let our salutation be to You, O Ruler of the senses, whose glory cannot be comprehended through reasoning, who are the Originator and Revealer of all phenomena, who revel in Your own Self and are given to contemplation. (47)

परावरगतिज्ञाय सर्वाध्यक्षाय ते नमः।
अविश्वाय च विश्वाय तद्द्रष्ट्रेऽस्य च हेतवे॥ ४८॥

Hail to You, who know the condition of the high and the low alike, who preside over all, who lie beyond the universe and are the universe itself, the Witness as well as the Cause of the universe. (48)

त्वं ह्यस्य जन्मस्थितिसंयमान् प्रभो
गुणैरनीहोऽकृत कालशक्तिधृक्।
तत्तत्स्वभावान् प्रतिबोधयन् सतः
समीक्षयामोघविहार ईहसे॥ ४९॥

Though destitute of desire, You actually bring about, O Lord, through the three Guṇas (modes of Prakṛti), the creation, preservation and dissolution of this universe, wielding as You do the eternal potency in the form of

* This refers again to the four Vyūhas mentioned above, presiding as they do severally over the four phases of the internal sense.

Time, and awakening by Your very penetrating look, the various dispositions, already present in the Jīvas in the form of predisposition and thus carrying on Your sport, which is never futile. (49)

तस्यैव तेऽमूस्तनवस्त्रिलोक्यां
शान्ता अशान्ता उत मूढयोनयः।
शान्ताः प्रियास्ते ह्यधुनावितुं सतां
स्थातुश्च ते धर्मपरीप्सयेहतः॥ ५०॥

All these forms in the three worlds whether they are gentle, violent (Rājasika) or belonging to an ignorant (subhuman) species (Tāmasika) pertain to You alone as described before and exist for Your play. Of course, at present, the gentle ones are dear to You since You have descended on earth with intent to maintain the righteousness of the virtuous and continue here with a view to protect them. (50)

अपराधः सकृद् भर्त्रा सोढव्यः स्वप्रजाकृतः।
क्षन्तुमर्हसि शान्तात्मन् मूढस्य त्वामजानतः॥ ५१॥

The fault once committed by his own dependent deserves to be forgiven by the master. Therefore, be pleased, O tranquil-minded Lord, to pardon the offence of this stupid creature that does not know You. (51)

अनुगृह्णीष्व भगवन् प्राणांस्त्यजति पन्नगः।
स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम्॥ ५२॥

Be gracious to him, O Lord; the serpent is about to give up the ghost. Let our life in the form of our husband be vouchsafed to us, helpless women, deserving to be pitied by the righteous. (52)

विधेहि ते किङ्करीणामनुष्ठेयं तवाज्ञया।
यच्छ्रद्धयानुतिष्ठन् वै मुच्यते सर्वतोभयात्॥ ५३॥

Pray, ordain what should be done by us, Your maid-servants. For, one acting according to Your command with reverence is surely rid of mundane existence which is beset with fear on all sides. (53)

श्रीशुक उवाच

इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः।
मूर्च्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः॥ ५४॥

Śrī Śuka continued: Thus fervently praised by the serpent's wives, the aforesaid Lord spared Kāliya, the serpent, that had fallen into a swoon, its hoods having been smashed with the blows of His feet. (54)

प्रतिलब्धेन्द्रियप्राणः कालियः शनकैर्हरिम्।
कृच्छ्रात् समुच्छ्वसन् दीनः कृष्णं प्राह कृताञ्जलिः॥ ५५॥

Having gradually recovered its senses and vitality and breathing in the normal way with difficulty, the wretched Kāliya prayed to Śrī Kṛṣṇa with joined palms as follows: (55)

कालिय उवाच

वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः।
स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः॥ ५६॥

"We are wicked since our very birth, constituted as we are of, predominantly, Tamoguṇa and possessed of lasting anger. The natural disposition of living beings, O Lord, which is responsible for their identification with the body etc., (which is unreal) is difficult to give up. (56)

त्वया सृष्टमिदं विश्वं धातर्गुणविसर्जनम्।
नानास्वभाववीर्यौजोयोनिबीजाशयाकृति॥ ५७॥

This universe, O Lord, which is a diversified product of the three Guṇas, and is endowed with diverse peculiarities, bodily and organic strength, fecundity, power of procreation, latent desires, and external forms, has been evolved by You. (57)

वयं च तत्र भगवन् सर्पा जात्युरुमन्यवः।
कथं त्यजामस्त्वन्मायां दुस्त्यजां मोहिताः स्वयम्॥ ५८॥

And, in that universe too we serpents, O Lord, are most ferocious by birth. How then can we get rid of Your Māyā (deluding potency), which is so difficult to escape, by our own efforts without Your grace, deluded as we are! (58)

भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः।
अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः॥ ५९॥

In fact, You, the omniscient Ruler of the universe, serve as an instrument in overcoming Your Māyā. Therefore, show Your grace or mete out punishment to us, as You think fit. (59)

श्रीशुक उवाच

इत्याकर्ण्य वचः प्राह भगवान् कार्यमानुषः।
नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम्।
स्वज्ञात्यपत्यदाराढ्यो गोनृभिर्भुज्यतां नदी॥ ६०॥

Śrī Śuka went on: Hearing this prayer, the almighty Lord, who had assumed a human semblance for a purpose, replied, "You ought not to stay here, O serpent! Accompanied by your kinsfolk, progeny and wives, proceed you to the ocean without delay; let the river be used by the bovine race and human beings. (60)

य एतत् संस्मरेन्मर्त्यस्तुभ्यं मदनुशासनम्।
कीर्तयन्नुभयोः सन्ध्योर्न युष्मद् भयमाप्नुयात्॥ ६१॥

"The mortal who duly remembers this command of Mine to you, reciting it both morning and evening, shall not have fear from you (serpents). (61)

योऽस्मिन् स्नात्वा मदाक्रीडे देवादींस्तर्पयेज्जलैः।
उपोष्य मां स्मरन्नर्चेत् सर्वपापैः प्रमुच्यते॥ ६२॥

"He who having bathed in this pool, the scene of My sport, propitiates the gods and others with its water and, observing a fast, offers worship to Me, thinking of Me all the time, is completely absolved of all sins. (62)

द्वीपं रमणकं हित्वा ह्रदमेतमुपाश्रितः।
यद्भयात् स सुपर्णस्त्वां नाद्यान्मत्पादलाञ्छितम्॥ ६३॥

"That Garuḍa (lit., he who is endowed with beautiful wings) for fear of whom you took shelter in this pool, leaving the island of Ramaṇaka, shall not devour you, marked as you are with My footprints." (63)

श्रीशुक उवाच

एवमुक्तो भगवता कृष्णेनाद्भुतकर्मणा।
तं पूजयामास मुदा नागपत्न्यश्च सादरम्॥ ६४॥
दिव्याम्बरस्त्रङ्मणिभिः परार्ध्यैरपि भूषणैः।
दिव्यगन्धानुलेपैश्च महत्योत्पलमालया॥ ६५॥

Śrī Śuka continued: Commanded thus by Lord Śrī Kṛṣṇa of wonderful deed, Kāliya as well as his wives devoutly worshipped Him with joy by means of unearthly raiment, garlands and gems as well as with superb jewels, heavenly perfumes, sandal paste and a large wreath of lotuses. (64-65)

पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम्।
ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्याभिवन्द्य तम्॥ ६६॥
सकलत्रसुहृत्पुत्रो द्वीपमब्धेर्जगाम ह।
तदैव सामृतजला यमुना निर्विषाभवत्।
अनुग्रहाद् भगवतः क्रीडामानुषरूपिणः॥ ६७॥

Having worshipped Śrī Kṛṣṇa, the Ruler of the universe, and propitiated the Lord whose banner bears the device of Garuḍa and duly permitted by Him, Kāliya thereupon went round Him as a mark of respect and greeted Him and accompanied by his wives, kinsfolk and sons gladly withdrew to the island of Ramaṇaka in the ocean, so the tradition goes. Rid of poison, the water of the Yamunā presently became nectar-like again by the grace of the Lord who had sportively assumed the semblance of a human being. (66-67)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
कालियमोक्षणं नाम षोडशोऽध्यायः॥ १६॥

Thus ends the sixteenth discourse entitled "Deliverance of Kāliya," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The Lord rescues the inhabitants of Vraja from a wild fire

राजोवाच

नागालयं रमणकं कस्मात्तत्याज कालियः।
कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम्॥ १॥

King Parīkṣit submitted: Wherefore did Kāliya leave Ramaṇaka, the home of the Nāgas, and what wrong was done by him alone to Garuḍa? (1)

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः।
वानस्पत्यो महाबाहो नागानां प्राङ् निरूपितः॥ २॥
स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि।
गोपीथायात्मनः सर्वे सुपर्णाय महात्मने॥ ३॥

Śrī Śuka resumed: On every Amāvāsyā (the day preceding a new moon) for their own protection all the Nāgas gave to the high-minded Garuḍa their own share of offerings which was brought by them from month to month as previously arranged to the foot of a tree at Ramaṇaka by the worshippers of the Nāgas, who served as food for the latter and were consequently in constant terror of them, O mighty-armed one*! (2-3)

विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः।
कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम्॥ ४॥

Puffed up with pride resulting from superabundance of venom and strength, however, Kāliya, son of Kadrū, would disregard Garuḍa and consume the offerings itself. (4)

तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः।
विजिघांसुर्महावेगः कालियं समुपाद्रवत्॥ ५॥

Seized with wrath to hear this, the glorious Garuḍa, the favourite of the Lord, swooped on Kāliya with tremendous speed with intent to make short work of it, O king! (5)

तमापतन्तं तरसा विषायुधः
प्रत्यभ्ययादुच्छ्रितनैकमस्तकः।
दद्भिः सुपर्णं व्यदशद् ददायुधः
करालजिह्वोच्छ्वसितोग्रलोचनः॥ ६॥

With its many hoods raised and its fiery eyes wide open, the cobra, which had poison for its weapon, advanced to meet Garuḍa who was rushing with great speed and bit him hard with its fangs, using them as its weapon, wagging its fearful tongues. (6)

तं तार्क्ष्यपुत्रः स निरस्य मन्युमान्
प्रचण्डवेगो मधुसूदनासनः।
पक्षेण सव्येन हिरण्यरोचिषा
जघान कद्रूसुतमुग्रविक्रमः॥ ७॥

Pushing it back, the wrathful Garuḍa (son of Kaśyapa), who serves as a seat of Lord Viṣṇu (the Slayer of the demon Madhu) and is possessed of a terrific speed and formidable prowess, struck the son of Kadrū with his left wing, brilliant as gold. (7)

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः।
ह्रदं विवेश कालिन्द्यास्तदगम्यं दुरासदम्॥ ८॥

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* In a commentary on Śrīmad Bhāgavata we read how Garuḍa, who bore a standing and inveterate grudge against the serpent race for the cruelty perpetrated on his mother Vinatā by the latter's mother, Kadrū, used to devour indiscriminately whatever serpent he could lay his hands on. Perceiving the imminent extermination of their race, the Nāgas sought the protection of Brahmā, who summoned Garuḍa and brought about peace between the two parties by laying it down with mutual consent that whatever was brought as an offering to the Nāgas at the foot of a tree in the realm of the Nāgas on every Amāvāsyā should be collected and offered as food to Garuḍa, who should satisfy his hunger with those offerings and desist from killing the snakes:

अमायां वृक्षमूले तु नागलोकेषु यद् भवेत्। एकस्मिन् दिवसे तावदेकत्र स्थापयन्तु हि॥
ततो हि गरुडस्तस्मिंस्तद् भुक्त्वा नैव पीडयेत्। इति व्यवस्थायां सर्पा मासि मासि बलिं ददुः॥

Beaten by the wing of Garuḍa, Kāliya felt extremely agitated and entered the aforesaid pool of the Kālindī, which was inaccessible to Garuḍa and could not be easily entered because of its great depth. (8)

तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम्।
निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत्॥ ९॥

In that pool once upon a time (during the reign of Emperor Māndhātā) Garuḍa forcibly carried away, though stopped by the sage Saubhari, an aquatic creature, a large fish, his favourite food, hungry as he was.(9)

मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते।
कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन्॥ १०॥

Seeing the other fish sore afflicted and miserable consequent on their leader having been killed, the sage Saubhari compassionately declared as follows with a view to ensuring the security of that pool against the onslaughts of Garuḍa: (10)

अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति।
सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम्॥ ११॥

"If entering this pool the famous Garuḍa eats the fish here, he will immediately be deprived of his life; I utter this bare truth." (11)

तं कालियः परं वेद नान्यः कश्चन लेलिहः।
अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः॥ १२॥

Kāliya alone was aware of this utterance, no other serpent knew it. Afraid of Garuḍa, he was living there and was now expelled by Śrī Kṛṣṇa. (12)

कृष्णं ह्रदाद् विनिष्क्रान्तं दिव्यस्रग्गन्धवाससम्।
महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम्॥ १३॥
उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः।
प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे॥ १४॥

Finding Śrī Kṛṣṇa come out of the pool adorned with an ethereal garland, bedaubed with a weird sandal paste and clad in heavenly raiment, decked all over with a number of large gems and graced with gold ornaments, all the cowherds rose even as the senses return on life being restored to them; and with their mind full of rapture they hugged the Lord with great love. (13-14)

यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव।
कृष्णं समेत्य लब्धेहा आसँल्लब्धमनोरथाः॥ १५॥

Meeting with Śrī Kṛṣṇa, Yaśodā and Rohiṇī, Nanda as well as the other cowherds and cowherdesses, O Parīkṣit (a scion of Kuru), regained sensibility and had their desire fulfilled. (15)

रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित्।
नगा गावो वृषा वत्सा लेभिरे परमां मुदम्॥ १६॥

And, embracing Śrī Kṛṣṇa, the immortal Lord, Balarāma, who knew His greatness, laughed. Even mountains, cows, bulls and calves derived supreme joy. (16)

नन्दं विप्राः समागत्य गुरवः सकलत्रकाः।
ऊचुस्ते कालियग्रस्तो दिष्ट्या मुक्तस्तवात्मजः॥ १७॥

Coming up to Nanda, the Brāhmaṇas including his well-known preceptors with their wives said, "Luckily enough for us, your son, who was seized by Kāliya, has been liberated. (17)

देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे।
नन्दः प्रीतमना राजन् गाः सुवर्णं तदादिशत्॥ १८॥

"Bestow gifts on Brāhmaṇas on the ground of Śrī Kṛṣṇa's safe return." With a delighted mind, O king, Nanda thereupon gave them cows and gold. (18)

यशोदापि महाभागा नष्टलब्धप्रजा सती।
परिष्वज्याङ्कमारोप्य मुमोचाश्रुकलां मुहुः॥ १९॥

The highly blessed and virtuous Yaśodā too, who had recovered her lost child, hugged Śrī Kṛṣṇa and placing Him in her lap, shed tears of joy again and again. (19)

तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्शिताः।
ऊषुर्व्रजौकसो गावः कालिन्द्या उपकूलतः॥ २०॥

Oppressed with hunger and thirst and worn out with fatigue, O king of kings, the inhabitants of Vraja as well as their cows

spent that night near the bank of the Kālindī. (20)

तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम्।
सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे॥ २१॥

In the course of that night a wild fire, that broke out in the forest dried with summer heat, surrounded the whole of Vraja lying asleep at midnight and began to burn it. (21)

तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः।
कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम्॥ २२॥

Being scorched with the fire, the said inhabitants of Vraja rose bewildered from that place and sought Śrī Kṛṣṇa, the almighty Lord, who looked like a human being through His Māyā (deluding potency), as their refuge. (22)

कृष्ण कृष्ण महाभाग हे रामामितविक्रम।
एष घोरतमो वह्निस्तावकान् ग्रसते हि नः॥ २३॥

They exclaimed, "O Kṛṣṇa the enchanter of all, O highly blessed one, O Rāma of immeasurable prowess, this most terrible fire is actually consuming us, who are exclusively Yours. (23)

सुदुस्तरान्नः स्वान् पाहि कालाग्नेः सुहृदः प्रभो।
न शक्नुमस्त्वच्चरणं संत्यक्तुमकुतोभयम्॥ २४॥

"Pray, protect us, Your own mates, from the deadly fire, which is most difficult to escape from. We are not afraid of death, but we are unable to leave Your lotus feet, our definite asylum." (24)

इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः।
तमग्निमपिबत्तीव्रमनन्तोऽनन्तशक्तिधृक् ॥ २५॥

Observing the perturbation of His own people as aforesaid, the infinite Lord of the universe swallowed up that fierce conflagration, possessed as He was of unlimited energy. (25)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
दावाग्निमोचनं नाम सप्तदशोऽध्यायः॥ १७॥

Thus ends the seventeenth discourse entitled "Śrī Kṛṣṇa rescues the inhabitants of Vraja from a wild fire," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

The Lord slays the demon Pralamba

श्रीशुक उवाच

अथ कृष्णः परिवृतो ज्ञातिभिर्मुदितात्मभिः।
अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम्॥ १॥

Śrī Śuka began again: Surrounded by His kinsfolk, who were all delighted at heart, and being glorified by them, Śrī Kṛṣṇa presently entered Vraja, graced with herds of cows. (1)

व्रजे विक्रीडतोरेवं गोपालच्छद्ममायया।
ग्रीष्मो नामर्तुरभवन्नातिप्रेयाञ्छरीरिणाम्॥ २॥

While the two divine Brothers were thus sporting in diverse ways in Vraja in the guise of cowherds by recourse to Their Māyā, there set in the summer season, which is not very agreeable to embodied beings. (2)

स च वृन्दावनगुणैर्वसन्त इव लक्षितः।
यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः॥ ३॥

It was, however, regarded by the people of Vraja as though it were spring due to the

peculiarities of Vṛndāvana, where stayed in person Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) alongwith Balarāma. (3)

यत्र निर्झरनिर्ह्रादनिवृत्तस्वनझिल्लिकम्।
शश्वत्तच्छीकरर्जीषद्रुममण्डलमण्डितम् ॥ ४ ॥

There the chirping of crickets was drowned in the loud murmur of cascades and the land was adorned with clusters of trees ever wet with their spray. (4)

सरित्सरःप्रस्रवणोर्मिवायुना
कह्लारकञ्जोत्पलरेणुहारिणा ।
न विद्यते यत्र वनौकसां दवो
निदाघवह्न्यर्कभवोऽतिशाद्वले ॥ ५ ॥

Due to a breeze constantly blowing over the ripples of streams, ponds and rills and conveying the pollen of Kahlāras, lotuses and water-lilies in that woodland abounding in green meadows, the heat radiating from the summer fires and the summer sun was not felt by the denizens of the forest. (5)

अगाधतोयह्रदिनीतटोर्मिभि-
र्द्रवत्पुरीष्याः पुलिनैः समन्ततः।
न यत्र चण्डांशुकरा विषोल्बणा
भुवो रसं शाद्वलितं च गृह्णते ॥ ६ ॥

The sun's rays, fierce as poison, in that area did not suck up the moisture or the verdant character of the earth, whose mud, alongwith the sandy banks, was ever kept moist on all sides by the waves beating against the banks of rivers containing unfathomable water. (6)

वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम्।
गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥ ७ ॥

That glorious woodland of Vṛndāvana was full of blossoms and teemed with various animals and birds giving forth cries of diverse kinds, peacocks uttering sweet notes and humming bees as well as with warbling cuckoos and cackling cranes. (7)

क्रीडिष्यमाणस्तत् कृष्णो भगवान् बलसंयुतः।
वेणुं विरणयन् गोपैर्गोधनैः संवृतोऽविशत् ॥ ८ ॥

Accompanied by Balarāma and surrounded by cowherds and the cattle wealth, and intending to sport there, Lord Śrī Kṛṣṇa entered that forest playing on His flute. (8)

प्रवालबर्हस्तबकस्त्रग्धातुकृतभूषणाः ।
रामकृष्णादयो गोपा ननृतुर्युयुधुर्जगुः ॥ ९ ॥

Adorned with tender leaves, plumes of peacocks, bunches and wreaths of flowers and minerals of various kinds, the cowherds, of whom Balarāma and Śrī Kṛṣṇa were the foremost, danced, wrestled and sang. (9)

कृष्णस्य नृत्यतः केचिज्जगुः केचिदवादयन्।
वेणुपाणितलैः शृङ्गैः प्रशशंसुरथापरे ॥ १० ॥

While Śrī Kṛṣṇa danced, some of His playmates sang, whereas others produced sounds with their flutes, palms and horns, while still others shouted applause. (10)

गोपजातिप्रतिच्छन्नौ देवा गोपालरूपिणः।
ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥ ११ ॥

The gods in the guise of cowherds extolled Śrī Kṛṣṇa and Balarāma, who were similarly disguised as cowherd boys, even as dancers would praise their chief, O protector of men! (11)

भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः।
चिक्रीडतुर्नियुद्धेन काकपक्षधरौ क्वचित् ॥ १२ ॥

Wearing side-locks (after the fashion of the day), the two Brothers now diverted Themselves by revolving in pairs with Their hands clasped together, long jumps, putting the weight, slapping the arms, tug of war and wrestling. (12)

क्वचिन्नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम्।
शशंसतुर्महाराज साधु साध्विति वादिनौ ॥ १३ ॥

Sometimes, while others danced, the two Brothers Themselves sang or sounded the instruments or applauded the dancers, O great king, by exclaiming "Well done! Bravo!" (13)

क्वचिद् बिल्वैः क्वचित् कुम्भैः क्व चामलकमुष्टिभिः।
अस्पृश्यनेत्रबन्धाद्यैः क्वचिन्मृगखगेहया ॥ १४ ॥

क्वचिच्च दर्दुरप्लावैर्विविधैरुपहासकैः।
कदाचित् स्पन्दोलिकया कर्हिचिन्नृपचेष्टया॥ १५॥

They would now play with Bilva fruits, now with Kumbha fruits and now with handfuls of myrobalans, and now divert Themselves by not allowing others to touch one's person, now by shutting another's eyes and making him guess who has done it and other similar sports and now by mimicking beasts and birds, now by leaping like frogs and cutting jokes of various kinds, now by swinging with the help of boughs of trees and now by playing the part of kings. (14-15)

एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने।
नद्यद्रिद्रोणिकुञ्जेषु काननेषु सरस्सु च॥ १६॥

In this way They rambled in the forest, diverting Themselves with popular sports in streams, mountain valleys and bowers as well as in woods and ponds. (16)

पशूंश्चारयतोर्गोपैस्तद्वने रामकृष्णयोः।
गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया॥ १७॥

One day while Balarāma and Śrī Kṛṣṇa were grazing the cattle in that forest in the company of other cowherds, a demon named Pralamba arrived there in the guise of a cowherd boy with intent to kidnap the two Brothers. (17)

तं विद्वानपि दाशार्हो भगवान् सर्वदर्शनः।
अन्वमोदत तत्सख्यं वधं तस्य विचिन्तयन्॥ १८॥

Though knowing him i.e., his real character, the all-perceiving Lord, who had appeared in the race of the Daśārhas, approved of his friendship, contemplating the means of killing him. (18)

तत्रोपाहूय गोपालान् कृष्णः प्राह विहारवित्।
हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम्॥ १९॥

Calling by his side to that spot all the cowherds, Śrī Kṛṣṇa, who was well-versed in play, said, "O cowherd boys, let us play this time dividing ourselves suitably into two camps." (19)

तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ।
कृष्णसंघट्टिनः केचिदासन् रामस्य चापरे॥ २०॥

In that game, the cowherd boys made Balarāma and Śrī Kṛṣṇa (lit., He who is solicited by the people) their leader; some of them joined the group of Śrī Kṛṣṇa, while others were on the side of Balarāma. (20)

आचेरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः।
यत्रारोहन्ति जेतारो वहन्ति च पराजिताः॥ २१॥

They played various games which were characterized by the role of mounts (in the case of one party) and that of riders (in the case of the other party). In these games those who won rode, while the worsted ones carried the former. (21)

वहन्तो वाह्यमानाश्च चारयन्तश्च गोधनम्।
भाण्डीरकं नाम वटं जग्मुः कृष्णपुरोगमाः॥ २२॥

Thus carrying and being carried, and pasturing their cattle-wealth, they all, with Śrī Kṛṣṇa going ahead reached a banyan tree, Bhāṇḍīraka by name. (22)

रामसंघट्टिनो यर्हि श्रीदामवृषभादयः।
क्रीडायां जयिनस्तांस्तानूहुः कृष्णादयो नृप॥ २३॥

When on one occasion Śrīdāmā, Vṛṣabha and others, who were on the side of Balarāma, had the upper hand in the game, Śrī Kṛṣṇa and others, O protector of men, carried them. (23)

उवाह कृष्णो भगवान् श्रीदामानं पराजितः।
वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम्॥ २४॥

Having been worsted, Lord Śrī Kṛṣṇa bore Śrīdāmā; Bhadrasena, Vṛṣabha; and Pralamba, Balarāma (the son of Rohiṇī). (24)

अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः।
वहन् द्रुततरं प्रागादवरोहणतः परम्॥ २५॥

Thinking Śrī Kṛṣṇa to be unbearable for him, he chose to remain on His side and acting as a mount for Balarāma, Pralamba (the foremost among the Dānavas) ran posthaste beyond the limit fixed for demounting the riders. (25)

तमुद्वहन् धरणिधरेन्द्रगौरवं
महासुरो विगतरयो निजं वपुः।
स आस्थितः पुरटपरिच्छदो बभौ
तडिद्द्युमानुडुपतिवाडिवाम्बुदः ॥ २६ ॥

Bearing on his back Balarāma, who had assumed the weight of Mount Meru (the chief of the mountains), the mighty demon found that his speed had altogether disappeared and, having resumed his own demoniac form and, adorned with gold ornaments, he shone like a cloud illumined with flashes of lightning and bearing the moon (the ruler of the stars) on its back.(26)

निरीक्ष्य तद्वपुरलमम्बरे चरत्
प्रदीप्तदृग् भ्रुकुटितटोग्रदंष्ट्रकम्।
ज्वलच्छिखं कटककिरीटकुण्डल-
त्विषाद्भुतं हलधर ईषदत्रसत्॥ २७॥

Balarāma, the wielder of a plough for a weapon, felt a bit afraid to perceive that body soaring in the skies at a great speed with burning eyes and hair glowing as flames and with its fearful tusks reaching the end of its contracted eye-brows and looking uncanny with the splendour of its bracelets, coronet and ear-rings. (27)

अथागतस्मृतिरभयो रिपुं बलो
विहायसार्थमिव हरन्तमात्मनः।
रुषाहनच्छिरसि दृढेन मुष्टिना
सुराधिपो गिरिमिव वज्ररंहसा॥ २८

Balarāma, to whom self-consciousness (the knowledge of His divinity) had returned the very next moment and who had consequently been rid of all fear, hit the enemy, who was carrying him through the sky as though it were some treasure found by him, in great rage on his head with his strong fist, which descended with the vehemence of a thunderbolt, even as Indra (the ruler of the gods) would strike a mountain. (28)

स आहतः सपदि विशीर्णमस्तको
मुखाद् वमन् रुधिरमपस्मृतोऽसुरः।
महारवं व्यसुरपतत् समीरयन्
गिरिर्यथा मघवत आयुधाहतः॥ २९॥

With his head smashed forthwith and deprived of his consciousness when struck by Balarāma, and vomiting blood, the said demon fell dead, uttering a loud cry, as a mountain struck with the weapon of Indra. (29)

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना।
गोपाः सुविस्मिता आसन् साधु साध्विति वादिनः॥ ३०॥

Seeing Pralamba slain by the mighty Balarāma, the cowherds felt highly amazed and shouted, "Well done, Bravo !' (30)

आशिषोऽभिगृणन्तस्तं प्रशशंसुस्तदर्हणम्।
प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः॥ ३१॥

Uttering benedictions on him and embracing him as though he had returned to life after death, they extolled him, deserving as he was of such praise, their mind overwhelmed with affection. (31)

पापे प्रलम्बे निहते देवाः परमनिर्वृताः।
अभ्यवर्षन् बलं माल्यैः शशंसुः साधु साध्विति॥ ३२॥

Supremely gratified on the sinful Pralamba having been slain, the gods covered Bala with flowers and applauded him exclaiming, "Well done ! Bravo !!" (32)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
प्रलम्बवधो नामाष्टादशोऽध्यायः॥ १८॥

Thus ends the eighteenth discourse entitled "The Lord slays Pralamba," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

The Lord swallows up a wild fire again

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गावो दूरचारिणीः।
स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम्॥ १॥

Śrī Śuka began again: While the cowherd boys were absorbed in play, their cows, grazing at will, strayed afar and, tempted by green grass, entered a dense forest. (1)

अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम्।
इषीकाटवीं निर्विविशुः क्रन्दन्त्यो दावतर्षिताः॥ २॥

Moving from forest to forest, the she-goats, cows and she-buffaloes felt thirsty due to heat and, wailing loudly, entered a thicket of rushes. (2)

तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा।
जातानुतापा न विदुर्विचिन्वन्तो गवां गतिम्॥ ३॥

Not perceiving the cattle, Śrī Kṛṣṇa, Balarāma and the other Gopas were now filled with remorse but could not find any trace of the cows even though they searched for them. (3)

तृणैस्तत्खुरदच्छिन्नैर्गोष्पदैरङ्कितैर्गवाम् ।
मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः॥ ४॥

The Gopas, whose very means of livelihood had thus been lost and who consequently felt very perturbed, all followed the track of the cows with the help of the blades of grass cut by their hoofs and teeth and marked by their footprints. (4)

मुञ्जाटव्यां भ्रष्टमार्गं क्रन्दमानं स्वगोधनम्।
सम्प्राप्य तृषिताः श्रान्तास्ततस्ते संन्यवर्तयन्॥ ५॥

Having duly found their cattle, whose passage had been intercepted in that thicket of rushes and which was piteously crying, the cowherds, who were seized with thirst and felt exhausted too, successfully drove it back from the thicket. (5)

ता आहूता भगवता मेघगम्भीरया गिरा।
स्वनाम्नां निनदं श्रुत्वा प्रतिनेदुः प्रहर्षिताः॥ ६॥

Called by the Lord in a tone deep as the rumbling of clouds, the cows responded to His call, overjoyed as they were to hear the shouting of their names. (6)

ततः समन्ताद् वनधूमकेतु-
र्यदृच्छयाभूत् क्षयकृद् वनौकसाम्।
समीरितः सारथिनोल्बणोल्मुकै-
र्विलेलिहानः स्थिरजङ्गमान् महान्॥ ७॥

Presently, by the will of Providence there broke out on all sides a huge wild fire playing havoc with the inhabitants of the forest and, lapping with its tongue, like fearful flames, the animate and inanimate beings, now that it was fanned by the wind, its helpmate. (7)

तमापतन्तं परितो दवाग्निं
गोपाश्च गावः प्रसमीक्ष्य भीताः।
ऊचुश्च कृष्णं सबलं प्रपन्ना
यथा हरिं मृत्युभयार्दिता जनाः॥ ८॥

The cowherds as well as the cows felt dismayed to discern the forest conflagration advancing on every side and, flying for succour to Śrī Kṛṣṇa and Balarāma even as people stricken with the fear of death would seek Śrī Hari, spoke as follows: (8)

कृष्ण कृष्ण महावीर हे रामामितविक्रम।
दावाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः॥ ९॥

"O Kṛṣṇa, the Enchanter of all, O mighty hero, O Rāma of immeasurable prowess, be pleased to protect us, who are being burnt by a wild fire and have sought You as our refuge. (9)

नूनं त्वद्बान्धवाः कृष्ण न चार्हन्त्यवसीदितुम्।
वयं हि सर्वधर्मज्ञ त्वन्नाथास्त्वत्परायणाः॥ १०॥

"Surely, Your relations, O Kṛṣṇa, do not deserve to undergo suffering. We have as a matter of fact You alone as our protector and ultimate refuge, O knower of all righteousness!" (10)

श्रीशुक उवाच

वचो निशम्य कृपणं बन्धूनां भगवान् हरिः।
निमीलयत मा भैष्ट लोचनानीत्यभाषत॥ ११॥

Śrī Śuka continued: Hearing the piteous prayer of His playmates, Lord Śrī Hari said, "Shut your eyes and do not be afraid." (11)

तथेति मीलिताक्षेषु भगवानग्निमुल्बणम्।
पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत्॥ १२॥

When they had shut their eyes saying "Be it so," the Lord, the Master of Yoga (mystic powers), swallowed up the terrible fire and thus completely rid them of the peril. (12)

ततश्च तेऽक्षीण्युन्मील्य पुनर्भाण्डीरमापिताः।
निशाम्य विस्मिता आसन्नात्मानं गाश्च मोचिताः॥ १३॥

Nay, on opening their eyes they stood amazed to find themselves as well as the cows rescued and brought to Bhāṇḍira.* (13)

कृष्णस्य योगवीर्यं तद् योगमायानुभावितम्।
दावाग्नेरात्मनः क्षेमं वीक्ष्य ते मेनिरेऽमरम्॥ १४॥

Perceiving that Yogic power of Śrī Kṛṣṇa manifested by His Yogamāyā, which had brought about their deliverance from a wild fire, they believed Him to be an immortal. (14)

गाः सन्निवर्त्य सायाह्ने सहरामो जनार्दनः।
वेणुं विरणयन् गोष्ठमगाद् गोपैरभिष्टुतः॥ १५॥

Driving back the cows at eventide, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma, withdrew to Vraja playing on His flute and extolled on all sides by cowherd boys. (15)

गोपीनां परमानन्द आसीद् गोविन्ददर्शने।
क्षणं युगशतमिव यासां येन विनाभवत्॥ १६॥

Supreme was the joy of the Gopīs of Vraja at the sight of Śrī Kṛṣṇa, the Protector of cows, in whose absence a single moment hung heavy on them as a hundred Yugas. (16)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
दावाग्निपानं नामैकोनविंशोऽध्यायः॥ १९॥

Thus ends the nineteenth discourse entitled "Śrī Kṛṣṇa swallows up a wild fire again", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

A description of the Rains and Autumn

श्रीशुक उवाच

तयोस्तदद्भुतं कर्म दावाग्नेर्मोक्षमात्मनः।
गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधमेव च॥ १॥

Astonished to hear it, the elderly among the Gopas and the cowherd women too thought Śrī Kṛṣṇa and Balarāma to be two foremost gods come down to Vraja. (2)

गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः।
मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ॥ २॥

* The tree is stated to have been at a distance of 10 miles from the thicket of rushes.

ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा।
विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥ ३ ॥

Then commenced the rainy season, conducive to the growth of all creatures as being favourable to their breeding and nourishment both, characterized by bright circles round the sun and the moon and thundering heavens. (3)

सान्द्रनीलाम्बुदैर्व्योम सविद्युत्स्तनयित्नुभिः।
अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥ ४ ॥

Overcast with dense and dark clouds, attended with lightning and thunder, with the luminaries rendered obscure, the sky shone as Brahma (the Spirit) conditioned by the three Guṇas (and known as the Jīva with its light of wisdom obscured by the Sattva, Rajas and Tamas corresponding in the case of the sky to the flashes of lightning, thunder and the clouds). (4)

अष्टौ मासान् निपीतं यद् भूम्याश्चोदमयं वसु।
स्वगोभिर्मोक्तुमारेभे पर्जन्यः काल आगते ॥ ५ ॥

When the opportune time in the form of the monsoon came, the sun-god began to release the wealth of the earth in the form of water that had been absorbed by him during the past eight months even as a righteous monarch would return to the people the wealth which he obtained from them in the form of land revenue and other legitimate taxes. (5)

तडित्वन्तो महामेघाश्चण्डश्वसनवेपिताः।
प्रीणनं जीवनं ह्यस्य मुमुचुः करुणा इव ॥ ६ ॥

Huge clouds endowed with the eyes of lightning and perceiving the heat of the world and tossed by tempestuous winds poured down water, which brings joy to this world (even as the compassionate, observing the miserable plight of the world and stirred with a feeling of commiseration for the afflicted, lay down their very life and thus bring delight to the world). (6)

तपःकृशा देवमीढा आसीद् वर्षीयसी मही।
यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥ ७ ॥

Shrunk through the summer heat, the earth grew plump again when drenched by heaven, even as the body of a man engaged in austerities performed for attaining some selfish end, which is emaciated through such austerities, grow corpulent again on realizing the fruit of those austerities. (7)

निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः।
यथा पापेन पाखण्डा न हि वेदाः कलौ युगे ॥ ८ ॥

It is the fire-flies and not the planets that shine at the approach of night shrouded in darkness occasioned by a thick coating of clouds obscuring the heavenly bodies, even as it is heresies and not the Vedas that flourish in the age of Kali contaminated with sin, born of ignorance that clouds one's judgment. (8)

श्रुत्वा पर्जन्यनिनदं मण्डूका व्यसृजन् गिरः।
तूष्णीं शयानाः प्राग् यद्वद् ब्राह्मणा नियमात्यये ॥ ९ ॥

Frogs, that had been silently hibernating before, began to utter their croaks on hearing the roar of clouds, even as Brāhmaṇa pupils at the end of their daily routine of devotions during which they observe complete silence and on hearing the call of their preceptor would start their recitation of the Vedas. (9)

आसन्नुत्पथवाहिन्यः क्षुद्रनद्योऽनुशुष्यतीः।
पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥ १० ॥

Small streams that were gradually drying up, now overflowed their channel unrestricted and unbound, even as the bodily resources and material riches of a man who has no self-control flow in a wrong channel. (10)

हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिताः।
उच्छिलीन्ध्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ ११ ॥

The earth looked green with its green meadows, crimson with the Indragopas (a species of red insects with a velvety skin) and shaded (rendered white) by mushrooms, even as the army of kings is arrayed in uniforms of various colours. (11)

क्षेत्राणि सस्यसम्पद्भिः कर्षकाणां मुदं ददुः।
धनिनामुपतापं च दैवाधीनमजानताम्॥ १२॥

Fields with their wealth of crop afforded delight to the cultivators and caused agony to the rich, who envied their lot and did not know that everything lay in the hands of Providence. (12)

जलस्थलौकसः सर्वे नववारिनिषेवया।
अबिभ्रद् रुचिरं रूपं यथा हरिनिषेवया॥ १३॥

All the inhabitants of land and water put on a winning form and appearance through the use of fresh rain water even as devotees attain an attractive divine aura through the worship of Śrī Hari. (13)

सरिद्भिः सङ्गतः सिन्धुश्चुक्षुभे श्वसनोर्मिमान्।
अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग् यथा॥ १४॥

United with rivers, the ocean, which was already rough with waves generated by winds, became all the more turbulent even as the mind of an immature Yogī, tinged as it is with desire, gets agitated when brought into contact with sense-objects. (14)

गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः।
अभिभूयमाना व्यसनैर्यथाधोक्षजचेतसः॥ १५॥

Beaten by volleys of rain, mountains did not feel the least agitated any more than those whose mind is fixed on Lord Viṣṇu (who is above sense-perception) when they are overwhelmed with calamities. (15)

मार्गा बभूवुः सन्दिग्धास्तृणैश्छन्ना ह्यसंस्कृताः।
नाभ्यस्यमानाः श्रुतयो द्विजैः कालहता इव॥ १६॥

Overgrown with grass and remaining untrodden for a long time, the tracks became doubtful indeed even like the texts of the Vedas which are not properly studied by the Brāhmaṇas and are consigned to oblivion by the force of time. (16)

लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः।
स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्विव॥ १७॥

Flashes of lightning did not bear constancy to the clouds, which are the friends of the people, any more than libidinous women are constant even to men possessed of virtues. (17)

धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात्।
व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा॥ १८॥

In the sky, endowed with the attribute of sound, the rainbow (Indra's bow) without a string* shone like the attributeless Being (Brahma) in the manifest world consisting of the three Guṇas. (18)

न रराजोडुपश्छन्नः स्वज्योत्स्नाराजितैर्घनैः।
अहंमत्या भासितया स्वभासा पुरुषो यथा॥ १९॥

Screened by clouds, illumined by her own effulgence, the moon did not shine any more than the Jīva, an embodied soul, obscured by the ego-sense which is illumined by its, the Jīva's, own light. (19)

मेघागमोत्सवा हृष्टाः प्रत्यनन्दञ्छिखण्डिनः।
गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे॥ २०॥

Exulting over the appearance of clouds, with their hair standing on end, peacocks rejoiced even as householders feeling agonized and disgusted with the world do on the advent of servants/devotees of Śrī Kṛṣṇa, the immortal Lord. (20)

पीत्वापः पादपाः पद्भिरासन्नानात्ममूर्तयः।
प्राक् क्षामास्तपसा श्रान्ता यथा कामानुसेवया॥ २१॥

Sucking water through their roots, trees that had shrunk heretofore due to the summer heat, got regenerated into numerous forms in the shape of fresh foliage, blossoms, fruits etc., even as ascetics that are emaciated and fatigued before through austerities grow robust again through the enjoyment of pleasures. (21)

सरस्स्वशान्तरोधस्सु न्यूषुरङ्गापि सारसाः।
गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः॥ २२॥

Cranes continued to live, O Parīkṣit,

* There is a pun on the word Guṇa, which denotes an attribute as well as a string.

even in lakes whose brink was miry and full of thorns etc., even as householders whose mind is devoted to the pleasures of sense choose to remain in their houses, which keep them engaged in distracting duties. (22)

जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे।
पाखण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा॥ २३॥

While Indra (the ruler of the three worlds) poured down showers, dams got breached by floods even as in the Kali age the paths of virtue chalked out by the Vedas are destroyed by the false theories of heretics. (23)

व्यमुञ्चन् वायुभिर्नुन्ना भूतेभ्योऽथामृतं घनाः।
यथाऽऽशिषो विश्पतयः काले काले द्विजेरिताः॥ २४॥

Driven by the winds, clouds now poured down nectar-like water to living beings even as rulers of men, directed by the Brāhmaṇas, conferred from time to time desired boons on those who sought them. (24)

एवं वनं तद् वर्षिष्ठं पक्वखर्जूरजम्बुमत्।
गोगोपालैर्वृतो रन्तुं सबलः प्राविशद्धरिः॥ २५॥

Surrounded by cows and cowherd boys and accompanied by Balarāma, Śrī Hari entered deep into the said forest of Vṛndāvana which was so luxuriant and full of ripe dates and rose-apples in order to sport. (25)

धेनवो मन्दगामिन्य ऊधोभारेण भूयसा।
ययुर्भगवताऽऽहूता द्रुतं प्रीत्या स्नुतस्तनीः॥ २६॥

Called by the Lord, cows, that walked with a slow gait due to the heavy weight of their udders, marched with quick steps, their udders showering milk on the way due to affection. (26)

वनौकसः प्रमुदिता वनराजीर्मधुच्युतः।
जलधारा गिरेर्नादानासन्ना ददृशे गुहाः॥ २७॥

As He passed through the woods the Lord perceived the denizens of the forest viz., the Bhīlas as well as the birds and beasts highly rejoiced, rows of trees dripping with honey, streams of water flowing from mountains as well as their murmur and the caves near them. (27)

क्वचिद् वनस्पतिक्रोडे गुहायां चाभिवर्षति।
निर्विश्य भगवान् रेमे कन्दमूलफलाशनः॥ २८॥

At times, when it rained on all sides, the Lord took shelter in the hollow of a tree or in a cave and sported there, eating bulbs, roots and fruits. (28)

दध्योदनं समानीतं शिलायां सलिलान्तिके।
सम्भोजनीयैर्बुभुजे गोपैः सङ्कर्षणान्वितः॥ २९॥

Accompanied by Saṅkarṣaṇa (Balarāma), He ate rice and curds brought by Him from home with vegetables etc., on a slab close to the water in the company of cowherd boys. (29)

शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान्।
तृप्तान् वृषान् वत्सतरान् गाश्च स्वोधोभरश्रमाः॥ ३०॥
प्रावृट्श्रियं च तां वीक्ष्य सर्वभूतमुदावहाम्।
भगवान् पूजयाञ्चक्रे आत्मशक्त्युपबृंहिताम्॥ ३१॥

Beholding fully gratified bulls, calves and cows weary with the weight of their udders, sitting on the green meadows and ruminating with their eyes closed, as well as the aforesaid splendour of the rainy season, enhanced by His own enrapturing energy and bringing delight to all created beings, the Lord welcomed them all.(30-31)

एवं निवसतोस्तस्मिन् रामकेशवयोर्व्रजे।
शरत् समभवद् व्यभ्रा स्वच्छाम्ब्वपरुषानिला॥ ३२॥

While Balarāma and Śrī Kṛṣṇa, the Ruler even of Brahmā and Lord Śiva, thus dwelt in Vraja, there fully set in the autumnal season free from clouds and characterized by crystal waters and gentle breezes. (32)

शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः।
भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया॥ ३३॥

Due to the autumn, marked with the appearance of lotuses, waters regained their transparency even as the minds of those that have strayed from the path of Yoga

recover their purity by resuming the practice of Yoga. (33)

व्योम्नोऽब्दं भूतशाबल्यं भुवः पङ्कमपां मलम्।
शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम्॥ ३४॥

The autumn drove away the clouds from the sky, relieved the congestion of living beings occasioned by the overgrowth of creatures, dried up the mire on the earth and eliminated the turbidity of water even as devotion to Śrī Kṛṣṇa puts an end to all evil besetting those belonging to the four Āśramas (stages in life). (34)

सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः।
यथा त्यक्तैषणाः शान्ता मुनयो मुक्तकिल्विषाः॥ ३५॥

Having discharged all their wealth in the form of water, the clouds shone forth in their white lustre even like ascetics that have given up all forms of desire, viz., the desire for progeny, the hankering for wealth and the ambition for glory and have shed their impurity in the shape of tendency to action and have consequently become composed. (35)

गिरयो मुमुचुस्तोयं क्वचिन्न मुमुचुः शिवम्।
यथा ज्ञानामृतं काले ज्ञानिनो ददते न वा॥ ३६॥

At some places the mountains released their pure water, whereas at other places they did not, even as enlightened souls impart their nectar-like wisdom on some opportune occasions to the qualified, while at other times they do not. (36)

नैवाविदन् क्षीयमाणं जलं गाधजलेचराः।
यथाऽऽयुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः॥ ३७॥

The creatures living in shallow waters did not at all notice the water diminishing everyday, even as stupid householders do not perceive their span of life shortening everyday. (37)

गाधवारिचरास्तापमविन्दञ्छरदर्कजम्।
यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः॥ ३८॥

Like a destitute and helpless house-holder, who has not been able to subdue his senses, suffering hardships, the creatures living in shallow waters experienced the heat radiated by the autumnal sun. (38)

शनैः शनैर्जहुः पङ्कं स्थलान्यामं च वीरुधः।
यथाहंममतां धीराः शरीरादिष्वनात्मसु॥ ३९॥

Virgin tracts of land gradually gave up their moisture and the plants their unripe state, even as the wise slowly give up the sense of identification with, and the feeling of mineness with respect to the body etc., which are not the Self. (39)

निश्चलाम्बुरभूत्तूष्णीं समुद्रः शरदागमे।
आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः॥ ४०॥

On the advent of the autumn the ocean became calm and quiet even as an ascetic is relieved of his recitation of the Vedas when his mind is completely at rest. (40)

केदारेभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः।
यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः॥ ४१॥

Cultivators checked the water going out of the fields by means of strong embankments, even as those practising Yoga preserve the wisdom flowing out through the senses by controlling the latter. (41)

शरदर्कांशुजांस्तापान् भूतानामुडुपोऽहरत्।
देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम्॥ ४२॥

The moon alleviated the suffering of living beings caused by the rays of the autumnal sun, even as the dawn of wisdom puts an end to the miseries born of one's identification with the body or as Śrī Kṛṣṇa, the Bestower of liberation, relieved the agony, caused by their separation from Him, of the women of Vraja. (42)

खमशोभत निर्मेघं शरद्विमलतारकम्।
सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम्॥ ४३॥

The cloudless sky looked charming at night with its stars twinkling brightly due to the autumnal season even like the mind with the quality of Sattva predominating in it and revealing the correct import of the Vedas. (43)

अखण्डमण्डलो व्योम्निरराजोडुगणैः शशी।
यथा यदुपतिः कृष्णो वृष्णिचक्रावृतो भुवि॥ ४४॥

The full moon shone in the firmament with the hosts of stars even as on the earth did Śrī Kṛṣṇa, the Protector of the Yadus, surrounded by the circle of Vṛṣṇis. (44)

आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम्।
जनास्तापं जहुर्गोप्यो न कृष्णाहृतचेतसः॥ ४५॥

Embracing the temperate breeze that blew from the woods in full blossom, people dismissed their anguish occasioned by heat, but not so the cowherd women of Vraja, whose mind had been captivated by Śrī Kṛṣṇa, inasmuch as it tended to enhance the poignancy of their agony of separation from the Lord caused by His absence from Vraja during the daytime. (45)

गावो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन्।
अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव॥ ४६

Persistently sought by their partners cows, she-deer, female birds and women conceived under the influence of the autumnal season even as works intended to propitiate the Lord are necessarily followed by their fruit. (46)

उदहृष्यन् वारिजानि सूर्योत्थाने कुमुद् विना।
राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप॥ ४७॥

At sunrise all aquatic flowers bloomed forth, with the exception of water-lilies, even as all people barring the thieves are rendered fearless under a good king. (47)

पुरग्रामेष्वाग्रयणैरैन्द्रियैश्च महोत्सवैः।
बभौ भूः पक्वसस्याढ्या कलाभ्यां नितरां हरेः॥ ४८॥

Enriched with ripe corns the earth looked happy with Vedic sacrifices carried on with oblations of first fruits at the end of the rainy season, as well as with other grand festivals conducted for the gratification of the senses in cities and villages, and more so, with Śrī Kṛṣṇa and Balarāma, the two Avatāras of Śrī Hari. (48)

वणिङ्मुनिनृपस्नाता निर्गम्यार्थान् प्रपेदिरे।
वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते॥ ४९॥

Going out at the end of the four months of the rainy season, merchants, recluses, kings and students about to return from the house of their preceptor after the completion of their studies that had been detained* by the rains now realized their ends even as those adept in Yoga and well-versed in Mantras (mystic formulas) etc., impeded by the span of their life, attain ethereal forms earned by them when the appropriate time comes. (49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
प्रावृट्शरद्वर्णनं नाम विंशोऽध्यायः॥ २०॥

Thus ends the twentieth discourse entitled "A description of the Rains and Autumn" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

* According to Hindu astronomy the four months of the rainy season are regarded as inopportune for commercial trips, expeditions for extending one's dominions, marriages and rambling on the part of recluses.

अथैकविंशोऽध्यायः

Discourse XXI

The Song inspired by the Flute

श्रीशुक उवाच

इत्थं शरत्स्वच्छजलं पद्माकरसुगन्धिना।
न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः॥ १॥

Śrī Śuka began again: Accompanied by cows and cowherd boys, Śrī Kṛṣṇa (the immortal Lord) entered deep into the aforesaid forest with its waters made transparent by the autumn and fanned by a breeze charged with the fragrance of lotus-beds. (1)

कुसुमितवनराजिशुष्मिभृङ्ग-
द्विजकुलघुष्टसरःसरिन्महीध्रम्।
मधुपतिरवगाह्य चारयन् गाः
सहपशुपालबलश्चुकूज वेणुम्॥ २॥

Having entered the forest, the lakes and streams as well as the mountains, which were resonant with the sweet warbling of birds and the sweet humming of bees, intoxicated by the presence of rows of trees in full bloom—and pasturing the cows in the company of Balarāma and other cowherds, Lord Śrī Kṛṣṇa, the Protector of the Madhus, sounded His flute. (2)

तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम्।
काश्चित् परोक्षं कृष्णस्य स्वसखीभ्योऽन्ववर्णयन्॥ ३॥

Hearing that entrancing music of Śrī Kṛṣṇa's flute which kindled love in their heart, some women of Vraja proceeded to celebrate it in song before their female companions, all out of His sight. (3)

तद् वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम्।
नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप॥ ४॥

Recalling the loving gestures of Śrī Kṛṣṇa while commencing to describe the music, they, however, could not, their mind being distracted by the vehemence of love, O protector of men. (4)

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं
बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम्।
रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दै-
र्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः॥ ५॥

Exhibiting before their mental eyes an exquisite form resembling that of an actor on the stage, adorned with a crest of peacock feathers, wearing Karṇikāra flowers on His ears, a wreath of flowers of five different colours and a golden cloth round his loins, and filling the holes of His flute with the nectar of His lips, as it were, the Lord (they felt) entered Vṛndāvana, charming with His footprints found at every step, His glory being sung by hosts of cowherd boys. (5)

इति वेणुरवं राजन् सर्वभूतमनोहरम्।
श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेभिरे॥ ६॥

Hearing, O Parīkṣit, the said music of His flute, captivating to the mind of all living beings, and celebrating it in the following strain, all those women of Vraja mentally embraced the Lord. (6)

गोप्य ऊचुः

अक्षण्वतां फलमिदं न परं विदामः
सख्यः पशूननु विवेशयतोर्वयस्यैः।
वक्त्रं व्रजेशसुतयोरनुवेणु जुष्टं
यैर्वा निपीतमनुरक्तकटाक्षमोक्षम्॥ ७॥

The Gopīs sang: This is the prize for those who have eyes, friends; and we know of no greater prize than that enjoyed by those who have feasted their eyes on the countenance playing on the flute and casting loving glances all round of the two sons of Nanda, the lord of Vraja, as They lead the cattle alongwith their playmates, the cowherd boys. (7)

चूतप्रवालबर्हस्तबकोत्पलाब्ज-
मालानुपृक्तपरिधानविचित्रवेषौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां
रङ्गे यथा नटवरौ क्व च गायमानौ ॥ ८ ॥

Singing at times amidst a circle of cowherd boys, and picturesquely clad in a garment fitted closely with tender mango leaves, peacock feathers and bunches of flowers tucked to the curly locks, a pair of lilies fastened to the ears, a lotus held in the right hand and a garland worn about the neck, the two Brothers looked most charming like a pair of excellent actors on the stage. (8)

गोप्यः किमाचरदयं कुशलं स्म वेणु-
र्दामोदराधरसुधामपि गोपिकानाम् ।
भुङ्क्ते स्वयं यदवशिष्टरसं ह्रदिन्यो
हृष्यत्त्वचोऽश्रु मुमुचुस्तरवो यथाऽऽर्याः ॥ ९ ॥

O Gopīs, what meritorious act has this flute performed, by virtue of which it freely enjoys to its heart's content the nectar flowing from the lips of Śrī Kṛṣṇa, who was once tied by His mother with a cord at the waist, though a monopoly of the Gopīs so that nothing but sweetness is left behind in those lips! Lo! the rivers (by whose waters its parent stock the bamboo was nourished) appear with their hair standing on end in the form of the blooming lotuses through rapture, while the bamboo trees themselves are shedding tears of joy in the shape of honey even as the elders of a family are delighted to find their child enjoying the grace of the Lord. (9)

वृन्दावनं सखि भुवो वितनोति कीर्तिं
यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।
गोविन्दवेणुमनु मत्तमयूरनृत्यं
प्रेक्ष्याद्रिसान्वपरतान्यसमस्तसत्त्वम् ॥ १० ॥

The soil of Vṛndāvana, O friend, enhances the glory of the earth so as to make it outshine even the heavenly regions in that the soil has been graced by the lotus-feet of Śrī Kṛṣṇa, the son of Yaśodā*, and further because, witnessing the dance of peacocks enraptured to hear the music of Śrī Kṛṣṇa's flute, which they mistake for the low rumbling of clouds, all other creatures on the summits of Mount Govardhana cease from every activity and stand motionless, a thing which is not seen in any other sphere. (10)

धन्याः स्म मूढमतयोऽपि हरिण्य एता
या नन्दनन्दनमुपात्तविचित्रवेषम् ।
आकर्ण्य वेणुरणितं सहकृष्णसाराः
पूजां दधुर्विरचितां प्रणयावलोकैः ॥ ११ ॥

Blessed indeed are these female deer, though stupid of mind that, on hearing the music of the flute, offered in the company of the male deer (the black antelopes) worship, performed through their loving glances, to the darling of Nanda, who has put on a wonderful garb. (11)

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं
श्रुत्वा च तत्क्वणितवेणुविचित्रगीतम् ।
देव्यो विमानगतयः स्मरनुन्नसारा
भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः ॥ १२ ॥

Gazing on Śrī Kṛṣṇa, whose comeliness and amiable disposition are a source of joy to the fair sex, and hearing the weird notes of the flute played on by Him, celestial women riding in aerial cars and embraced by their spouses stood infatuated, deprived of their presence of mind through love, flowers dropping from their braids and their skirts unsettled. (12)

गावश्च कृष्णमुखनिर्गतवेणुगीत-
पीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ।

* The word 'Devakī' occurring in the above verse evidently stands for Yaśodā inasmuch as the people of Vraja and even the outside world till the death of Kaṁsa took Śrī Kṛṣṇa to be the son of Yaśodā alone, and we have the evidence of the Viṣṇupurāṇa to show that Yaśodā bore the name of Devakī too 'द्वे नाम्नी नन्दजायाया यशोदा देवकीत्यपि.'

शावाः स्नुतस्तनपयःकवलाः स्म तस्थु-
र्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥ १३ ॥

Drinking with the cup of their ears, standing erect, the nectar-like music of flute flowing from Śrī Kṛṣṇa's lips and hugging Śrī Kṛṣṇa (the Protector of cows) in their mind on His entering it through their eyes, the cows as well as their calves that had just been let loose to be suckled by their mothers stood motionless with drops of tears in their eyes, the mouths of the latter remaining filled with the draught of milk flowing from the dripping udders of their mothers, having no strength left in them to swallow the milk. (13)

प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन्
कृष्णेक्षितं तदुदितं कलवेणुगीतम्।
आरुह्य ये द्रुमभुजान् रुचिरप्रवालान्
शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥ १४ ॥

In all probability, Oh mother[1], the birds dwelling in this forest are no other than sages, who having perched on the boughs of trees clothed with charming foliage (devoid of fruits and flowers) so that they may be able to behold Śrī Kṛṣṇa without any hindrance and (since they have no attraction for such fruits and flowers) hear the dulcet music of the flute poured forth by Him with unwinking (sleepless) eyes, other voices having altogether ceased for them. (The Gopīs have evidently concluded this from the fact that perching on the boughs of the tree of the Veda and renouncing the fruit of actions promised in it, sages devote themselves to action alone corresponding to charming leaves fixing their mind on the glory of Śrī Kṛṣṇa with the sole object of securing a vision of the Lord). (14)

नद्यस्तदा तदुपधार्य मुकुन्दगीत-
मावर्तलक्षितमनोभवभग्नवेगाः ।
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारे-
र्गृह्णन्ति पादयुगलं कमलोपहाराः ॥ १५ ॥

Hearing the aforesaid music of Śrī Kṛṣṇa (the Bestower of Liberation) on that occasion, even the inanimate rivers that had their rapid flow towards the ocean, their darling arrested through love for Śrī Kṛṣṇa betrayed by eddies—clasped both the feet of Śrī Kṛṣṇa (the Slayer of the demon Mura) with the arms of their waves in such a way as to fold them in their embrace, offering lotuses as a symbol of their heart. (15)

दृष्ट्वाऽऽतपे व्रजपशून् सह रामगोपैः
सञ्चारयन्तमनु वेणुमुदीरयन्तम्।
प्रेमप्रवृद्ध उदितः कुसुमावलीभिः
सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥ १६ ॥

Witnessing (with the eyes of lightning) Śrī Kṛṣṇa duly pasturing the cattle of Vraja in the company of Balarāma and the other cowherd boys in the hot sun and playing on the flute in their rear, a cloud appeared over His head and, swollen with love, did the service of an umbrella to its Friend, Śrī Kṛṣṇa, who resembles the cloud in hue and like a cloud allays the suffering of the people with its body, covering Him at the same time with showers of flowers.[2] (16)

पूर्णाः पुलिन्द्य उरुगायपदाब्जराग-
श्रीकुङ्कुमेन दयितास्तनमण्डितेन।
तद्दर्शनस्मररुजस्तृणरूषितेन
लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥ १७ ॥

Fully accomplished of their purpose are the Bhīla women who, when smitten with pangs of love at the Lord's sight, dismissed that agony besmearing their face and breasts with the saffron paste originally painted on

1. It is usual with Indian women to address their female companions as mother in moments of ecstasy and specially while pouring out their heart through a song.

2. Although the flowers were evidently showerd by the gods riding in their aerial cars (Vide verse 12 above), the Gopīs in the ecstasy of love imagine them to have been showered by the cloud.

the bosom of His darling and rendered still more charming by contact with the reddish hue of the lotus-feet of Śrī Kṛṣṇa, who is widely celebrated and ultimately transferred to the blades of grass of Vṛndāvana due to His ramblings there. (17)

हन्तायमद्रिरबला हरिदासवर्यो
यद् रामकृष्णचरणस्पर्शप्रमोदः।
मानं तनोति सहगोगणयोस्तयोर्यत्
पानीयसूयवसकन्दरकन्दमूलैः ॥ १८ ॥

Ah, this mountain, Govardhana, O fair ones, is the foremost of Śrī Hari's servants in that it not only derives supreme joy from the touch of the feet of Balarāma and Śrī Kṛṣṇa, joy which is betrayed by its horripilation in the form of fresh blades of grass, but also extends its hospitality to the two Brothers alongwith their cows and followers through the fresh and pure water of its cascades, excellent pasture, caves affording shelter to them and its produce in the form of bulbs and roots. (18)

गा गोपकैरनुवनं नयतोरुदार-
वेणुस्वनैः कलपदैस्तनुभृत्सु सख्यः।
अस्पन्दनं गतिमतां पुलकस्तरूणां
निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥ १९ ॥

It is most wonderful that due to the highly delightful notes, consisting of low and sweet tones, of the flutes of the two Brothers leading the cows from one forest to another in the company of other cowherd boys and distinguished by a string for tying the hind legs of cows while milking them, which they had twined round their heads and a cord for pulling unruly cows which they had placed across their shoulder, there should ensue among the embodied beings, O friends, complete lack of movement in those capable of locomotion, including running streams, and a thrill of joy should appear in the stationary trees ! (19)

एवं विधा भगवतो या वृन्दावनचारिणः।
वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥ २० ॥

Recounting to one another such pastimes that pertained to the Lord, who moved about in Vṛndāvana, the Gopīs themselves became mentally absorbed in those pastimes. (20)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
वेणुगीतं नामैकविंशोऽध्यायः ॥ २१ ॥

Thus ends the twentyfirst discourse entitled "A Song inspired by the Lord's Flute," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The Lord steals away the garments of cowherd maids

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः।
चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम्॥ १॥

Śrī Śuka began again: In the first month, Mārgaśīrṣa, of the Hemanta season consisting of the months of Mārgaśīrṣa and Pauṣa, the maids of Vraja, ruled over by Nanda, observed a vow of worshipping Goddess Kātyāyanī, subsisting on only such food as is fit to be offered to the sacrificial fire. (1)

आप्लुत्याम्भसि कालिन्द्या जलान्ते चोदितेऽरुणे।
कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम्॥ २॥
गन्धैर्माल्यैः सुरभिर्बलिभिर्धूपदीपकैः।
उच्चावचैश्चोपहारैः प्रवालफलतण्डुलैः॥ ३॥

Having taken a dip in the waters of the Kālindī, Yamunā, at daybreak and making an image of sand on the river bank, they worshipped the Goddess in that image, O protector of men, with sandal-paste etc., fragrant flowers, propitiatory oblations such as cocoanut, incense and lights, other offerings (such as articles of wearing apparel, ornaments etc.), high and low, as well as with tender leaves, fruits and unbroken grains of rice. (2-3)

कात्यायनि महामाये महायोगिन्यधीश्वरि।
नन्दगोपसुतं देवि पतिं मे कुरु ते नमः।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः॥ ४॥

The aforesaid virgins performed worship, each muttering the following prayer—"Goddess Kātyāyanī, the great deluding potency of the Lord, possessed of infinite Yogic powers, O supreme Ruler of the universe in a female form, pray, make Śrī Kṛṣṇa, the Darling of Nanda, the cowherd chief, my husband! Hail to You!" (4)

एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः।
भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः॥ ५॥

With their mind and heart set on Śrī Kṛṣṇa the maidens thus observed the sacred vow for a whole month and worshipped Goddess Bhadrakālī with due ceremony praying: "Let the Darling of Nanda be our husband." (5)

उषस्युत्थाय गोत्रैः स्वैरन्योन्याबद्धबाहवः।
कृष्णमुच्चैर्जगुर्यान्त्यः कालिन्द्यां स्नातुमन्वहम्॥ ६॥

Rising early in the morning when called by their names by other girls, they loudly sang the praises of Śrī Kṛṣṇa as they went with their hands mutually clasped to bathe in the Kālindī everyday. (6)

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत्।
वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा॥ ७॥

Arriving at the river on a certain day, the last day of the month, viz., the full moon, when they were going to conclude their vow, and leaving their clothes on the bank as usual, they merrily sported in the water glorifying Śrī Kṛṣṇa. (7)

भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः।
वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये॥ ८॥

Coming to know of this and surrounded by His companions, Śrī Kṛṣṇa, the Lord of all Masters of Yoga, went there in order to reward their act of worship. (8)

तासां वासांस्युपादाय नीपमारुह्य सत्वरः।
हसद्भिः प्रहसन् बालैः परिहासमुवाच ह॥ ९॥

Taking their clothes, He hastily climbed up a Kadamba tree nearby and, indulging in fun with the laughing boys, so the tradition goes, jestingly spoke as follows: (9)

अत्रागत्याबला: कामं स्वं स्वं वास: प्रगृह्यताम्।
सत्यं ब्रवाणि नो नर्म यद् यूयं व्रतकर्शिता: ॥ १० ॥

"Coming here, O maids, receive you each your own raiment at will. I speak the truth and am not jesting since you are all exhausted by observing the vow. (10)

न मयोदितपूर्वं वा अनृतं तदिमे विदु:।
एकैकश: प्रतीच्छध्वं सहैवोत सुमध्यमा: ॥ ११ ॥

"Never has a lie been told by Me before; these boys know it. Take your clothes one by one or all together, as you please, O slender-waisted ones." (11)

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्य: प्रेमपरिप्लुता:।
व्रीडिता: प्रेक्ष्य चान्योन्यं जातहासा न निर्ययु: ॥ १२ ॥

Perceiving that joke of the Lord, the cowherd maids were overwhelmed with love. Abashed to see one another, they felt inclined to laugh, but did not come out of the water. (12)

एवं ब्रुवति गोविन्दे नर्मणाऽऽक्षिप्तचेतस:।
आकण्ठमग्ना: शीतोदे वेपमानास्तमब्रुवन्॥ १३ ॥

When Śrī Kṛṣṇa, the Protector of cows, remarked thus, the cowherd maids, whose mind was enraptured by the joke and who stood shivering, immersed as they were up to the neck in the cold water, spoke to Him as follows: (13)

मानयं भो: कृथास्त्वां तु नन्दगोपसुतं प्रियम्।
जानीमोऽङ्ग व्रजश्लाघ्यं देहि वासांसि वेपिता: ॥ १४ ॥

"Pray, do no wrong to us. We know you well to be the beloved son of Nanda, the cowherd chief, and praised all over Vraja, O dear Kṛṣṇa ! Please return our clothes; we are shivering with cold. (14)

श्यामसुन्दर ते दास्य: करवाम तवोदितम्।
देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे॥ १५ ॥

"O Fair one with a dark-brown complexion! we are your servants and are prepared to do your bidding. Therefore, give back our clothes, O Knower of Dharma (the principles of righteousness) ! If not, we shall report the matter to the king." (15)

श्रीभगवानुवाच

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ।
अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिता: ॥ १६ ॥

The glorious Lord said: "If you are my servants/devotees, and if you will do my bidding, come here and receive from me your clothes wearing a bright smile on your lips." (16)

ततो जलाशयात् सर्वा दारिका: शीतवेपिता:।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरु: शीतकर्शिता: ॥ १७ ॥

Shivering with cold all the maidens thereupon emerged from the river, shrunk with cold and covering their privy parts with their palms. (17)

भगवानाह ता वीक्ष्य शुद्धभावप्रसादित:।
स्कन्धे निधाय वासांसि प्रीत: प्रोवाच सस्मितम्॥ १८ ॥

Perceiving them as good as dead through great shame, and pleased with their pure heart, the Lord placed the clothes, kept so far on the tree, on His shoulder and, full of love, smilingly said: (18)

यूयं विवस्त्रा यदपो धृतव्रता
व्यगाहतैतत्तदु देवहेलनम्।
बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेंऽहस:
कृत्वा नमोऽधो वसनं प्रगृह्यताम्॥ १९ ॥

"Since, having undertaken a sacred vow, you took a dip in the waters in a nude state, that has indeed been an offence on your part against the god of water, which has gone a long way to violate the sanctity of your vow; therefore, receive your raiment only after joining your palms on the crown of your head and bowing low for the expiation of that sin." (19)

इत्यच्युतेनाभिहितं व्रजाबला
मत्वा विवस्त्राप्लवनं व्रतच्युतिम्।
तत्पूर्तिकामास्तदशेषकर्मणां
साक्षात्कृतं नेमुरवद्यमृग् यत: ॥ २० ॥

Realizing their act of plunging in water in a nude state to be a violation of their vow as pointed out in the aforesaid words by Śrī

Kṛṣṇa, the immortal Lord, and seeking the fulfilment of that vow, the maidens of Vraja bowed to Śrī Kṛṣṇa, who embodies the fruit of that as well as of all other religious rites; for it is He who washes away all transgressions. (20)

तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः।
वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः॥ २१॥

Seeing them bent in the aforesaid manner and propitiated through such salutation, the all-merciful Lord Śrī Kṛṣṇa, the Son of Devakī, returned their clothes.(21)

दृढं प्रलब्धास्त्रपया च हापिताः
प्रस्तोभिताः क्रीडनवच्च कारिताः।
वस्त्राणि चैवापहृतान्यथाप्यमुं
ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः॥ २२॥

Even though they were badly taken in, nay, stripped of all shame, ridiculed and treated as toys, and their clothes too were stolen away, yet they did not find fault with Him, highly gratified as they were through the company of their beloved Lord. (22)

परिधाय स्ववासांसि प्रेष्ठसङ्गमसज्जिताः।
गृहीतचित्ता नो चेलुस्तस्मिँल्लज्जायितेक्षणाः॥ २३॥

Having put on their clothes they riveted their bashful looks on Śrī Kṛṣṇa and could not stir from that place, enthralled as they were by their meeting with their most beloved Lord and their mind having been captivated by Him. (23)

तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया।
धृतव्रतानां संकल्पमाह दामोदरोऽबलाः॥ २४॥

Perceiving the intention of those maidens, that had undertaken the aforesaid vow with a longing to touch His feet, Lord Śrī Kṛṣṇa, who had once allowed Himself to be tied with a cord at the waist by His mother and thus demonstrated His love for His devotees, addressed the girls as follows: (24)

संकल्पो विदितः साध्व्यो भवतीनां मदर्चनम्।
मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति॥ २५॥

"Your desire, O chaste girls, in the shape of your eagerness to worship Me is already known to Me. Nay, it has been approved of by Me; hence it deserves to materialize. (25)

न मय्यावेशितधियां कामः कामाय कल्पते।
भर्जिता क्वथिता धाना प्रायो बीजाय नेष्यते॥ २६॥

"The craving for enjoyment on the part of those whose mind is devoted to Me cannot lead to further sensuous enjoyment even as seeds of grain once fried or boiled cannot as a rule germinate. (26)

याताबला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः।
यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः॥ २७॥

"Go back, O damsels, to Vraja. You stand accomplished of your purpose and will sport with Me during the coming autumnal nights, for which perpose you have observed this vow in the form of worship of the Goddess, O virtuous girls!" (27)

श्रीशुक उवाच

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः।
ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम्॥ २८॥

Śrī Śuka continued: Thus commanded by the Lord and having virtually realized their ambition, the maidens returned to Vraja with great difficulty, contemplating on His lotus-feet. (28)

अथ गोपैः परिवृतो भगवान् देवकीसुतः।
वृन्दावनाद् गतो दूरं चारयन् गाः सहाग्रजः॥ २९॥

Accompanied by cowherd boys and pasturing the cows Lord Śrī Kṛṣṇa, the Son of Devakī, one day, during the following hot weather, went far away from Vṛndāvana alongwith His elder brother, Balarāma. (29)

निदाघार्कातपे तिग्मे छायाभिः स्वाभिरात्मनः।
आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः॥ ३०॥

Perceiving the trees, which played the role of umbrellas to Him with their shade in the scorching rays of the summer sun, the

Lord addressed the cowherd boys of Vraja as follows: (30)

हे स्तोककृष्ण हे अंशो श्रीदामन् सुबलार्जुन।
विशालर्षभ तेजस्विन् देवप्रस्थ वरूथप॥ ३१॥
पश्यतैतान् महाभागान् परार्थैकान्तजीवितान्।
वातवर्षातपहिमान् सहन्तो वारयन्ति नः॥ ३२॥

O Stokakṛṣṇa, Aṁśu, Śrīdāmā, Subala, Arjuna, Viśāla, Ṛṣabha, Tejasvī, Devaprastha and Varūthapa, look at these highly blessed beings (trees) that live solely for others; enduring storm, showers, sunshine and snow themselves, they ward them off from us! (31-32)

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम्।
सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः॥ ३३॥

Oh! enviable is the birth—serving as a means of subsistence to all animate beings—of these trees, approaching which suppliants never return disappointed any more than those that seek a benevolent man. (33)

पत्रपुष्पफलच्छायामूलवल्कलदारुभिः।
गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते॥ ३४॥

By means of their leaves, flowers, fruits, shade, roots, bark and wood as well as with their fragrance, exudation, ashes, coal and tender leaves they gratify the desires of others. (34)

एतावज्जन्मसाफल्यं देहिनामिह देहिषु।
प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा॥ ३५॥

This much is the fruitfulness of the birth of embodied creatures in this world that they should constantly do good alone to other embodied souls through their life, wealth, intellect and speech. (35)

इति प्रवालस्तबकफलपुष्पदलोत्करैः।
तरूणां नम्रशाखानां मध्येन यमुनां गतः॥ ३६॥

Saying so, the Lord arrived at the Yamunā passing through rows of trees whose boughs were bent low with clusters of young leaves, fruits and blossoms as well as with bunches of other leaves. (36)

तत्र गाः पाययित्वापः सुमृष्टाः शीतलाः शिवाः।
ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जलम्॥ ३७॥

Prompting the cows to drink of the very sweet, cool and wholesome waters of the Yamunā, the cowherd boys then drank, O protector of men, to their heart's content the tasteful water themselves. (37)

तस्या उपवने कामं चारयन्तः पशून् नृप।
कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन्॥ ३८॥

Pasturing the cattle at will in the grove on the bank of the Yamunā, O king, they approached Śrī Kṛṣṇa and Balarāma and, pinched with hunger, spoke as follows. (38)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः॥ २२॥

Thus ends the twenty-second discourse entitled, "The Lord steals away the garments of the cowherd maids", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

Redemption of the wives of some Brāhmaṇas engaged in a sacrifice

गोपा ऊचुः

राम राम महावीर्य कृष्ण दुष्टनिबर्हण।
एषा वै बाधते क्षुन्नस्तच्छान्तिं कर्तुमर्हथः॥ १॥

The cowherd boys said: O Balarāma, the delighter of souls and possessed of extraordinary valour, O Kṛṣṇa, the exterminator of the wicked, this hunger is actually pinching us; therefore, be pleased to appease it. (1)

श्रीशुक उवाच

इति विज्ञापितो गोपैर्भगवान् देवकीसुतः।
भक्तायां विप्रभार्यायाः प्रसीदन्निदमब्रवीत्॥ २॥

Śrī Śuka resumed: Thus requested by the cowherd boys, Lord Śrī Kṛṣṇa, the Son of Devakī, who sought to shower His grace on certain Brāhmaṇa matrons devoted to Him, spoke as follows: (2)

प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः।
सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया॥ ३॥

"Repair to the sacrificial hall where certain Brāhmaṇas, who are expositors of the Vedas, are actually conducting a sacrificial session, known by the name of Āṅgirasa with a desire to ascend to heaven after death. (3)

तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः।
कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम्॥ ४॥

"Arriving there, O cowherd boys, as despatched by us, and mentioning the name of my venerable brother as well as my own, ask for some cooked rice of them." (4)

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा।
कृताञ्जलिपुटा विप्रान् दण्डवत् पतिता भुवि॥ ५॥

Thus instructed by the Lord, they went and solicited the Brāhmaṇas as directed with joined palms and lying prostrate on the ground, in the following words: (5)

हे भूमिदेवाः शृणुत कृष्णस्यादेशकारिणः।
प्राप्ताञ्जानीत भद्रं वो गोपान् नो रामचोदितान्॥ ६॥

"O Brāhmaṇas (lit., gods on the earth), listen to us! Know us, cowherd boys, to be the servants of Śrī Kṛṣṇa arrived here as directed by Śrī Kṛṣṇa and Balarāma. May you be happy and prosperous! (6)

गाश्चारयन्तावविदूर ओदनं
रामाच्युतौ वो लषतो बुभुक्षितौ।
तयोर्द्विजा ओदनमर्थिनोर्यदि
श्रद्धा च वो यच्छत धर्मवित्तमाः॥ ७॥

"Pasturing their cows not very far from this place and stricken with hunger, Balarāma and Śrī Kṛṣṇa, the immortal Lord, long to have boiled rice from you. Give Them rice, O Brāhmaṇas, when They earnestly ask for it, provided you have it and if you have some reverence for Them, foremost as you are of all knowers of Dharma, i.e., the principles of righteousness; (7)

दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सत्तमाः।
अन्यत्र दीक्षितस्यापि नान्नमश्नन् हि दुष्यति॥ ८॥

"indeed, anyone eating the food cooked in the house even of a householder consecrated for a sacrifice other than the one involving animal slaughter and different from a sacrifice known by the name of Sautrāmaṇi, O most righteous souls, is not defiled thereby." (8)

इति ते भगवद्याच्ञां शृण्वन्तोऽपि न शुश्रुवुः।
क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमानिनः॥ ९॥

Though listening to the aforesaid solicitation of the Lord, the Brāhmaṇas paid no heed to it, cherishing as they did petty

hopes of ascending to heaven from which one is sure to fall one day, though engaged in elaborate undertakings, and ignorant as they were, though accounting themselves advanced in knowledge. (9)

देशः कालः पृथग् द्रव्यं मन्त्रतन्त्रर्त्विजोऽग्नयः।
देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः॥ १०॥
तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम्।
मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मानो न मेनिरे॥ ११॥

The foolish Brāhmaṇas, who regarded the mortal body as their own self, took no notice of Śrī Kṛṣṇa—who was no other than the almighty Lord Viṣṇu, the supreme Reality, constituting as He does the place and time for the performance of a sacrifice, the diverse substance for being offered to the sacrificial fire, the mystic formulas employed in invoking the various deities and recited at the time of pouring oblations, the procedure laid down for conducting a sacrifice, the priests officiating at a sacrifice, the sacrificial fires, the divinities intended to be propitiated through a sacrifice, the sacrificer, the act of sacrifice itself as well as the religious merit resulting from the performance of a sacrifice—looking upon Him as a mere human being. (10-11)

न ते यदोमिति प्रोचुर्न नेति च परंतप।
गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः॥ १२॥

When the Brāhmaṇas neither said "yes" nor did they say "no", O chastiser of foes, the cowherd boys returned disappointed and informed Śrī Kṛṣṇa and Balarāma accordingly. (12)

तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः।
व्याजहार पुनर्गोपान् दर्शयल्लौकिकीं गतिम्॥ १३॥

On hearing of it the almighty Lord of the universe burst into laughter and spoke to the Gopas again as follows in order to show to them the conduct of the worldly people who would not feel humiliated much less relax their effort even when their prayer was turned down once: (13)

मां ज्ञापयत पत्नीभ्यः ससंकर्षणमागतम्।
दास्यन्ति काममन्नं वः स्निग्धा मय्युषिता धिया॥ १४॥

"Communicate to their wives the fact of my having arrived here alongwith Saṅkarṣaṇa (Balarāma). They will give you food according to your desire, affectionate as they are by nature and living as they do in me through their mind." (14)

गत्वाथ पत्नीशालायां दृष्ट्वाऽऽसीनाः स्वलङ्कृताः।
नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन्॥ १५॥

Presently the cowherd boys went and found the virtuous wives of the Brāhmaṇas seated in the apartment reserved for the wives of the sacrificers, well adorned and, bowing to them, submissively spoke as follows: (15)

नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः।
इतोऽविदूरे चरता कृष्णेनेहेषिता वयम्॥ १६॥

"Hail to you, Brāhmaṇa ladies! Pray! listen to our words. We have been sent here by Śrī Kṛṣṇa, who is rambling not very far from this place. (16)

गाश्चारयन् स गोपालैः सरामो दूरमागतः।
बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम्॥ १७॥

"Pasturing the cows in the company of other cowherd boys and accompanied by Balarāma, he has come far away from home. Let some food be given to him, hungry as he is alongwith his followers." (17)

श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनोत्सुकाः।
तत्कथाक्षिप्तमनसो बभूवुर्जातसम्भ्रमाः॥ १८॥

Hearing of Śrī Kṛṣṇa, the immortal Lord, having come so near, the Brāhmaṇa ladies—who had been ever anxious to have a look at Him, their mind having been lured by His stories—were seized with a flurry. (18)

चतुर्विधं बहुगुणमन्नमादाय भाजनैः।
अभिसस्रुः प्रियं सर्वाः समुद्रमिव निम्नगाः॥ १९॥
निषिध्यमानाः पतिभिर्भ्रातृभिर्बन्धुभिः सुतैः।
भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः॥ २०॥

Taking with them in vessels excellent food of four* kinds, they all marched towards their beloved Lord, like rivers flowing towards the ocean, even though they were being stopped by their husbands, brothers and other relations, as well as by their sons, their mind being set on the illustrious Lord because of their having heard of Him since a long time. (19-20)

यमुनोपवनेऽशोकनवपल्लवमण्डिते ।
विचरन्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः ॥ २१ ॥

The ladies presently beheld Śrī Kṛṣṇa sauntering in a grove on the bank of the Yamunā—beautified by fresh leaves of Aśoka trees—surrounded by other cowherd boys and accompanied by His elder brother.(21)

श्यामं हिरण्यपरिधिं वनमाल्यबर्ह-
धातुप्रवालनटवेषमनुव्रतांसे ।
विन्यस्तहस्तमितरेण धुनानमब्जं
कर्णोत्पलालककपोलमुखाब्जहासम् ॥ २२ ॥

Dark-brown of hue, He had about His loins a golden piece of silk; adorned with a garland of sylvan flowers, peacock feathers and tender leaves and painted with minerals, He presented the appearance of an actor on the stage; He rested one hand on the shoulder of a devoted companion and was swinging a lotus with the other; He wore a pair of water-lilies on His ears and a smile on His lotus-face, His curly locks dangling on His cheeks. (22)

प्रायः श्रुतप्रियतमोदयकर्णपूरै-
र्यस्मिन् निमग्नमनसस्तमथाक्षिरन्ध्रैः ।
अन्तः प्रवेश्य सुचिरं परिरभ्य तापं
प्राज्ञं यथाभिमतयो विजहुर्नरेन्द्र ॥ २३ ॥

Ushering into their heart by the gates of their eyes Him on whom they had set their mind through the glories of that most loved One—which they had often heard and which had served as an embellishment for their ears—and embracing Him there for a pretty long time, they shook off their agony of separation from Him, even as men with an egotistic turn of mind are rid of their sense of self-esteem on embracing an enlightened soul, O ruler of men! (23)

तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदृक्षया ।
विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥ २४ ॥

Even though He had come to know that they had arrived there under the aforesaid circumstances (in the teeth of opposition of all their people) with the sole desire to see Him and having given up all hopes of returning to their home and being welcomed again by their husbands and other relations, Śrī Kṛṣṇa, the Witness of all minds, addressed them as follows with a smiling face: (24)

स्वागतं वो महाभागा आस्यतां करवाम किम् ।
यन्नो दिदृक्षया प्राप्ता उपपन्नमिदं हि वः ॥ २५ ॥

"Welcome is your visit to this place, O highly blessed ladies! Let yourselves be comfortably seated. What can We do for you? It is but proper for you that you have come with a longing to see Me, disregarding all impediments. (25)

नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शनाः ।
अहैतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥ २६ ॥

"Surely, the wise, who realize their own interests, duly practise disinterested and uninterrupted devotion directed to Me, their own beloved Self. (26)

प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः ।
यत्सम्पर्कात् प्रिया आसंस्ततः को न्वपरः प्रियः ॥ २७ ॥

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* The four kinds of food mentioned in our scriptures are:
(1) भक्ष्य, that which can be easily gulped, such as porridge;
(2) भोज्य, that which has to be masticated before it can be swallowed;
(3) लेह्य, that which can be licked, e.g., chutney; and
(4) चोष्य, that which is sucked, e.g., an orange or sugarcane.

"Indeed, who else could be dearer than one's own Self, through contact with whom life and intellect, mind and body, kinsfolk, wife, progeny and wealth etc., are dear? (27)

तद् यात देवयजनं पतयो वो द्विजातयः।
स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः॥ २८॥

"Therefore, return to the sacrificial hall, where your husbands—who are Brāhmaṇa householders will successfully conclude their sacrificial session with your help." (28)

पत्न्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सत्यं कुरुष्व निगमं तव पादमूलम्।
प्राप्ता वयं तुलसिदाम पदावसृष्टं
केशैर्निवोढुमतिलङ्घ्य समस्तबन्धून्॥ २९॥

The wives of the Brāhmaṇas said: "It is not becoming of You, O almighty Lord, to utter such cruel words. Pray, vindicate the Vedic dictum, 'One does not return* on having attained to Me.' Ignoring all our near and dear ones, we have sought the soles of Your feet in order to wear on our locks the wreath of Tulasī leaves, dropped even indifferently at us by You. (29)

गृह्णन्ति नो न पतयः पितरौ सुता वा
न भ्रातृबन्धुसुहृदः कुत एव चान्ये।
तस्माद् भवत्प्रपदयोः पतितात्मनां नो
नान्या भवेद् गतिररिन्दम तद् विधेहि॥ ३०॥

"Neither our husbands, parents, and sons, nor our brothers, kinsmen and other relations would accept us; how, then, would others receive us? Therefore, pray, so ordain, O subduer of foes, that no other asylum may be left to us, whose body has fallen down at the fore part of Your feet." (30)

श्रीभगवानुवाच

पतयो नाभ्यसूयेरन् पितृभ्रातृसुतादयः।
लोकाश्च वो मयोपेता देवा अप्यनुमन्वते॥ ३१॥

The glorious Lord said: Your husbands, parents, brothers, sons and other people will not be angry with you since you have been favoured by Me; nay, even the gods over there approve of your conduct. (31)

न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह।
तन्मनो मयि युञ्जाना अचिरान्मामवाप्स्यथ॥ ३२॥

Indeed bodily contact with Me does not tend to the gratification or to heighten the love of men in this world. Therefore, devoting your mind to Me you will attain to Me before long. (32)

श्रीशुक उवाच

इत्युक्ता द्विजपत्न्यस्ता यज्ञवाटं पुनर्गताः।
ते चानसूयवः स्वाभिः स्त्रीभिः सत्रमपारयन्॥ ३३॥

Śrī Śuka continued: Thus addressed by the Lord, the sages' wives mentioned before returned to the sacrificial grounds. Nay, not finding fault with them, the sages too successfully concluded the sacrificial session with the help of their wives. (33)

तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम्।
हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम्॥ ३४॥

One of those ladies, who was forcibly held back by her husband, mentally embraced the Lord even as she had heard of Him, and cast off her body, that had been brought about as a result of her past actions. (34)

भगवानपि गोविन्दस्तेनैवान्नेन गोपकान्।
चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः॥ ३५॥

Having fed the cowherd boys with the same food of four kinds, Lord Śrī Kṛṣṇa, the Protector of cows, too, though all powerful Himself, partook of it in the end. (35)

एवं लीलानरवपुर्नृलोकमनुशीलयन्।
रेमे गोगोपगोपीनां रमयन् रूपवाक्कृतैः॥ ३६॥

Thus imitating the ways of men and delighting the cows and cowherds as well as the cowherdesses by His personal charm,

* न स पुनरावर्तते।

speech and doings, Lord Śrī Kṛṣṇa, who had assumed a human semblance for the sake of sport, carried on His pastimes in Vraja. (36)

अथानुस्मृत्य विप्रास्ते अन्वतप्यन् कृतागसः ।
यद् विश्वेश्वरयोर्याच्ञामहन्म नृविडम्बयोः ॥ ३७ ॥

Presently the aforesaid Brāhmaṇas were filled with remorse to realize through the fellowship of their pious and devoted wives that they had committed an offence in that they turned down the solicitation of Balarāma and Śrī Kṛṣṇa, the Rulers of the universe, who were bearing themselves as men. (37)

दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् ।
आत्मानं च तया हीनमनुतप्ता व्यगर्हयन् ॥ ३८ ॥

Perceiving the transcendent devotion of their womenfolk to Lord Śrī Kṛṣṇa and full of regret to find themselves devoid of it, they severely condemned themselves as follows: (38)

धिग् जन्म नस्त्रिवृद् विद्यां धिग् व्रतं धिग् बहुज्ञताम् ।
धिक् कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥ ३९ ॥

"Fie upon our threefold birth in the shape of our being born of Brāhmaṇa parents, investiture with the sacred thread and consecration for the sacrifice in which we are engaged and acquiring mastery of the Vedas; fie upon our sacred vow of continence for the period of the sacrifice; fie upon our versatile knowledge; fie upon our pedigree and fie upon our proficiency in rituals when we have actually turned our face away from Lord Śrī Kṛṣṇa, who is above sense-perception. (39)

नूनं भगवतो माया योगिनामपि मोहिनी ।
यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥ ४० ॥

"Indeed the Lord's Māyā, deluding potency, is capable of infatuating even those who are adept in Yoga (abstract meditation). That is why we, who are Brāhmaṇas and, therefore, teachers of men, are ignorant of our real welfare. (40)

अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ ।
दुरन्तभावं योऽविध्यन्मृत्युपाशान् गृहाभिधान् ॥ ४१ ॥

"Oh, look at the devotion even of our women to Śrī Kṛṣṇa, the Father of the universe, the depth of which cannot be easily fathomed by us and which has cut asunder the snares of death going by the name of household ties that bound them ! (41)

नासां द्विजातिसंस्कारो न निवासो गुरावपि ।
न तपो नात्ममीमांसा न शौचं न क्रियाः शुभाः ॥ ४२ ॥

"Neither was the purificatory rite, viz., that of investiture with the sacred thread, which is peculiar to the males of the twice-born classes, undergone by them, nor did they reside in the preceptor's house for learning the Vedas. No austerities were ever performed by them, nor was any enquiry made about the Spirit. Nor is purity of personal habits seen in them, nor, again, do any virtuous acts characterize them. (42)

अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे ।
भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥ ४३ ॥

"Yet there is actually found in them unswerving devotion to Śrī Kṛṣṇa of excellent renown, the Lord of all masters of Yoga; while it does not appear in us, who have undergone the aforesaid purificatory rite and are endowed with all the other qualifications mentioned in the foregoing verse. (43)

ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया ।
अहो नः स्मारयामास गोपवाक्यैः सतां गतिः ॥ ४४ ॥

"Oh, the Lord, who is the mainstay and the goal of the virtuous, awakened through the words of the cowherd boys, ourselves, who were surely deluded in the matter of our real self-interest and whose judgment had been vitiated by our household activities ! (44)

अन्यथा पूर्णकामस्य कैवल्याद्याशिषां पतेः ।
ईशितव्यैः किमस्माभिरीशस्यैतद् विडम्बनम् ॥ ४५ ॥

"Otherwise what could He gain through us, who are subject to His control—He who has all His desires fulfilled and who is capable of bestowing all blessings, the highest of them being final beatitude? And His soliciting food of us, too, was a mere divine pretence. (45)

हित्वान्यान् भजते यं श्रीः पादस्पर्शाशया सकृत्।
आत्मदोषापवर्गेण तद्याच्ञा जनमोहिनी॥ ४६॥

"Supplication for boiled rice on the part of the Lord—whom Śrī, the goddess of beauty and prosperity, constantly waits upon with the hope of securing the touch of His feet, renouncing all others (Brahmā and so on, who sought Her favour) and giving up Her own faults of fickleness etc., deludes the common people. (46)

देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रर्त्विजोऽग्नयः।
देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः॥ ४७॥
स एष भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः।
जातो यदुष्वित्यशृण्म ह्यपि मूढा न विद्महे॥ ४८॥

"We have actually heard that the selfsame Lord Viṣṇu, the Ruler of all masters of Yoga—who constitutes the time and place of performing a sacrifice, the diverse substances intended for being offered to the sacrificial fire, the mystic formulae employed for invoking the various deities and recited while pouring oblations into the sacred fire, the procedure of conducting a sacrifice, the priests officiating at a sacrifice, the sacrificial fires, the divinities sought to be propitiated through a sacrifice, the sacrificer, the act of sacrifice itself and the religious merit flowing from a sacrificial performance—has Himself appeared in the race of the Yadus; yet we could not recognize Him, fools that we are. (47-48)

अहो वयं धन्यतमा येषां नस्तादृशीः स्त्रियः।
भक्त्या यासां मतिर्जाता अस्माकं निश्चला हरौ॥ ४९॥

"Oh, most blessed are we, in whose lot have fallen such wives as these, through whose devotion our mind too has been irrevocably fixed on Śrī Hari. (49)

नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे।
यन्मायामोहितधियो भ्रामः कर्मवर्त्मसु॥ ५०॥

"Hail to You, the almighty Lord Śrī Kṛṣṇa, whose intellect knows no obstruction. It is only because our judgment has been clouded by Your Māyā, deluding potency, that we are wandering in the alleys of Karma. (50)

स वै न आद्यः पुरुषः स्वमायामोहितात्मनाम्।
अविज्ञातानुभावानां क्षन्तुमर्हत्यतिक्रमम्॥ ५१॥

"May that most ancient Person be pleased as a matter of fact to forgive the transgression on our part, who did not know His glory, infatuated as we were by His Māyā." (51)

इति स्वाघमनुस्मृत्य कृष्णे ते कृतहेलनाः।
दिदृक्षवोऽप्यच्युतयोः कंसाद् भीता न चाचलन्॥ ५२॥

Recalling thus their own offence again and again, the aforesaid Brāhmaṇas, who had shown disrespect to Śrī Kṛṣṇa, by turning a deaf ear to His request for being supplied with boiled rice, did not stir out, afraid as they were of Kaṁsa, though eager to behold the two immortal Brothers. (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे यज्ञपत्न्युद्धरणं नाम त्रयोविंशोऽध्यायः॥ २३॥

Thus ends the twenty-third discourse entitled "The Redemption of the wives of some Brāhmaṇas engaged in a sacrifice", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The Lord stops the sacrifice to Indra

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः।
अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान्॥ १॥

Śrī Śuka began again: Dwelling in the same land of Vraja accompanied by Baladeva, Śrī Kṛṣṇa too saw the cowherds engaged in preparations for the worship of Indra, the god of rain. (1)

तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः।
प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान्॥ २॥

Though aware of it, the Lord, who is the Indweller of all hearts and all-perceiving and was yet bent low with humility, enquired of the elderly people of Vraja, the leader of whom was Nanda, as follows: (2)

कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः।
किं फलं कस्य चोद्देशः केन वा साध्यते मखः॥ ३॥

"It may kindly be pointed out to me, O dear father, what is this occassion for unusual flutter come up before you? What will be the fruit of it? For whom is it intended? And by whom and through what materials is this sacrifice going to be performed? (3)

एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः।
न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह॥ ४॥
अस्त्यस्वपरदृष्टीनाममित्रोदास्तविद्विषाम् ।
उदासीनोऽरिवद् वर्ज्य आत्मवत् सुहृदुच्यते॥ ५॥

"Kindly tell me this, eager as I am to hear it, O father ! Great is my longing for it. Indeed, no undertaking, in this world, of pious souls—who look upon all as their own self, in whose eyes none is their own or alien and who have no friend, neutral or enemy—is secret. Of course, where this is not the case, a neutral too ought to be shunned like an enemy, whereas a friend has been declared to be as good as one's own self and hence nothing should be kept secret from him. (4-5)

ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति।
विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत्॥ ६॥

"People perform actions either deliberately after weighing their consequences or without deliberation. But success does not attend the actions of a thoughtless man as it crowns those of a thoughtful person. (6)

तत्र तावत् क्रियायोगो भवतां किं विचारितः।
अथवा लौकिकस्तन्मे पृच्छतः साधु भण्यताम्॥ ७॥

"Of such actions, then, has this expedient in the form of ritual been considered by you? Or, does it follow the course of the world? Pray, explain this fully to me, inquisitive as I am." (7)

नन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः।
तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः॥ ८॥

Nanda replied: "The all-powerful Indra is the god of rain, the clouds being his so many manifestations, dear as his own self. They pour forth water, which is the delight and life of living beings. (8)

तं तात वयमन्ये च वार्मुचां पतिमीश्वरम्।
द्रव्यैस्तद्रेतसा सिद्धैर्यजन्ते क्रतुभिर्नराः॥ ९॥
तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे।
पुंसां पुरुषकाराणां पर्जन्यः फलभावनः॥ १०॥

"We and other men, O darling, worship the aforesaid almighty ruler of the clouds through sacrificial performances conducted by means of substances produced with the water discharged by him, and subsist on the remains of such sacrifices for the attainment of the threefold reward in the

shape of religious merit, enjoyment and worldly possessions. In this way, it is Indra who yields the fruit in the shape of a bumper crop of men's efforts in the form of agriculture. (9-10)

य एवं विसृजेद् धर्मं पारम्पर्यागतं नरः।
कामाल्लोभाद् भयाद् द्वेषात् स वै नाप्नोति शोभनम्॥ ११॥

"The man who relinquishes a religious practice that has come down thus through successive generations, owing to love of enjoyment, greed, fear of opposition or prejudice, surely does not achieve good results." (11)

श्रीशुक उवाच

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम्।
इन्द्राय मन्युं जनयन् पितरं प्राह केशवः॥ १२॥

Śrī Śuka continued: Hearing the reply of Nanda and the other inhabitants of Vraja, Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) addressed His father as follows in order to rouse the anger of Indra and thus crush his pride. (12)

श्रीभगवानुवाच

कर्मणा जायते जन्तुः कर्मणैव विलीयते।
सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते॥ १३॥

The glorious Lord said: "A creature is born by force of Karma (past actions), by force of Karma alone it dies and by force of Karma itself it experiences pleasure and pain, is subjected to fear and enjoys security. (13)

अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम्।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः॥ १४॥

"If there is any supreme Ruler who dispenses the fruit of others' actions, he too rewards or punishes only the doer; indeed he has no authority over him who does nothing. (14)

किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम्।
अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम्॥ १५॥

"What have created beings—that follow each the course of its own action in this world—to do with Indra, who is incapable of altering the course of actions performed by men according to their individual nature? (15)

स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते।
स्वभावस्थमिदं सर्वं सदेवासुरमानुषम्॥ १६॥

"Indeed, every created being is a slave of its nature and follows its own natural disposition. The whole of this creation, including gods, demons and human beings, has its being in nature. (16)

देहानुच्चावचाञ्जन्तुः प्राप्योत्सृजति कर्मणा।
शत्रुर्मित्रमुदासीनः कर्मैव गुरुरीश्वरः॥ १७॥

"By force of Karma a soul takes diverse corporeal forms, high and low, and quits them. Karma alone appears in the form of an enemy, a friend or a neutral and Karma alone is our preceptor and almighty Lord. (17)

तस्मात् सम्पूजयेत् कर्म स्वभावस्थः स्वकर्मकृत्।
अञ्जसा येन वर्तेत तदेवास्य हि दैवतम्॥ १८॥

"By force of Karma a soul takes diverse corporeal forms, high and low, and quits them. Karma alone appears in the form of an enemy, a friend or a neutral and Karma alone is our preceptor and almighty Lord. (17)

आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति।
न तस्माद् विन्दते क्षेमं जारं नार्यसती यथा॥ १९॥

Depending on a particular deity, he who worships another does not derive happiness from the latter any more than an unchaste woman who loves a paramour. (19)

वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः।
वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया॥ २०॥

"A Brāhmaṇa should live by the teaching and exposition of the Vedas; a Kṣatriya, by protecting the land; a Vaiśya, by what is known as Vārtā; while a Śūdra should live by service rendered to the aforesaid twice-born classes. (20)

कृषिवाणिज्यगोरक्षा कुसीदं तुर्यमुच्यते।
वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम्॥ २१॥

"Vārtā is said to be of four kinds, viz., agriculture, commerce and rearing the bovine race, money-lending being the fourth. Out of these four, the cow has ever been our only means of subsistence. (21)

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः।
रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत्॥ २२॥

"The qualities of Sattva, Rajas and Tamas are severally the cause of the continuance, appearance and dissolution of the universe; it is through the quality of Rajas that by mutual union of the male and female is brought forth the heterogenous universe. (22)

रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः।
प्रजास्तैरेव सिद्ध्यन्ति महेन्द्रः किं करिष्यति॥ २३॥

"Impelled by Rajas, clouds shower water all round. It is through such water that living beings achieve their purpose of getting their food etc. What has Mahendra to do with this? (23)

न नः पुरो जनपदा न ग्रामा न गृहा वयम्।
नित्यं वनौकसस्तात वनशैलनिवासिनः॥ २४॥

"There are neither cities nor territories nor villages nor houses in our possession. We have ever had our abode in the forest, dwelling as we do in woodlands and on mountains. (24)

तस्माद् गवां ब्राह्मणानामद्रेश्चारभ्यतां मखः।
य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः॥ २५॥

"Therefore, let there be instituted a worship of cows, the Brāhmaṇas and the mountain, Govardhana. Let this worship be accomplished with those very materials that have been brought together for the worship of Indra. (25)

पच्यन्तां विविधाः पाकाः सूपान्ताः पायसादयः।
संयावापूपशष्कुल्यः सर्वदोहश्च गृह्यताम्॥ २६॥

"Let different varieties of cooked food from rice boiled in milk with sugar down to boiled pulses including Saṁyāva (a kind of porridge made of wheat flour with milk and ghee etc.), buns and cakes be prepared and let all the milk be collected. (26)

हूयन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः।
अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः॥ २७॥

"Let fires be properly fed with offerings by Brāhmaṇas who are expositors of the Vedas. Let excellent food be offered to them by you as well as cows and sacrificial fees. (27)

अन्येभ्यश्चाश्वचाण्डालपतितेभ्यो यथार्हतः।
यवसं च गवां दत्त्वा गिरये दीयतां बलिः॥ २८॥

"Food should also be given to all others down to the dog, the pariah and the fallen as may be deemed proper. And after supplying grass to the cows, let the aforesaid articles of food be offered to the mountain. (28)

स्वलङ्कृता भुक्तवन्तः स्वनुलिप्ताः सुवाससः।
प्रदक्षिणं च कुरुत गोविप्रानलपर्वतान्॥ २९॥

"Duly adorned after taking your meals, artistically painted with sandal-paste etc., and decently dressed, go you round the cows, the Brāhmaṇas, the sacred fires and the mountain, keeping them to your right as a mark of respect. (29)

एतन्मम मतं तात क्रियतां यदि रोचते।
अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः॥ ३०॥

"Let this view of mine be adopted, O father, if it pleases you. This worship will be dear to the cows, the Brāhmaṇas and the mountain as well as to myself." (30)

श्रीशुक उवाच

कालात्मना भगवता शक्रदर्पं जिघांसता।
प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः॥ ३१॥
तथा च व्यदधुः सर्वं यथाऽऽह मधुसूदनः।
वाचयित्वा स्वस्त्ययनं तद् द्रव्येण गिरिद्विजान्॥ ३२॥
उपहृत्य बलीन् सर्वानादृता यवसं गवाम्।
गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम्॥ ३३॥

अनांस्यनड्युक्तानि ते चारुह्य स्वलङ्कृताः ।
गोप्यश्च कृष्णवीर्याणि गायन्त्यः सद्विजाशिषः ॥ ३४ ॥

Śrī Śuka went on: Hearing the words uttered by the Lord, who in the form of the Time-Spirit sought to crush the pride of Indra, Nanda and others received His advice with approbation and did everything precisely as Śrī Kṛṣṇa, the Destroyer of the demon Madhu, had said. After getting benedictory verses recited by the Brāhmaṇas and respectfully offering all the varieties of food out of the oblations meant for Indra to the mountain and the Brāhmaṇas and grass to the cows they as well as the cowherd women, who were well-adorned and were celebrating the exploits of Śrī Kṛṣṇa, rode in their bullock-carts and placing their cattle-wealth ahead of them, went round the mountain keeping it to their right, the Brāhmaṇas pronouncing their benedictions. (31—34)

कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः ।
शैलोऽस्मीति ब्रुवन् भूरि बलिमादद् बृहद्वपुः ॥ ३५ ॥

Having assumed another peculiar form, that created confidence in the mind of the cowherds, to whom the mountain was represented as a god, Śrī Kṛṣṇa, that gigantic personality, consumed the abundant mass of offerings saying, "I am the mountain Govardhana!" (35)

तस्मै नमो व्रजजनैः सह चक्रेऽऽत्मनाऽऽत्मने ।
अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥ ३६ ॥

Alongwith the people of Vraja, Śrī Kṛṣṇa Himself offered His greetings to that other Self of His, saying, "Oh ! look here, appearing in a visible form this mountain has shown his grace to us. (36)

एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः ।
हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥ ३७ ॥

"Taking any form at will this deity actually kills such mortals as dwelling in the forest show disrespect to him. Hence, for our own welfare as well as for that of the bovine race we bow to him." (37)

इत्यद्रिगोद्विजमखं वासुदेवप्रणोदिताः ।
यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥ ३८ ॥

Having thus performed with due ceremony the worship of mount Govardhana, the cows and the Brāhmaṇas as particularly directed by Śrī Kṛṣṇa, the son of Vasudeva, the said cowherds returned to Vraja alongwith Śrī Kṛṣṇa. (38)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धे चतुर्विंशोऽध्यायः ॥ २४ ॥

Thus ends the twenty-fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

The Lord lifts up Mount Govardhana

श्रीशुक उवाच

इन्द्रस्तदाऽऽत्मनः पूजां विज्ञाय विहतां नृप।
गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चुकोप सः॥ १॥

Śrī Śuka began again: Then, coming to know of his worship having been stopped, O Protector of men, the aforesaid Indra became angry with Nanda and the other Gopas, who looked upon Śrī Kṛṣṇa as their Protector. (1)

गणं सांवर्तकं नाम मेघानां चान्तकारिणाम्।
इन्द्रः प्राचोदयत् क्रुद्धो वाक्यं चाहेशमान्युत॥ २॥

The indignant Indra mobilized the host of destructive clouds known as the Sāṁvartaka host (so-called because it is ordinarily released only during the period of dissolution of the universe), and issued the following command, considering himself, as he did, to be the supreme ruler: (2)

अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम्।
कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम्॥ ३॥

"Oh, the greatness of pride—begotten of wealth—of the cowherds dwelling in the forest, who have despised a divinity in my person, depending, as they do, on Kṛṣṇa a mere mortal! (3)

यथादृढैः कर्ममयैः क्रतुभिर्नामनौनिभैः।
विद्यामान्वीक्षिकीं हित्वा तितीर्षन्ति भवार्णवम्॥ ४॥
वाचालं बालिशं स्तब्धमज्ञं पण्डितमानिनम्।
कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम्॥ ५॥

"Even as those devoted to rituals seek to cross the ocean of mundane existence by recourse to sacrificial performances consisting of rituals passing for boats in name alone and wholly undependable, giving up the signs of self-realization, so having taken shelter under Kṛṣṇa—a garrulous, foolish, arrogant and ignorant mortal, though thinking himself to be a great scholar—the cowherds have given offence to me. (4-5)

एषां श्रियावलिप्तानां कृष्णेनाध्मायितात्मनाम्।
धुनुत श्रीमदस्तम्भं पशून् नयत संक्षयम्॥ ६॥

"Get rid of the stiffness—caused by pride of wealth—of these Gopas, who have grown arrogant through affluence and whose mind has been puffed up by Kṛṣṇa; and bring their cattle to destruction. (6)

अहं चैरावतं नागमारुह्यानुव्रजे व्रजम्।
मरुद्गणैर्महावीर्यैर्नन्दगोष्ठजिघांसया॥ ७॥

"Riding my elephant, Airāvata, I too am following upon your heels to Vraja alongwith the wind-gods, who are possessed of great prowess, with intent to annihilate Nanda's Vraja." (7)

श्रीशुक उवाच

इत्थं मघवताऽऽज्ञप्ता मेघा निर्मुक्तबन्धनाः।
नन्दगोकुलमासारैः पीडयामासुरोजसा॥ ८॥

Śrī Śuka resumed: Thus commanded by Indra and completely freed from their binding chains (which had held them under check till the time of universal destruction), the clouds started tormenting Nanda's Vraja by their sharp driving showers with great violence. (8)

विद्योतमाना विद्युद्भिः स्तनन्तः स्तनयित्नुभिः।
तीव्रैर्मरुद्गणैर्नुन्ना ववृषुर्जलशर्कराः॥ ९॥

Shining brightly with flashes of lightning and roaring with rolling thunders and driven by tempestuous winds, they showered hail-stones. (9)

स्थूणास्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः।
जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम्॥ १०॥

While the clouds were incessantly pouring forth torrents thick as columns, the earth being flooded by volumes of flowing water could not be seen with its distinction of high and low lands. (10)

अत्यासारातिवातेन पशवो जातवेपनाः।
गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः॥ ११॥

Seized with a shiver through excessive driving showers and tempestuous gales and afflicted with cold, the cowherds and the cowherdesses sought Śrī Kṛṣṇa (the Protector of cows) as their refuge. (11)

शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः।
वेपमाना भगवतः पादमूलमुपाययुः॥ १२॥

Oppressed with the torrential downpour and fully covering their head as well as their children with their trunk, they sought shivering the soles of feet of the Lord and prayed as follows: (12)

कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो।
त्रातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल॥ १३॥

"O Kṛṣṇa, O Enchanter of souls, O highly blessed Lord, be pleased to protect the bovine race, which has its protector in You alone, as well as ourselves from the angry Indra, O Lover of Your devotees!" (13)

शिलावर्षनिपातेन हन्यमानमचेतनम्।
निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः॥ १४॥

Perceiving the animals being beaten by severe hailstorm and getting benumbed, Śrī Hari understood it to be the work of the indignant Indra. (14)

अपर्त्वत्युल्बणं वर्षमतिवातं शिलामयम्।
स्वयागे विहतेऽस्माभिरिन्द्रो नाशाय वर्षति॥ १५॥

He said to Himself, 'His own worship having been obstructed by us, Indra is sending down this most terrible hailstorm accompanied by a tempestuous gale out of season for our destruction. (15)

तत्र प्रतिविधिं सम्यगात्मयोगेन साधये।
लोकेशमानिनां मौढ्याद्धरिष्ये श्रीमदं तमः॥ १६॥

'I shall presently employ an effective remedy against this by My own divine power and thereby dispel the ignorance—in the form of pride of wealth—of the gods, who through infatuation fancy themselves to be the rulers of the world. (16)

न हि सद्भावयुक्तानां सुराणामीशविस्मयः।
मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते॥ १७॥

'Surely the pride of being the supreme ruler of the world cannot find place in the gods, who are endowed in a special degree with the quality of Sattva; and the humiliation of the vile at My hands conduces to their peace of mind. (17)

तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम्।
गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः॥ १८॥

'I shall accordingly by My own divine power protect Vraja, which has sought shelter in Me, looks upon Me as its Protector, nay, which constitutes My own family! In fact, this is the famous vow taken by Me.' (18)

इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम्।
दधार लीलया कृष्णश्छत्राकमिव बालकः॥ १९॥

Having observed thus, and uprooting with one hand Mount Govardhana even as a child would pull out a mushroom, Śrī Kṛṣṇa sportfully lifted it up. (19)

अथाह भगवान् गोपान् हेऽम्ब तात व्रजौकसः।
यथोपजोषं विशत गिरिगर्तं सगोधनाः॥ २०॥

Then the Lord said to the cowherds, "O mother, father, the people of Vraja, comfortably take shelter in the cavity beneath the mountain alongwith your cattle-wealth. (20)

न त्रास इह वः कार्यो मद्धस्ताद्रिनिपातने।
वातवर्षभयेनालं तत्राणं विहितं हि वः॥ २१॥

"No fear need be entertained by you about the fall of the mountain from My hand on this spot. Away with the fear of storm and rain, since your protection against them has already been ensured." (21)

तथा निर्विविशुर्गर्तं कृष्णाश्वासितमानसाः।
यथावकाशं सधनाः सव्रजाः सोपजीविनः॥ २२॥

Their mind having been reassured in that way by Śrī Kṛṣṇa, they entered the cavity and made themselves comfortable there according to the space available alongwith their cattle, ring of bullock-carts and dependants viz., servants, priests and so on. (22)

क्षुत्तृड्व्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः।
वीक्ष्यमाणो दधावद्रिं सप्ताहं नाचलत् पदात्॥ २३॥

Being constantly gazed upon by the aforesaid inhabitants of Vraja, who stood disregarding the pangs of hunger and thirst as well as the need for personal comfort, Śrī Kṛṣṇa held up the mountain for a full week and did not stir from His position. (23)

कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः।
निःस्तम्भो भ्रष्टसङ्कल्पः स्वान् मेघान् संन्यवारयत्॥ २४॥

Much astonished to see that wonderful power of Śrī Kṛṣṇa, shorn of pride, and thwarted in his purpose, Indra totally stopped his clouds from pouring showers. (24)

खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम्।
निशाम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत्॥ २५॥

Seeing the sky clear of clouds, the sun risen and the violent downpour and tempest stopped, Śrī Kṛṣṇa, the Bearer of Govardhana, spoke to the Gopas as follows: (25)

निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः।
उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः॥ २६॥

"Dismiss all fear and go out, O cowherds, alongwith your womenfolk, wealth and children. The storm and rain have ceased and the rivers are almost emptied of their water." (26)

ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम्।
शकटोढोपकरणं स्त्रीबालस्थविराः शनैः॥ २७॥

Taking each his own cattle, the aforesaid cowherds as well as the womenfolk, children and the aged thereupon gradually issued forth, their goods loaded on their carts. (27)

भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः।
पश्यतां सर्वभूतानां स्थापयामास लीलया॥ २८॥

The almighty Lord too sportfully set down the mountain as before in its own place, all the creatures looking on with wonder. (28)

तं प्रेमवेगान्निभृता व्रजौकसो
यथा समीयुः परिरम्भणादिभिः।
गोप्यश्च सस्नेहमपूजयन् मुदा
दध्यक्षताद्भिर्युयुजुः सदाशिषः॥ २९॥

Overflowing with an uprush of love, the people of Vraja approached Him with embraces and other appropriate loving gestures and the Gopīs joyously exhibited their loving regard for Him by sprinkling Him with curds and unbroken rice and showered their choice blessings on Him. (29)

यशोदा रोहिणी नन्दो रामश्च बलिनां वरः।
कृष्णमालिङ्ग्य युयुजुराशिषः स्नेहकातराः॥ ३०॥

Overpowered with affection, Yaśodā, Rohiṇī, Nanda and Balarāma, the foremost of the powerful, hugged Śrī Kṛṣṇa and pronounced their blessings on Him. (30)

दिवि देवगणाः साध्याः सिद्धगन्धर्वचारणाः।
तुष्टुवुर्मुमुचुस्तुष्टाः पुष्पवर्षाणि पार्थिव॥ ३१॥

Highly gratified, hosts of gods, the Sādhyas as well as the Siddhas, Gandharvas and Cāraṇas in heaven glorified Him and showered volleys of flowers on Him, O ruler of the earth! (31)

शङ्खदुन्दुभयो नेदुर्दिवि देवप्रणोदिताः।
जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप॥ ३२॥

Prompted by the gods, conches and kettledrums sounded in the heavens; while Gandharva chiefs—the foremost of whom was Tumburu—sang, O protector of men! (32)

ततोऽनुरक्तैः पशुपैः परिश्रितो
राजन् स गोष्ठं सबलोऽव्रजद्धरिः।

तथाविधान्यस्य कृतानि गोपिका
गायन्त्य ईयुर्मुदिता ह्रदिस्पृशः ॥ ३३ ॥

Surrounded by loving cowherds and accompanied by Balarāma, O king, the said Śrī Hari went back from that place to Vraja. Full of delight the cowherd women too returned to their respective homes, celebrating such exploits, as the uplifting of Govardhana, of Śrī Kṛṣṇa, who had captivated their heart. (33)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धे पञ्चविंशोऽध्यायः ॥ २५ ॥

Thus ends twenty-fifth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षड्विंशोऽध्यायः

Discourse XXVI

Nanda's conversation with the cowherds about Śrī Kṛṣṇa's glory

श्रीशुक उवाच

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते।
अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥ १ ॥

Śrī Śuka began again: Much astonished to witness such superhuman feats of Śrī Kṛṣṇa, the aforesaid Gopas, who were ignorant of His power, gathered together and talked as follows: (1)

बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै।
कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥ २ ॥

Since these exploits are most wonderful indeed on the part of a mere boy, how could He deserve a birth among rustics, which is so unworthy of Himself? (2)

यः सप्तहायनो बालः करेणैकेन लीलया।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ ३ ॥

A boy of seven, how could he keep on holding for a week with one hand a big mountain as sportfully as a lordly elephant would hold a lotus? (3)

तोकेनामीलिताक्षेण पूतनाया महौजसः।
पीतः स्तनः सह प्राणैः कालेनेव वयस्तनोः ॥ ४ ॥

By him as a mere babe with its eyes half closed was sucked the breast of the mighty Pūtanā alongwith her life, even as the life-span of a living organism is gradually swallowed up by Time! (4)

हिन्वतोऽधः शयानस्य मास्यस्य चरणावुदक्।
अनोऽपतद् विपर्यस्तं रुदतः प्रपदाहतम् ॥ ५ ॥

Struck by the fore part of his feet even as he—only three months old—lay underneath a cart, kicking up his feet and crying, the cart fell topsy-turvy! (5)

एकहायन आसीनो ह्रियमाणो विहायसा।
दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥ ६ ॥

Being carried away through the sky by a demon while squatting on the floor as an infant of one year, he killed the demon, Tṛṇāvarta by name, who was feeling oppressed on account of his being caught by the neck! (6)

क्वचिद्धैयङ्गवस्तैन्ये मात्रा बद्ध उलूखले।
गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् ॥ ७ ॥

Tied by the mother to a mortar on the ground of theft of butter, on one occasion,

and crawling on all fours between the two Arjuna trees, he caused them to fall down ! (7)

वने सञ्चारयन् वत्सान् सरामो बालकैर्वृतः ।
हन्तुकामं बकं दोर्भ्यां मुखतोऽरिमपाटयत् ॥ ८ ॥

Duly pasturing calves in the forest, accompanied by Balarāma and surrounded by other boys, he tore asunder by the bill, with his arms, his enemy in the form of a heron, that had sought to kill him. (8)

वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया ।
हत्वा न्यपातयत्तेन कपित्थानि च लीलया ॥ ९ ॥

Having killed another demon,who, in the guise of a calf had found his way into his herd of calves with intent to kill him, he sportfully caused with the carcass a number of Kapittha trees to fall by dashing it against the Kapittha trees! (9)

हत्वा रासभदैतेयं तद्बन्धूंश्च बलान्वितः ।
चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥ १० ॥

Slaying the demon Dhenuka, disguised as a donkey, and his kinsfolk, while accompanied by Balarāma, he rendered safe the forest of palm trees (the home of Dhenuka), which was rich with ripe fruits. (10)

प्रलम्बं घातयित्वोग्रं बलेन बलशालिना ।
अमोचयद् व्रजपशून् गोपांश्चारण्यवह्नितः ॥ ११ ॥

Getting the terrible demon Pralamba slain by the powerful Balarāma, he rescued the cattle of Vraja as well as the cowherds from a forest fire. (11)

आशीविषतमाहीन्द्रं दमित्वा विमदं ह्रदात् ।
प्रसह्योद्वास्य यमुनां चक्रेऽसौ निर्विषोदकाम् ॥ १२ ॥

Having subdued the most venomous Kāliya (a ruler of serpents) and rid it of its haughtiness, he forcibly expelled it from the pool inhabited by it and made the waters of the Yamunā free from poison ! (12)

दुस्त्यजश्चानुरागोऽस्मिन् सर्वेषां नो व्रजौकसाम् ।
नन्द ते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम् ॥ १३ ॥

The love of us all, who have our abode in Vraja, for this boy of yours, O Nanda, is such as cannot be easily given up and his love for us too is quite natural. How is it? (13)

क्व सप्तहायनो बालः क्व महाद्रिविधारणम् ।
ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥ १४ ॥

A boy of seven years lifting up a big mountain, how inconceivable is this! It is for this reason that our suspicion is aroused, O ruler of Vraja, with regard to your son being God Himself. (14)

नन्द उवाच

श्रूयतां मे वचो गोपा व्येतु शङ्का च वोऽर्भके ।
एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥ १५ ॥

Nanda replied: Pray, hear my statement, O Gopas, which is precisely what the sage Garga told me concerning this boy; and let your suspicion about the child vanish. (15)

वर्णास्त्रयः किलास्यासन् गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥ १६ ॥

Garga said: Taking diverse forms indeed in each Yuga, this boy has manifested in His body three different colours, viz., white, red and yellow; this time he has assumed a dark complexion. (16)

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥ १७ ॥

Some time in the past this son of yours was born in the house of Vasudeva; hence the wise who know this truth will duly designate him as the glorious Vāsudeva, son of Vasudeva. (17)

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥ १८ ॥

There are numerous names and forms of your son, conforming to his excellences and actions. I know them, not the commonalty of people. (18)

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥ १९ ॥

The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (19)

पुरानेन व्रजपते साधवो दस्युपीडिताः।
अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः॥ २०॥

Being protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, eventually conquered them. (20)

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः॥ २१॥

Enemies cannot overpower those highly blessed men who offer love to this boy, any more than demons can prevail over those whose cause has been espoused by Lord Viṣṇu. (21)

तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः।
श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः॥ २२॥

Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory, so that there is nothing to be wondered at his exploits. (22)

इत्यद्धा मां समादिश्य गर्गे च स्वगृहं गते।
मन्ये नारायणस्यांशं कृष्णमक्लिष्टकारिणम्॥ २३॥

Ever since, having directly exhorted me thus, Garga returned to his abode, I have recognized Kṛṣṇa, who has ever rid us of affliction, to be no other than a part manifestation of Lord Nārāyaṇa. (23)

इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः।
दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः।
मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः॥ २४॥

Having heard the aforesaid statement of Nanda recapitulating the words of Garga, the inhabitants of Vraja, who had already witnessed and heard of the glory of Śrī Kṛṣṇa, possessed as he was of infinite energy, felt rejoiced and worshipped Nanda as well as Śrī Kṛṣṇa, now that there astonishment was gone. (24)

देवे वर्षति यज्ञविप्लवरुषा वज्राश्मपर्षानिलैः।
सीदत्पालपशुस्त्रि आत्मशरणं दृष्ट्वानुकम्प्युत्स्मयन्।
उत्पाट्यैककरेण शैलमबलो लीलोच्छिलीन्ध्रं यथा।
बिभ्रद् गोष्ठमपान्महेन्द्रमदभित् प्रीयान्न इन्द्रो गवाम्॥ २५॥

May Śrī Kṛṣṇa (the Ruler of cows) be gracious to us, Śrī Kṛṣṇa, who, when Indra, the god of rain, enraged at the cessation of his worship, sent down heavy showers accompanied by strokes of lightning, hailstorms and tempestuous winds, was moved with pity to see the whole of Vraja with its cowherds, cattle and womenfolk in distress and depending solely on Himself and, smilingly uprooting with one hand mount Govardhana, even as a child would pull up a mushroom, held it up and thus protected Vraja, thereby crushing the pride of the mighty Indra! (25)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धे षड्विंशोऽध्यायः॥ २६॥

Thus ends the twenty-sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तविंशोऽध्यायः

Discourse XXVII

Indra extols Śrī Kṛṣṇa

श्रीशुक उवाच

गोवर्धने धृते शैल आसाराद् रक्षिते व्रजे।
गोलोकादाव्रजत् कृष्णं सुरभिः शक्र एव च॥ १॥

Śrī Śuka began again: When Govardhana was held up and Vraja was protected thereby from torrential rain, Surabhi, the celestial cow of plenty, sought Śrī Kṛṣṇa from Goloka (the home of cows in heaven) and so did Indra from paradise. (1)

विविक्त उपसङ्गम्य व्रीडितः कृतहेलनः।
पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा॥ २॥

Full of shame for his having shown disrespect to the Lord, he approached the latter in a secluded place and touched His feet with his diadem, possessing the splendour of the sun. (2)

दृष्टश्रुतानुभावोऽस्य कृष्णस्यामिततेजसः।
नष्टत्रिलोकेशमद इन्द्र आह कृताञ्जलिः॥ ३॥

Indra—who had not only heard but actually witnessed the glory of the aforesaid Śrī Kṛṣṇa of unlimited energy, and whose pride as the ruler of all the three worlds had been crushed—spoke with folded hands as follows: (3)

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं
तपोमयं ध्वस्तरजस्तमस्कम्।
मायामयोऽयं गुणसम्प्रवाहो
न विद्यते तेऽग्रहणानुबन्धः॥ ४॥

Indra prayed: "Your essential character, consisting, as it does, of pure Sattva, is uniform, full of wisdom and untouched by Rajas and Tamas. This phenomenal universe, which is a product of Māyā, finds no place in You, persisting, as it does, through ignorance alone. (4)

कुतो नु तद्धेतव ईश तत्कृता
लोभादयो येऽबुधलिङ्गभावाः।
तथापि दण्डं भगवान् बिभर्ति
धर्मस्य गुप्त्यै खलनिग्रहाय॥ ५॥

"How, then, could greed etc.,—which are responsible for rebirth and are born of identification with the body, constituting as they do the distinguishing marks of the ignorant—exist in You? Yet You wield the rod of punishment for the maintenance of righteousness and for the punishment of the wicked. (5)

पिता गुरुस्त्वं जगतामधीशो
दुरत्ययः काल उपात्तदण्डः।
हिताय स्वेच्छातनुभिः समीहसे
मानं विधुन्वञ्जगदीशमानिनाम्॥ ६॥

"You are the father, the preceptor and the supreme ruler of all the worlds; You are the Time-Spirit that cannot be easily set at naught and that holds the sceptre of sway over the universe. It is for the good of the world that You carry on Your sport in embodied forms assumed at will, curbing the pride of those who fancy themselves to be the rulers of the world. (6)

ये मद्विधाज्ञा जगदीशमानिन-
स्त्वां वीक्ष्य कालेऽभयमाशु तन्मदम्।
हित्वाऽऽर्यमार्गं प्रभजन्त्यपस्मया
ईहा खलानामपि तेऽनुशासनम्॥ ७॥

"Fools like me, who regard themselves as rulers of the universe, speedily shake off that pride on seeing You undaunted even in times of danger and, rid of their haughtiness, take the path of Devotion trodden by the righteous. In fact, Your very activity serves as a punishment for the wicked. (7)

स त्वं ममैश्वर्यमदप्लुतस्य
कृतागसस्तेऽविदुषः प्रभावम्।
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो
मैवं पुनर्भून्मतिरीश मेऽसती॥ ८॥

"Such that You are, be pleased, O almighty Lord, to forgive me—who, immersed as I am in the pride of wealth and power and ignorant of Your greatness, have sinned against You—and to ordain that my mind may not be so evilly disposed again hereafter, deluded as my intellect is. (8)

तवावतारोऽयमधोक्षजेह
स्वयम्भराणामुरुभारजन्मनाम्।
चमूपतीनामभवाय देव
भवाय युष्मच्चरणानुवर्तिनाम्॥ ९॥

"Your descent on this earth, O Lord who are above sense-perception, is conducive to the extermination of leaders of great armies—who are not only a burden to the earth themselves but who bring into existence many such scourges—and to the welfare of those devoted to Your feet. (9)

नमस्तुभ्यं भगवते पुरुषाय महात्मने।
वासुदेवाय कृष्णाय सात्वतां पतये नमः॥ १०॥

"Hail, hail to You, the almighty and infinite Lord, the Inner Controller of all, Śrī Kṛṣṇa, Son of Vasudeva, the Protector of the Yādavas. (10)

स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये।
सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः॥ ११॥

"Salutation to the Lord, who has assumed a form conforming the wish of His devotees, who is an embodiment of pure consciousness, who is all-formed, the Cause of all, the Soul of all living beings! (11)

मयेदं भगवन् गोष्ठनाशायासारवायुभिः।
चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना॥ १२॥

"On my worship having been interfered with, this mischief was done, O Lord, for the destruction of Vraja by means of torrential rain and winds by me, who was full of pride and seized with violent rage. (12)

त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः।
ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः॥ १३॥

"My pride having been crushed and my efforts having been foiled, I have been favoured by You, O Lord! I have accordingly sought You, the Supreme Ruler and Preceptor, nay my very Self, as my refuge." (13)

श्रीशुक उवाच

एवं सङ्कीर्तितः कृष्णो मघोना भगवानमुम्।
मेघगम्भीरया वाचा प्रहसन्निदमब्रवीत्॥ १४॥

Śrī Śuka continued: Thus glorified by Indra, Lord Śrī Kṛṣṇa heartily laughed and spoke to him as follows in a voice deep as the rumbling of clouds. (14)

श्रीभगवानुवाच

मया तेऽकारि मघवन् मखभङ्गोऽनुगृह्णता।
मदनुस्मृतये नित्यं मत्तस्येन्द्र श्रिया भृशम्॥ १५॥

The glorious Lord said: It was in order to shower My grace on you and to make you incessantly mindful of Me, highly intoxicated as you were with the fortune of Indra, that the interruption of your worship was brought about by Me, O god of rain. (15)

मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति।
तं भ्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्यनुग्रहम्॥ १६॥

Blinded with the pride of power and wealth, one takes no notice of Me, who wield the rod of punishment. Him alone do I cast down from an affluent state on whom I intend to shower My grace. (16)

गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम्।
स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः॥ १७॥

You may go now, O Indra; may all be well with you! Let My injunctions be followed. Devoted to your duty and free from egotism, hold on to your offices as before. (17)

अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी।
स्वसन्तानैरुपामन्त्र्य गोपरूपिणमीश्वरम्॥ १८॥

Hailing and accosting Śrī Kṛṣṇa, the supreme Lord disguised as a cowherd boy, alongwith her progeny, the high-minded cow of plenty now spoke to Him thus: (18)

सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसम्भव।
भवता लोकनाथेन सनाथा वयमच्युत॥ १९॥

Surabhi said: "O Kṛṣṇa, the Enchanter of souls, O great Yogī, O Inner Controller and Source of the universe! we have been favoured by You, the Protector of the worlds, O immortal Lord! (19)

त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते।
भवाय भव गोविप्रदेवानां ये च साधवः॥ २०॥

"You are our supreme Deity. For the prosperity of the bovine race, the Brāhmaṇas and the gods as well as of those who are pious-minded, be You our Ruler henceforth, O Lord of the universe! (20)

इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदिता वयम्।
अवतीर्णोऽसि विश्वात्मन् भूमेर्भारापनुत्तये॥ २१॥

"Directed by Brahmā we shall crown You as our king, since You have come down to this earth for relieving the burden of the earth, O Soul of the universe!" (21)

श्रीशुक उवाच

एवं कृष्णमुपामन्त्र्य सुरभिः पयसाऽऽत्मनः।
जलैराकाशगङ्गाया ऐरावतकरोद्धृतैः॥ २२॥
इन्द्रः सुरर्षिभिः साकं नोदितो देवमातृभिः।
अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात्॥ २३॥

Śrī Śuka went on: Having thus prayed to Śrī Kṛṣṇa, born in the line of Daśārha, Surabhi bathed Him with her own milk flowing from her udders; even so, urged by Aditi and others (the mothers of the gods) and accompanied by celestial sages, Indra too bathed Him with the water of the heavenly Gaṅgā, brought by Airāvata, Indra's elephant, in its own trunks, and designated Him as Govinda, the Ruler of the cows. (22-23)

तत्रागतास्तुम्बुरुनारदादयो
गन्धर्वविद्याधरसिद्धचारणाः।
जगुर्यशो लोकमलापहं हरेः
सुराङ्गनाः संननृतुर्मुदान्विताः॥ २४॥

Gandharvas, Vidyādharas, Siddhas and Cāraṇas, headed by Tumburu and Nārada, two Gandharva chiefs noted for their skill in vocal music, who had assembled there, sang the glory of Śrī Hari, which is capable of destroying the sins of the world; while celestial damsels beautifully danced, full of joy. (24)

तं तुष्टुवुर्देवनिकायकेतवो
व्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः।
लोकाः परां निर्वृतिमाप्नुवंस्त्रयो
गावस्तदा गामनयन् पयोद्रुताम्॥ २५॥

The foremost among the gods glorified Him and covered Him with showers of weird flowers. All the three worlds derived supreme joy; while the cows drenched the earth with their overflowing milk on that occasion. (25)

नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः।
अकृष्टपच्यौषधयो गिरयोऽबिभ्रदुन्मणीन्॥ २६॥

Rivers flowed with delicious fluids of various kinds, such as milk; trees yielded honey in profusion, bumper crops appeared even on unploughed lands and mountains exhibited gems on their surface. (26)

कृष्णेऽभिषिक्त एतानि सत्त्वानि कुरुनन्दन।
निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः॥ २७॥

On Śrī Kṛṣṇa having been crowned thus as the Ruler of the cows, all those wild creatures, which are ordinarily met with in a forest, O delight of the Kurus, became free from enmity, O dear Parīkṣit, though savage by nature. (27)

इति गोगोकुलपतिं गोविन्दमभिषिच्य सः।
अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम्॥ २८॥

Having thus crowned Govinda as the

Ruler of the cows as well as of Vraja, and permitted by Him, the celebrated Indra returned to heaven accompanied by the gods. (28)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे इन्द्रस्तुतिर्नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Thus ends the twenty-seventh discourse entitled "Indra extols Śrī Kṛṣṇa," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

Śrī Kṛṣṇa rescues His father from the realm of Varuṇa

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम्।
स्नातुं नन्दस्तु कालिन्द्या द्वादश्यां जलमाविशत् ॥ १ ॥

Śrī Śuka began again: Having fasted on the following Ekādaśī (the eleventh day of a lunar fortnight) and duly worshipped Lord Viṣṇu, who is solicited by His devotees and is the deity presiding over this day, Nanda descended into the water of the Kālindī during the third watch of the night in order to take his bath within the hours of the Dwādaśī (the twelfth day). (1)

तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम्।
अविज्ञायासुरीं वेलां प्रविष्टमुदकं निशि ॥ २ ॥

A demon servant of Varuṇa, the god of water, seized and took Nanda to the presence of his master on the plea of his, Nanda's, having entered the water at night, apparently not knowing that the hour is reserved for the activities of demons. (2)

चुक्रुशुस्तमपश्यन्तः कृष्ण रामेति गोपकाः।
भगवांस्तदुपश्रुत्य पितरं वरुणाहृतम्।
तदन्तिकं गतो राजन् स्वानामभयदो विभुः ॥ ३ ॥

Failing to perceive Nanda, the cowherds cried out, "O Rāma ! O Kṛṣṇa !" Hearing the cry and coming to know of His father having been carried away to Varuṇa, the almighty Lord, who affords protection to His own, sought the presence of Varuṇa, O king ! (3)

प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया।
महत्या पूजयित्वाऽऽह तद्दर्शनमहोत्सवः ॥ ४ ॥

Finding Śrī Kṛṣṇa, the Ruler of the senses, arrived at his door, Varuṇa (the guardian of a sphere), who was greatly rejoiced at His sight, worshipped Him with grand presents and spoke as follows: (4)

वरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो।
त्वत्पादभाजो भगवन्नवापुः पारमध्वनः ॥ ५ ॥

Varuṇa said: It is today that my life has been fulfilled and it is only today that a real treasure has been found by me, even though I possess all the treasures of the world, being the lord of the ocean, a storehouse of all jewels, O my Master. The end of my worldly existence also seems to be near inasmuch as those worshipping Your feet have reached the other end of their life's journey, viz., final beatitude. (5)

नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने।
न यत्र श्रूयते माया लोकसृष्टिविकल्पना ॥ ६ ॥

Hail to You, the almighty Lord, the all-perfect Supreme Spirit, the controller of all embodied souls, in whom Māyā, which brings about the creation of the various worlds, is not even heard of. (6)

अजानता मामकेन मूढेनाकार्यवेदिना।
आनीतोऽयं तव पिता तद् भवान् क्षन्तुमर्हति॥ ७॥

This father of Yours was brought here by this ignorant and foolish servant of mine, who did not know his duty. May You be pleased to forgive this fault. (7)

ममाप्यनुग्रहं कृष्ण कर्तुमर्हस्यशेषदृक्।
गोविन्द नीयतामेष पिता ते पितृवत्सल॥ ८॥

Be pleased, O Kṛṣṇa, to shower Your grace on me too, O omnicient Lord! O Govinda, here is Your father, who may be taken back, fond as You are of Your parents. (8)

श्रीशुक उवाच

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः।
आदायागात् स्वपितरं बन्धूनां चावहन् मुदम्॥ ९॥

Śrī Śuka continued: Thus propitiated by Varuṇa, Lord Śrī Kṛṣṇa, the Supreme Ruler of the universe, returned to Vraja, taking His father with Him and bringing joy to His relations. (9)

नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम्।
कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत्॥ १०॥

Astonished indeed to witness the immense fortune of Varuṇa, which was something that he had never seen before, as well as the submissiveness of the people of that realm towards Śrī Kṛṣṇa, Nanda spoke about it to his kinsfolk. (10)

ते त्वौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम्।
अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः॥ ११॥

Believing Him to be God Himself, they too thought with an eager mind, O Parīkṣit, "Would the supreme Lord were to translate us to His own divine realm as well as to His imperceptible transcendent state known by the name of Brahma!" (11)

इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम्।
सङ्कल्पसिद्धये तेषां कृपयैतदचिन्तयत्॥ १२॥

Having come to know by Himself the aforesaid wish of His own people, the said all-perceiving Lord graciously pondered thus with a view to accomplishing their desire: (12)

जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः।
उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन्॥ १३॥

"Revolving through diverse states of existence, both high and low, in this material world under the force of ignorance in the shape of identification with the body etc., desire born of such ignorance and actions prompted by such desire, indeed, this embodied soul is unable to realize its essential character." (13)

इति सञ्चिन्त्य भगवान् महाकारुणिको हरिः।
दर्शयामास लोकं स्वं गोपानां तमसः परम्॥ १४॥
सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम्।
यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः॥ १५॥

Reflecting thus, the highly merciful Lord Śrī Hari revealed to the cowherds His own divine realm, viz., Vaikuṇṭha, lying beyond Prakṛti and before that His transcendent state called Brahma, which is absolute truth, pure consciousness, infinite, self-effulgent and eternal, and which sages realize only when the three Guṇas are transcended and when they have been fully composed. (14-15)

ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः।
ददृशुर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात् पुरा॥ १६॥

Transported first to the all absorbing state of Brahma and steeped in it, and eventually lifted out of it by Śrī Kṛṣṇa as out of a trance, they beheld the divine realm of the same Brahma, crystallized in the form of Lord Viṣṇu, by the grace of the same Kṛṣṇa because of whom Akrūra perceived that divine abode on another occasion in the past.* (16)

* Vide Discourse XXXIX below.

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः।
कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः॥ १७॥

Nanda and others were indeed exhilarated with supreme ecstasy to behold the said realm as well as Śrī Kṛṣṇa being panegyrized there by the four Vedas in living forms, and felt greatly amazed to find Śrī Kṛṣṇa in their midst once again as before. (17)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धेऽष्टाविंशोऽध्यायः॥ २८॥

Thus ends the twenty-eighth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

A description of the celebrated Rāsa Play of the Lord

श्रीशुक उवाच

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः॥ १॥

Śrī Śuka began again: Finding those nights* adorned with full-blown jasmines even in autumn, the Lord too, who has all His desires fulfilled, made up His mind to play, falling back upon His Yogamāyā (wonderful divine potency that supplies all the requisites for such play). (1)

तदोडुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरुणेन शन्तमैः।
स चर्षणीनामुदगाच्छुचो मृजन्
प्रियः प्रियाया इव दीर्घदर्शनः॥ २॥

Presently there appeared on the horizon the familiar moon, the king of the stars, painting the face of the Orient with a red hue by its most soothing rays—even as a lover appearing (returning home) after a long absence would daub the face of his beloved wife with saffron paste—and alleviating the sufferings of the people caused by the hot sun during the daytime. (2)

दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं
रमाननाभं नवकुङ्कुमारुणम्।
वनं च तत्कोमलगोभिरञ्जितं
जगौ कलं वामदृशां मनोहरम्॥ ३॥

Beholding the moon (lit., the friend of the lilies, so-called because a water-lily opens only under the rays of the moon) in full orb, which shone like the countenance of Goddess Lakṣmī and possessed a scarlet hue like that of fresh saffron—and the woodland of Vṛndāvana illumined with its soft rays, Śrī Kṛṣṇa struck a melodious note on His flute, that enraptured the mind of the fair-eyed Gopīs. (3)

निशम्य गीतं तदनङ्गवर्धनं
व्रजस्त्रियः कृष्णगृहीतमानसाः।
आजग्मुरन्योन्यमलक्षितोद्यमाः
स यत्र कान्तो जवलोलकुण्डलाः॥ ४॥

Hearing that music, kindling love in the

* The above verse should be read with verse 29 of discourse XXII, in which the Lord promised to sport with the damsels of Vraja, who worshipped Goddess Kātyāyanī during the previous winter in order to secure His grace.

bosom of the Gopīs, the women of Vraja, whose mind had already been captivated by Śrī Kṛṣṇa, sallied forth from all sides with the help of the notes of the flute to the spot where that beloved One was—so hurriedly that their endeavour to reach the Lord could not be perceived by one another—their ear-rings swinging due to their swift movement. (4)

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः ।
पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययुः ॥ ५ ॥

Full of intense longing, some, who were milking their cows, darted off leaving the milking-vessel uncared for; while others left as soon as they had placed the milk on the oven without waiting for its being boiled and still others went out without removing the dressed porridge from the hearth. (5)

परिवेषयन्त्यस्तद्धित्वा पाययन्त्यः शिशून् पयः ।
शुश्रूषन्त्यः पतीन् काश्चिदश्नन्त्योऽपास्य भोजनम् ॥ ६ ॥

Some, who were serving food to their husbands and other relations, went away neglecting that duty; others, who were feeding their infants with milk gave up that work and ran. Still others, who were waiting upon their husbands, turned their back on them and departed; while some others, who were dining, bolted away leaving their meal. (6)

लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने ।
व्यत्यस्तवस्त्राभरणाःकाश्चित् कृष्णान्तिकं ययुः ॥ ७ ॥

Others, who were bedaubing their person with sandal-paste etc., left that work half-finished; still others, who were rubbing and cleaning their person with oily substances, decamped leaving off that work; and some others, who were painting their eyes with collyrium, put off that work and ran to meet Śrī Kṛṣṇa. Still others sought the presence of Śrī Kṛṣṇa with their garments and jewels wrongly placed. (7)

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥ ८ ॥

Though being stopped by their husbands, parents, brothers or other relations, they did not turn back homeward, infatuated as they were through love, their mind having been lured away by Śrī Kṛṣṇa, the Protector of cows. (8)

अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।
कृष्णं तद्भावनायुक्ता दध्युर्मीलितलोचनाः ॥ ९ ॥

Some cowherd women, who were inside their house and could not find their way out for a sally, fixed their mind on Śrī Kṛṣṇa with their eyes closed, seized as they were with an intense longing to meet Him. (9)

दुःसहप्रेष्ठविरहतीव्रतापधुताशुभाः ।
ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥ १० ॥
तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः ।
जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥ ११ ॥

All their sins having been burnt up by the intense agony of separation from Śrī Kṛṣṇa, their most beloved Lord—which could not be easily endured—and their entire stock of merit depleted through ecstatic joy proceeding from the loving embrace of the immortal Lord secured in contemplation, the cowherd women, whose shackles of Karma, which kept them bound to the world, were thus completely sundered, forthwith cast off their material body, united as they were in thought with Śrī Kṛṣṇa, the Supreme Spirit, even though they recognized Him to be a (mere) paramour. (10-11)

राजोवाच

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।
गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥ १२ ॥

King Parīkṣit put in: The aforesaid Gopīs knew Śrī Kṛṣṇa to be no more than their darling and in any case did not recognize Him as Brahma, the Infinite, O holy sage! How was the cessation of the stream (cycle) of mundane existences possible in the case of the aforesaid Gopīs, whose mind was swayed by the three Guṇas? (12)

श्रीशुक उवाच

उक्तं पुरस्तादेतत्ते चैद्यः सिद्धिं यथा गतः।
द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः॥ १३॥

Śrī Śuka replied: This has already* been explained to you how Śiśupāla, the ruler of Cedi, attained final beatitude (oneness with the Lord) though hating Śrī Kṛṣṇa (the Ruler of the senses). What wonder, then, that the Gopīs, who looked upon Śrī Kṛṣṇa—who is above sense-perception—as their beloved Lord, should do so. (13)

नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप।
अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः॥ १४॥

The manifestation of the Lord, who is free from decay and cannot be cognized through the intellect, nay, who is beyond the three Guṇas as well as their Controller, O protector of men, is intended only for bestowing the boon of final beatitude on human beings. (14)

कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च।
नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते॥ १५॥

Indeed, they who constantly cherish the feeling of lascivious passion, wrath, fear, affection, kinship or devotion toward Śrī Hari attain oneness with Him. (15)

न चैवं विस्मयः कार्यो भवता भगवत्यजे।
योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते॥ १६॥

Hence no feeling of wonder should be entertained by you as you do with regard to Śrī Kṛṣṇa—the birthless Lord, the Ruler of all masters of Yoga—by whose grace the whole of this mobile and immobile creation can be liberated. (16)

ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः।
अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन्॥ १७॥

Finding the aforesaid women of Vraja arrived in His presence, the Lord, who is the foremost of all elocutionists, addressed them as follows, infatuating them by His elegant expressions. (17)

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः।
व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम्॥ १८॥

The glorious Lord said: Welcome is your presence here, O highly blessed ones! In what way can I oblige you? Is everything well with Vraja? Please reveal to Me the motive of your visit to this place. (18)

रजन्येषा घोररूपा घोरसत्त्वनिषेविता।
प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः॥ १९॥

Frightful in aspect is the night and characterized by the presence of hideous creatures too. Therefore, return to Vraja forthwith; you should not tarry here, O slender-waisted ones ! (19)

मातरः पितरः पुत्रा भ्रातरः पतयश्च वः।
विचिन्वन्ति ह्यपश्यन्तो मा कृढ्वं बन्धुसाध्वसम्॥ २०॥

Not finding you at home, mothers and fathers, sons, brothers and husbands must be looking for you. Pray, do not cause anxiety to your near and dear ones. (20)

दृष्टं वनं कुसुमितं राकेशकररञ्जितम्।
यमुनानिललीलैजत्तरुपल्लवशोभितम् ॥ २१॥

The blossoming forest, illumined with the rays of the full moon and adorned with the tender leaves of trees waving before the watery breezes from the Yamunā, has been seen by you. (21)

तद् यात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः।
क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुह्यत॥ २२॥

Therefore, return without delay to Vraja and serve your husbands, O virtuous ladies! The calves as well as the children are crying due to hunger; nourish them with milk and milk the cows. (22)

अथवा मदभिस्नेहाद् भवत्यो यन्त्रिताशयाः।
आगता ह्युपपन्नं वः प्रीयन्ते मयि जन्तवः॥ २३॥

Or, may be you have come because your mind is bound by ties of attachment to

* Vide VII.i. 22—31.

Me. If so, it is but proper for you, for all creatures find delight in Me. (23)

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया।
तद्बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम्॥ २४॥

Indeed, the paramount duty of women is to wait in a guileless manner upon their husband as well as his relations and to nourish the children. (24)

दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा।
पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी॥ २५॥

A husband should not be abandoned by women aspiring for higher (heavenly) regions, be he depraved, unlucky, decrepit, dull-witted, ailing or even indigent, unless, of course, he is a reprobate. (25)

अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम्।
जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः॥ २६॥

Intercourse with a paramour on the part of a woman of noble pedigree is a bar to heaven, scandalous, mean, a source of trouble, fraught with fear and hateful everywhere. (26)

श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात्।
न तथा सन्निकर्षेण प्रतियात ततो गृहान्॥ २७॥

Love for Me is fostered not so much by physical proximity to Me as by hearing My praises, looking at Me, meditating on Me or by singing Me glories. Therefore, return home. (27)

श्रीशुक उवाच

इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम्।
विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम्॥ २८॥

Śrī Śuka continued: Hearing the foregoing speech of Śrī Kṛṣṇa (the Protector of cows), which was so unpleasant to hear, the Gopīs felt despondent and, finding their designs frustrated, were plunged into deep anxiety that could not be easily overcome. (28)

कृत्वा मुखान्यव शुचः श्वसनेन शुष्यद्-
बिम्बाधराणि चरणेन भुवं लिखन्त्यः।
अस्रैरुपात्तमषिभिः कुचकुङ्कुमानि
तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम्॥ २९॥

Casting down their faces with lips, cherry as a ripe Bimba fruit, parched up by their breaths hot with grief, and scratching the ground with their toe, they stood silent under the heavy load of their sorrow, washing the saffron painted on their breasts with tears mixed with the collyrium of their eyes. (29)

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं
कृष्णं तदर्थविनिवर्तितसर्वकामाः।
नेत्रे विमृज्य रुदितोपहते स्म किञ्चि-
त्संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः॥ ३०॥

Wiping their eyes bedimmed by weeping, the Gopīs, who had given up all other cravings for the sake of the Lord, full of love as they were for Him, spoke thus to Śrī Kṛṣṇa, their most beloved One—who was talking like one who had no love for them, as though rejecting their offer of love—in a voice choked with mild anger. (30)

गोप्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तव पादमूलम्।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथाऽऽदिपुरुषो भजते मुमुक्षून्॥ ३१॥

The Gopīs said: You ought not to speak so cruelly to us. Kindly take us in Your service—we, who have sought the soles of Your feet renouncing all other objects, even as Lord Nārāyaṇa, the most ancient Person, accepts the worship of those that seek Liberation. Pray, do not abandon us, O Lord who are so hard to win over! (31)

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग
स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम्।
अस्त्वेवमेतदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा॥ ३२॥

As it has been observed by You, the Knower of Dharma, the principles of righteousness, that the natural duty of

women is to render service to their husband and children as well as to the relations of their husband, O beloved One, let such service be done to You, the almighty Lord, the central theme of all teachings; for You are the most beloved Friend, nay the very Self of all embodied souls so that service rendered to You will redound to the gratification of all, even as by watering the roots of a tree all its limbs get nourished of their own accord. (32)

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन्
नित्यप्रिये पतिसुतादिभिरार्तिदैः किम्।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या
आशां भृतां त्वयि चिरादरविन्दनेत्र ॥ ३३ ॥

Those well-versed in the sacred lore surely find delight in You alone, their own eternally beloved Self; what purpose could be gained through a husband, children and others, who are sources of agony? Therefore, be gracious to us, O supreme Lord; pray, do not frustrate our hopes centred in You for a long time, O lotus-eyed One? (33)

चित्तं सुखेन भवतापहृतं गृहेषु
यन्निर्विशत्युत करावपि गृह्यकृत्ये।
पादौ पदं न चलतस्तव पादमूलाद्
यामः कथं व्रजमथो करवाम किं वा ॥ ३४ ॥

Our mind, which found delight heretofore in the home, has been easily lured away by You; and our hands too, that remained engaged in household duties, have been robbed of their capacity for work. Our feet likewise do not recede even a step from the soles of Your feet. How, then, can we return to Vraja, or, even if we manage somehow to go there, what useful work shall we do there when our mind and other internal organs have ceased functioning altogether? (34)

सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण
हासावलोककलगीतजहृच्छयाग्निम्।
नो चेद् वयं विरहजाग्न्युपयुक्तदेहा
ध्यानेन याम पदयोः पदवीं सखे ते ॥ ३५ ॥

Quench with the flood of nectar flowing from Your lips the fire of passion kindled in our breast by Your bewitching smiles, loving glances and melodious music. If not, on our bodies being consumed by the fire of separation we shall, like Yogīs, attain to the presence of Your lotus-feet by force of meditation, O beloved Friend! (35)

यर्ह्यम्बुजाक्ष तव पादतलं रमाया
दत्तक्षणं क्वचिदरण्यजनप्रियस्य।
अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमङ्ग
स्थातुं त्वयाभिरमिता बत पारयामः ॥ ३६ ॥

From the time, O lotus-eyed One, we touched at some unknown spot in the forest the soles of Your lotus-feet—that concede the privilege of touching them even to Goddess Ramā only now and then—alas! we are not able even to stand before anyone else, now that we have been blessed by You, to whom we, the denizens of the forest, are so dear, O Darling! (36)

श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या
लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम्।
यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयास-
स्तद्वद् वयं च तव पादरजः प्रपन्नाः ॥ ३७ ॥

Having secured a place even on Your bosom, Śrī, the goddess of beauty and prosperity, has always sought in rivalry with Tulasī, the deity presiding over the basil plant, the favourite of the Lord, for the dust of Your lotus-feet, actually enjoyed by Your servants—Śrī, for drawing whose gracious look on them the other gods strenuously exert themselves. We too have likewise sought the dust of Your feet. (37)

तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं
प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम-
तप्तात्मनां पुरुषभूषण देहि दास्यम् ॥ ३८ ॥

Therefore, be propitious to us, O Soother of all suffering, since we have sought the soles of Your feet quitting our homes with

the sole ambition of waiting upon You. Pray, grant us, O jewel among men, the privilege of serving You—we, whose mind is tormented with intense longing awakened by Your piercing glances accompanied by charming smiles. (38)

वीक्ष्यालकावृतमुखं तव कुण्डलश्री-
गण्डस्थलाधरसुधं हसितावलोकम्।
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः॥ ३९॥

Beholding Your countenance—overhung by curly locks, with its cheeks illumined by the splendour of ear-rings and lips full of nectar and characterized by smiles and sidelong glances—and gazing on Your stout arms, that have vouchsafed protection to Your devotees as well as on Your bosom, the sole delight of Śrī, the goddess of beauty and prosperity, we would be Your slaves. (39)

का स्त्यङ्ग ते कलपदायतमूर्च्छितेन
सम्मोहिताऽऽर्यचरितान्न चलेत्त्रिलोक्याम्।
त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद् गोद्विजद्रुममृगाः पुलकान्यबिभ्रन्॥ ४०॥

Bewitched by Your music characterized by protracted rise and fall of voice and consisting of melodious pieces, and having gazed even once on this form, most graceful in all the three worlds—at the sight of and hearing that music cows, birds, trees and beasts too wear a thrill of joy—what woman, O Darling! in the three worlds would not deviate from the conduct of virtuous women? (40)

व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो
देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता।
तन्नो निधेहि करपङ्कजमार्तबन्धो
तप्तस्तनेषु च शिरस्सु च किङ्करीणाम्॥ ४१॥

Indeed, You have been particularly born as the Dispeller of the fears and distress of Vraja, even as Lord Viṣṇu, the most ancient Person, was born in heaven in the form of the divine Dwarf, as the Protector of the celestial realm. Therefore, place Your lotus-hand, O Befriender of the afflicted, on the burning breasts and heads of us, Your servant-maids. (41)

श्रीशुक उवाच

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः।
प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत्॥ ४२॥

Śrī Śuka went on: Laughing heartily to hear the aforesaid pitiful prayer of the Gopīs, Śrī Kṛṣṇa, the Lord of all masters of Yoga, proceeded to delight them out of compassion, though absorbed in His own Self. (42)

ताभिः समेताभिरुदारचेष्टितः
प्रियेक्षणोत्फुल्लमुखीभिरच्युतः।
उदारहासद्विजकुन्ददीधिति-
र्व्यरोचतैणाङ्क इवोडुभिर्वृतः॥ ४३॥

Surrounded by them—who had now gathered together with their faces blooming at the sight of their beloved Lord—Śrī Kṛṣṇa of noble deeds, whose teeth bore the splendour of jasmine flowers during His charming smile, shone brightly like the full moon, the disk of which is marked with dark spots resembling the spots of an antelope, in the midst of stars. (43)

उपगीयमान उद्गायन् वनिताशतयूथपः।
मालां बिभ्रद् वैजयन्तीं व्यचरन्मण्डयन् वनम्॥ ४४॥

Being praised in song by the Gopīs and loudly singing songs Himself and wearing a Vaijayantī garland strung with flowers of five different colours, Śrī Kṛṣṇa, who led hundreds of bevies of lovely women, sauntered about gracing the forest with His bewitching presence. (44)

नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम्।
रेमे तत्तरलानन्दकुमुदामोदवायुना॥ ४५॥

Arriving in company with the Gopīs at the bank of the river, Yamunā—covered with sands rendered cool by a breeze affording joy through its contact with the waves of that

river and charged with the fragrance of water-lilies growing in the river—the Lord sported with the Gopīs there. (45)

बाहुप्रसारपरिरम्भकरालकोरु-
नीवीस्तनालभननर्मनखाग्रपातैः ।
क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा-
मुत्तम्भयन् रतिपतिं रमयाञ्चकार ॥ ४६ ॥

Inflaming the passion of the charming women of Vraja by stretching His arms in order to reach them from a distance, embracing them, touching their hands, locks, thighs, skirt and bosom, cutting jokes with them and digging the ends of His nails into their limbs, as well as by His sportful glances accompanied with smiles, Śrī Kṛṣṇa brought delight to them. (46)

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः ।
आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥ ४७ ॥

Having thus received loving attention and regard from the lofty-minded Lord Śrī Kṛṣṇa, the Gopīs grew proud and thought themselves superior to all women on earth. (47)

तासां तत् सौभगमदं वीक्ष्य मानं च केशवः ।
प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥ ४८ ॥

Perceiving their vanity produced by such rare good-luck as well as their pride, Lord Śrī Kṛṣṇa, the Ruler even of Brahmā and Śiva, disappeared on that very spot with a view to curbing their pride once for all and in order to shower His grace on them. (48)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे भगवतो रासक्रीडावर्णनं नामैकोनत्रिंशोऽध्यायः ॥ २९ ॥

Thus ends the twenty-ninth discourse entitled "The Lord's Rāsa-Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिंशोऽध्यायः

Discourse XXX

The Gopīs' Quest for Śrī Kṛṣṇa during the Rāsa-Play

श्रीशुक उवाच

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।
अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥ १ ॥

Śrī Śuka began again: The Lord having disappeared all of a sudden, the aforesaid women of Vraja felt agonized not to see Him even as she-elephants would when they failed to see the leader of their herd. (1)

गत्यानुरागस्मितविभ्रमेक्षितै-
र्मनोरमालापविहारविभ्रमैः ।
आक्षिप्तचित्ताः प्रमदा रमापते-
स्तास्ता विचेष्टा जगृहुस्तदात्मिकाः ॥ २ ॥

With their mind captivated by the charming gait, loving smiles and sportful glances as well as by the delightful conversation, dalliances and graceful movements of Śrī Kṛṣṇa, the Spouse of Ramā, the young women, getting identified with Him, imitated His various pastimes. (2)

गतिस्मितप्रेक्षणभाषणादिषु
प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।

असावहं त्वित्यबलास्तदात्मिका
न्यवेदिषुः कृष्णविहारविभ्रमाः ॥ ३ ॥

Imitating the dalliances and graceful movements of Śrī Kṛṣṇa, the cowherd women—who were His darlings and felt identified with Him, and whose frames had turned into so many replicas, as it were, of their beloved Lord in point of gait, smiles, glances and speech etc., said to one another, "Indeed, I am Śrī Kṛṣṇa !" (3)

गायन्त्य उच्चैरमुमेव संहता
विचिक्युरुन्मत्तकवद् वनाद् वनम्।
पप्रच्छुराकाशवदन्तरं बहि-
र्भूतेषु सन्तं पुरुषं वनस्पतीन्॥ ४॥

Loudly singing His praises in a chorus while going from forest to forest, they searched for Him alone as though they were mad, and enquired of trees about Śrī Kṛṣṇa, the Perfect Person, pervading all creatures inside as well as outside as ether in the following words: (4)

दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः।
नन्दसूनुर्गतो ह्रत्वा प्रेमहासावलोकनैः॥ ५॥

"O Aśwattha, the holy fig tree, O Plakṣa, O Nyagrodha, the banyan tree ! was the Darling of Nanda, who has gone this way captivating our mind by His sidelong glances, accompanied with endearing smiles, seen by you? (5)

कच्चित् कुरबकाशोकनागपुन्नागचम्पकाः।
रामानुजो मानिनीनामितो दर्पहरस्मितः॥ ६॥

O Kurabaka (a species of amaranth), Aśoka, Nāga, Punnāga and Campaka trees! did Śrī Kṛṣṇa, the younger Brother of Balarāma, whose very smile takes away the pride of angry women, go this side? (6)

कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये।
सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः॥ ७॥

O blessed Tulasī (holy basil), to whom the feet of Śrī Kṛṣṇa, the Protector of cows, are so dear, was that immortal Lord, most beloved of you, seen by you, bearing you on His bosom in a garland alongwith swarms of bees? (7)

मालत्यदर्शि वः कच्चिन्मल्लिके जाति यूथिके।
प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः॥ ८॥

O Mālatī, O Mallikā, O Jātī, O Yūthikā ! was Śrī Kṛṣṇa, the Spouse of Lakṣmī, seen by you causing delight to you by the touch of His hand while going this way? (8)

चूतप्रियालपनसासनकोविदार-
जम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः।
येऽन्ये परार्थभवका यमुनोपकूलाः
शंसन्तु कृष्णपदवीं रहितात्मनां नः॥ ९॥

O Cūta (a particular variety of mango trees), Priyāla, Panasa (the jack tree), Asana, Kovidāra, Jambu (the rose-apple tree), Arka (the sun-plant), Bilva (the wood-apple tree), Bakula, Āmra (the common mango), Kadamba and Nīpa (a variety of Kadamba) trees and whatever other trees stand on the bank of the Yamunā and as such are expected to speak the bare truth, pray point out to us—whose mind is no longer with us, having been lured away by Śrī Kṛṣṇa—the way to reach Śrī Kṛṣṇa, born as you are for the good of others. (9)

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि।
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा
आहो वराहवपुषः परिरम्भणेन॥ १०॥

Oh, what austerity, O Earth, was performed by you in that with the blades of grass and sprouts etc., which look like bristling hair on your body you appear thrilled with joy at the touch of the feet of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva)? Has this joy been caused by the touch of the Lord's feet just now or is it due to your having been bestridden by the Lord with wide strides during His descent as Vāmana or the Divine Dwarf, or, again, by His embrace, even earlier, in the form of Vārāha, the Divine Boar? (10)

अप्येणपत्न्युपगतः प्रिययेह गात्रै-
स्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः।
कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः
कुन्दस्त्रजः कुलपतेरिह वाति गन्धः॥ ११॥

O she-deer, did Śrī Kṛṣṇa, the immortal Lord, come over here in the company of His darling bringing excessive joy to the eyes of you all by His charming limbs, O friend? For here comes the fragrance of the garland of jasmine flowers worn on the person of Śrī Kṛṣṇa, the Protector of His race, and tinged with the saffron on the bosom of His lady-love at the time of her embrace. (11)

बाहुं प्रियांस उपधाय गृहीतपद्मो
रामानुजस्तुलसिकालिकुलैर्मदान्धैः।
अन्वीयमान इह वस्तरवः प्रणामं
किं वाभिनन्दति चरन् प्रणयावलोकैः॥ १२॥

Holding a lotus in His right hand and resting His other arm on the left shoulder of His darling and being followed by swarms of black bees attracted by Tulasī flowers (inter-woven in His wreath of wild blossoms) and blinded by intoxication caused by their sweet fragrance, did Śrī Kṛṣṇa, Balarāma's Younger Brother, hail your greetings by His glances surcharged with love, while sauntering here? (12)

पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः।
नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो॥ १३॥

Make enquiries of these creepers, too, O friends; for lo! even though having encircled the arms in the shape of boughs of their husband in the form of a tree, they have surely been touched by His nails while plucking their flowers, as is evident from the fact that they exhibit a thrill of joy in the form of sprouts. (13)

इत्युन्मत्तवचो गोप्यः कृष्णान्वेषणकातराः।
लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः॥ १४॥

Thus raving like a madman, the cowherd women, who got very distracted in their quest for Śrī Kṛṣṇa and felt identified with Him, actually imitated the various pastimes of the Lord. (14)

कस्याश्चित् पूतनायन्त्याः कृष्णायन्त्यपिबत् स्तनम्।
तोकायित्वा रुदत्यन्या पदाहञ्छकटायतीम्॥ १५॥

Personating Śrī Kṛṣṇa, one Gopī sucked the breast of another, who played the part of Pūtanā. Behaving like infant Śrī Kṛṣṇa and crying like a babe, another kicked a fourth, that rested on all fours over the latter as a cart. (15)

दैत्यायित्वा जहारान्यामेका कृष्णार्भभावनाम्।
रिङ्ग्यामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः॥ १६॥

Playing the role of Tṛṇāvarta, the demon, a certain Gopī carried away another, who fancied herself to be infant Śrī Kṛṣṇa; while a third crawled on hands and knees like infant Śrī Kṛṣṇa, dragging her feet accompanied by the jingling sounds of her anklets. (16)

कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन।
वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम्॥ १७॥

Two of the Gopīs played the role of Śrī Kṛṣṇa and Balarāma indeed; while some behaved like cowherd boys and the demons Vatsa and Baka. Of the former two, viz., those that behaved like Śrī Kṛṣṇa and Balarāma, again, the latter struck at her friend who personated Vatsāsura*, while the former struck at a fourth that had assumed the role of Bakāsura. (17)

आहूय दूरगा यद्वत् कृष्णस्तमनुकुर्वतीम्।
वेणुं क्वणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति॥ १८॥

Calling to the cows, that had gone far away, in the manner of Śrī Kṛṣṇa, a certain

* According to popular tradition it was Balarāma, and not Śrī Kṛṣṇa, who killed Vatsāsura—
प्रलम्बो निहतोऽनेन वत्सको धेनुकादयः।
Evidently this tradition is referred to by the sage Śuka in the above verse.

Gopī behaved like Him, playing on the flute and sporting (as He did); while others applauded her saying, "Well done!" (18)

कस्यांचित् स्वभुजं न्यस्य चलन्त्याहापरा ननु।
कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः॥ १९॥

With her mind absorbed in Him another Gopī walked, to and fro resting her arm on some friend and said, "Hullo, I am Kṛṣṇa! Look at my graceful gait." (19)

मा भैष्ट वातवर्षाभ्यां तत्त्राणं विहितं मया।
इत्युक्त्वैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम्॥ २०॥

"Do not be afraid of storm and shower; protection against them has already been provided by Me!" observing thus, one held up her scarf with one hand making a show of effort in doing so. (20)

आरुह्यैका पदाऽऽक्रम्य शिरस्याहापरां नृप।
दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक्॥ २१॥

Treading on another's head and standing on her, O Protector of men, a certain Gopī said, "O vile snake, clear away! Indeed, I am born here as the chastiser of the wicked." (21)

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम्।
चक्षूंष्याश्वपिदध्वं वो विधास्ये क्षेममञ्जसा॥ २२॥

One of those Gopīs said to others, visualizing them as so many cowherds, "O Gopas look at the terrible forest fire! Shut your eyes at once; I shall easily vouchsafe protection to you." (22)

बद्धान्यया स्रजा काचित्तन्वी तत्र उलूखले।
भीता सुदृक् पिधायास्यं भेजे भीतिविडम्बनम्॥ २३॥

Tied to another Gopī, that had been seated in such a way as to pass for a mortar, with a garland by another (who played the role of Śrī Kṛṣṇa's mother) and consequently afraid, one delicate lady of that lot with lovely eyes covered her face and put up a show of fear. (23)

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरून्।
व्यचक्षत वनोद्देशे पदानि परमात्मनः॥ २४॥

Thus imitating the pastimes of the Lord and enquiring of the creepers and trees of Vṛndāvana once more about Śrī Kṛṣṇa, the cowherd women noticed in a certain part of the forest the footprints of the Lord, embodying the Supreme Spirit. (24)

पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः।
लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः॥ २५॥

They said to one another, "Surely these are the footprints of the high-souled Darling of Nanda since they are easily distinguished through the marks of a flag, a lotus, a thunderbolt, a goad, a barley seed and so on." (25)

तैस्तैः पदैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः।
वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन्॥ २६॥

Tracking His path with the help of those footprints, the poor women felt sore at heart to find before them the said footprints interspersed with those of a lady and spoke to one another as follows: (26)

कस्याः पदानि चैतानि यातायां नन्दसूनुना।
अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा॥ २७॥

"Whose footprints can these be? Who is she that has gone this side in the company of Śrī Kṛṣṇa, the Darling of Nanda, with His forearm placed on her shoulder, even like a she-elephant walking by the side of a male elephant? (27)

अनयाऽऽराधितो नूनं भगवान् हरिरीश्वरः।
यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः॥ २८॥

The almighty Lord Śrī Hari has surely been propitiated by this lady in that, leaving us all, Śrī Kṛṣṇa, the Protector of cows, has been pleased to take her apart. (28)

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यब्जरेणवः।
यान् ब्रह्मेशो रमा देवी दधुर्मूर्ध्न्यघनुत्तये॥ २९॥

Oh, blessed are those particles of dust under the feet of Govinda, O friends, that even Brahmā, the creator, Lord Śiva and Goddess Ramā have borne on the crown of

their head in order to drive away their agony of separation from Him. (29)

तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत्।
यैकापहृत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम्॥ ३०॥

Those footprints, that meet our eyes, of that lady, who having stolen away Śrī Kṛṣṇa, enjoys alone in secret the nectar of lips of that immortal Lord, the common property of the Gopīs, are causing great agitation in our mind. (30)

न लक्ष्यन्ते पदान्यत्र तस्या नूनं तृणाङ्कुरैः।
खिद्यत्सुजाताङ्घ्रितलामुन्निन्ये प्रेयसीं प्रियः॥ ३१॥

Proceeding further the Gopīs remarked, her footprints are not to be noticed here. Surely the Darling has lifted up His lady-love, whose delicate soles were being pricked with (sharp) blades of grass. (31)

इमान्यधिकमग्नानि पदानि वहतो वधूम्।
गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः॥ ३२॥

O cowherd women, behold these footprints, sunk deeper into the soil, of the love-stricken Śrī Kṛṣṇa who was apparently weighed down by a heavy load, carrying His sweetheart, as He did. (32)

अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना।
अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः।
प्रपदाक्रमणे एते पश्यतासकले पदे॥ ३३॥

Going still further, the Gopīs observed: on this spot the lady-love has obviously been set down by the high-souled Lord for the sake of gathering flowers.* Moving still further they said: here flowers have been gathered by the Darling for the sake of His beloved, behold these impressions, which are of toes only and not of heels, indicating that the Lord evidently trod on the fore part of His feet here. (33)

केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम्।
तानि चूडयता कान्तामुपविष्टमिह ध्रुवम्॥ ३४॥

Proceeding still further, they said: here it seems the hair of that loving lady have been done by the love-stricken Lord, while here the Lord has surely squatted on the ground while fastening the flowers to her braid. (34)

रेमे तया चात्मरत आत्मारामोऽप्यखण्डितः।
कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम्॥ ३५॥

Śrī Śuka continued: Though ever delighted in Himself and sporting with His own self and remaining unaffected by the charms of lovely women, Śrī Kṛṣṇa toyed with that lady in order to illustrate the wretched plight of the love-stricken as well as the evil-mindedness of women. (35)

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः।
यां गोपीमनयत् कृष्णो विहायान्याः स्त्रियो वने॥ ३६॥
सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम्।
हित्वा गोपीः कामयाना मामसौ भजते प्रियः॥ ३७॥

Thus showing to one another what they saw, the cowherd women wandered in a bewildered state. That Gopī, again, whom Śrī Kṛṣṇa had taken away with Him, leaving all the other women in the forest, thereupon thought herself to be the most lovely of all the women. She said to herself, "Abandoning the other Gopīs, that loved Him, the Darling is enjoying my company alone!" (36-37)

ततो गत्वा वनोद्देशं दृप्ता केशवमब्रवीत्।
न पारयेऽहं चलितुं नय मां यत्र ते मनः॥ ३८॥

Then, reaching a certain part of the forest, she arrogantly said to Lord Śrī Kṛṣṇa, (the Ruler even of Brahmā and Lord Śiva), "I am unable to walk any more; carry me wherever it pleases you." (38)

एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति।
ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत॥ ३९॥

Requested thus, the Lord replied to His

* The whole of verse 32 and the first line of the following have not been commented upon by Śrīdhara Swāmī, the earliest commentator of Śrīmad Bhāgavata, and not even by Śrī Vallabhācārya, which shows that they were not recognized by them as forming part of the text of Śrīmad Bhāgavata.

lady-love, "Mount my shoulder then !" After that, however, as soon as the lady tried to mount His shoulder, Śrī Kṛṣṇa disappeared and the said lady repented in the following words: (39)

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज।
दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम्॥ ४०॥

"My most beloved lord, O delighter of my soul, where are you, where are you, O mighty-armed one, pray, reveal your presence, O friend, to me, your wretched servant." (40)

अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविदूरतः।
ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम्॥ ४१॥

Tracking the path of the Lord still further, the cowherd women perceived not very far from them their afflicted female companion confounded due to her separation from her beloved Lord. (41)

तया कथितमाकर्ण्य मानप्राप्तिं च माधवात्।
अवमानं च दौरात्म्याद् विस्मयं परमं ययुः॥ ४२॥

The Gopīs felt highly astonished to hear the account narrated by her as also how she had received honour from Śrī Kṛṣṇa, the Spouse of Lakṣmī and how again through her own wickedness she had met with disregard at His hands. (42)

ततोऽविशन् वनं चन्द्रज्योत्स्ना यावद् विभाव्यते।
तमः प्रविष्टमालक्ष्य ततो निववृतुः स्त्रियः॥ ४३॥

Again, in her company the cowherd women penetrated the forest further so long as moonlight was visible. Perceiving, however, the darkness had set in they returned from that very point. (43)

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः।
तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः॥ ४४॥

With their mind absorbed in Him, talking of Him, imitating His various activities, nay, identified with Him and singing His praises alone, the cowherd women did not recollect their own body, much less their homes. (44)

पुनः पुलिनमागत्य कालिन्द्याः कृष्णभावनाः।
समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः॥ ४५॥

Coming back to the sandy bank of the Kālindī, thinking of that Enchanter of souls alone, and seized with a longing for His return, they sang of Śrī Kṛṣṇa in a chorus. (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां कृष्णान्वेषणं नाम त्रिंशोऽध्यायः॥ ३०॥

Thus ends the thirtieth discourse entitled "The Gopīs, Quest for Śrī Kṛṣṇa during the Rāsa-Play," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The Gopīs' Song (at the Lord's disappearance) during the Rāsa-Play

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः
श्रयत इन्दिरा शश्वदत्र हि।
दयित दृश्यतां दिक्षु तावका-
स्त्वयि धृतासवस्त्वां विचिन्वते॥ १॥

The Gopīs sang: Vraja shines all the

more brightly by Your descent in the house of Nanda and Yaśodā; for Lakṣmī, the goddess of beauty and prosperity, constantly dwells here from that time in order to catch Your glimpse. O beloved Lord! please reveal Yourself and see how Your sweethearts, who have centred their life in You, are searching for You in every quarter. (1)

शरदुदाशये साधुजातस-
त्सरसिजोदरश्रीमुषा दृशा।
सुरतनाथ तेऽशुल्कदासिका
वरद निघ्नतो नेह किं वधः॥ २॥

Is it no massacring here on Your part, O Granter of boons, who kill us, Your gratuitous slaves, O Bestower of enjoyment, by Your (shaft-like) eyes, that steal the splendour of the interior of a lovely and full-blown lotus growing in an autumnal pond? (2)

विषजलाप्ययाद् व्यालराक्षसाद्
वर्षमारुताद् वैद्युतानलात्।
वृषमयात्मजाद् विश्वतोभया-
दृषभ ते वयं रक्षिता मुहुः॥ ३॥

We have been saved by You time and again, O jewel among men, from death through poisonous water, from the clutches of a demon disguised as a snake, Aghāsura by name, from showers and storm as well as from strokes of lightning, from the demon that appeared in the form of a calf (the young of a bull) as well as from Vyomāsura*, the son of the demon Maya, nay, from every other peril. (3)

न खलु गोपिकानन्दनो भवा-
नखिलदेहिनामन्तरात्मदृक्।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले॥ ४॥

Surely You are no mere son of a cowherd woman, Yaśodā, being the witness of the internal sense, viz., the mind, of all embodied souls. Solicited by Brahmā, You appeared, O Friend, in the race of the Yadus for the protection of the universe. (4)

विरचिताभयं वृष्णिधुर्य ते
चरणमीयुषां संसृतेर्भयात्।
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम्॥ ५॥

Place on our head, O beloved Lord, Your lotus-like palm, that has vouchsafed protection, O Chief of the Vṛṣṇis, to those that have sought Your feet from fear of transmigration, nay, which grants all desires and has clasped the hand of Śrī as a part of the marriage ceremony. (5)

व्रजजनार्तिहन् वीर योषितां
निजजनस्मयध्वंसनस्मित।
भज सखे भवत्किङ्करीः स्म नो
जलरुहाननं चारु दर्शय॥ ६॥

O Alleviator of the suffering of the people of Vraja, O gallant Lord, whose very smile crushes the pride, born of unrequited love, of Your own people, accept us in Your service, O Friend, Your avowed servants and reveal to us, poor women, Your charming lotus-like countenance. (6)

प्रणतदेहिनां पापकर्शनं
तृणचरानुगं श्रीनिकेतनम्।
फणिफणार्पितं ते पदाम्बुजं
कृणु कुचेषु नः कृन्धि हृच्छयम्॥ ७॥

Set on our bosom Your lotus-feet—which dissipate the sins of all embodied beings that bow down to You, which follow out of affection even animals that live on grass, nay, which are the abode of beauty and prosperity and which were dauntlessly placed on the hoods of a terrible snake, Kāliya—and thereby soothe the pangs of love pent up in our heart. (7)

* Vide Discourse XXXVII below. According to a learned and saintly commentator the incident relating to Vyomāsura took place before the Rāsa-Līlā even though it is described by the sage Śuka later.

मधुरया गिरा वल्गुवाक्यया
बुधमनोज्ञया पुष्करेक्षण।
विधिकरीरिमा वीर मुह्यती-
रधरसीधुनाऽऽप्याययस्व नः॥ ८॥

Pray, revive with the nectar of Your lips, O valiant one, these women, in the person of ourselves, who are ready to do Your bidding and who are getting charmed, O Lord with lotus eyes, by Your melodious speech, consisting of delightful expressions and pleasing even to the learned. (8)

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम्।
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ते भूरिदा जनाः॥ ९॥

Munificent are those men who extensively recite on earth Your nectar-like story, which is life-giving to the afflicted, has been celebrated by the wise and eradicates all sins, which is auspicious to hear and is most soothing too. (9)

प्रहसितं प्रिय प्रेमवीक्षणं
विहरणं च ते ध्यानमङ्गलम्।
रहसि संविदो या हृदिस्पृशः
कुहक नो मनः क्षोभयन्ति हि॥ १०॥

Your hearty laugh, O Darling, loving glances and pastimes, which are happy to contemplate on, and Your covert jests uttered in secret, that went deep into our heart, really agitate our mind, now that You are away from us, O deceitful Lover! (10)

चलसि यद् व्रजाच्चारयन् पशून्
नलिनसुन्दरं नाथ ते पदम्।
शिलतृणाङ्कुरैः सीदतीति नः
कलिलतां मनः कान्त गच्छति॥ ११॥

Our mind, O beloved Lord, grows uneasy to think that Your feet, charming as a lotus, get pricked with spikes of corn, blades of grass and sprouts when You go out of Vraja pasturing the cattle. (11)

दिनपरिक्षये नीलकुन्तलै-
र्वनरुहाननं बिभ्रदावृतम्।
घनरजस्वलं दर्शयन् मुहु-
र्मनसि नः स्मरं वीर यच्छसि॥ १२॥

You kindle love in our heart, O gallant Lord, again and again even as You reveal Yourself before us at the close of the day, wearing a countenance overhung by dark curly locks and soiled with the dust raised by cows that constitute the wealth of the Gopas, and thus resemble a lotus*, surrounded by black bees and covered with pollen. (12)

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि।
चरणपङ्कजं शन्तमं च ते
रमण नः स्तनेष्वर्पयाधिहन्॥ १३॥

O Delighter of souls, pray set on our bosom, O Reliever of agony, Your most blissful lotus-like feet, which grant the desires of those that bow low to them, and are worshipped by Brahmā, the lotus-born, which are the ornament of the earth and are worth contemplating upon in times of adversity. (13)

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम्।
इतररागविस्मारणं नृणां
वितर वीर नस्तेऽधरामृतम्॥ १४॥

Vouchsafe to us, O heroic Lord, the nectar of Your lips, which heightens our enjoyment and destroys all grief, nay, which is fully enjoyed by the flute sounded by You and makes people forget all other attachments. (14)

अटति यद् भवानह्नि काननं
त्रुटिर्युगायते त्वामपश्यताम्।
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्ष्मकृद् दृशाम्॥ १५॥

When You proceed to the woods during

* Lit., sprung out of water.

the daytime, even half a moment becomes an age to us, who fail to see You. And dull-witted is God (Brahmā), who has created rows of hair on the edge and thus interrupt the joy of eyes of us all, that eagerly behold without winking Your splendid countenance overhung by curly hair on Your return from the woods at eventide. (15)

पतिसुतान्वयभ्रातृबान्धवा-
नतिविलङ्घ्य तेऽन्त्यच्युतागताः।
गतिविदस्तवोद्गीतमोहिताः
कितव योषितः कस्त्यजेन्निशि॥ १६॥

Completely neglecting our husband, children, kinsmen, brothers and other relations, O immortal Lord, and enchanted by the shrill note of Your flute, we have sought Your presence, knowing as we did Your alluring ways. What man, O Trickster, would abandon such helpless women at dead of night? (16)

रहसि संविदं हृच्छयोदयं
प्रहसिताननं प्रेमवीक्षणम्।
बृहदुरः श्रियो वीक्ष्य धाम ते
मुहुरतिस्पृहा मुह्यते मनः॥ १७॥

Perceiving Your amorous advances made in secret, Your smiling countenance, which kindles love in our heart, Your loving glances and broad chest, the abode of Śrī, the goddess of beauty and prosperity. Our mind gets infatuated again and again through intense longing to meet You. (17)

व्रजवनौकसां व्यक्तिरङ्ग ते
वृजिनहन्त्र्यलं विश्वमङ्गलम्।
त्यज मनाक् च नस्त्वत्स्पृहात्मनां
स्वजनहृद्रुजां यन्निषूदनम्॥ १८॥

Your manifestation on earth, O Darling, has put an end to the sorrows of the inhabitants of Vraja as well as of the denizens of the forest, and is extremely auspicious for the whole universe. Pray, unreservedly administer to us—whose mind is full of longing for you—at least a little of that remedy in the form of Your company which may relieve the pangs of heart of Your own people. (18)

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु।
तेनाटवीमटसि तद् व्यथते न किंस्वित्
कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः॥ १९॥

You traverse the forest on those tender lotus-like feet which, O Darling, we have gently and timidly set on our hard bosom for fear of injuring them. Are they not pained by coming in contact with gravel etc.? The mind of us all, whose life is centred in You, reels at the very thought of it. (19)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीगीतं नामैकत्रिंशोऽध्यायः॥ ३१॥

Thus ends the thirty-first discourse, entitled "the Gopīs' Song (at the Lord's disappearance) during the Rāsa-Play," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वात्रिंशोऽध्यायः

Discourse XXXII

The Lord comforts the Gopīs during the Rāsa-Play

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा।
रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः॥ १॥

Śrī Śuka began again: Thus singing at the pitch of their voice and raving in various ways, the cowherd women loudly wailed, O king, seized as they were with a longing to behold Śrī Kṛṣṇa. (1)

तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः॥ २॥

In their very midst appeared all of a sudden Śrī Kṛṣṇa, clad in yellow silk and adorned with a garland and wearing a smiling lotus-like countenance, the Enchanter of Cupid himself, who maddens the whole world. (2)

तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबलाः।
उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम्॥ ३॥

Beholding Śrī Kṛṣṇa, their most beloved Lord, come back, all the women sprang on their feet all at once, their eyes wide open with joy, even as the limbs of a body would on finding the life-breath returned. (3)

काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा।
काचिद् दधार तद्बाहुमंसे चन्दनरूषितम्॥ ४॥

One of them clasped the lotus-like hands of Śrī Kṛṣṇa with her joined palms with delight, while another placed on her shoulder His arm daubed with sandal-paste. (4)

काचिदञ्जलिनागृह्णात्तन्वी ताम्बूलचर्वितम्।
एका तदङ्घ्रिकमलं सन्तप्ता स्तनयोरधात्॥ ५॥

A certain Gopī of delicate limbs took in the hollow of her palms the betel chewed by Him, while another set His lotus-feet on her bosom, burning as she was with the fire of passion. (5)

एका भ्रुकुटिमाबध्य प्रेमसंरम्भविह्वला।
घ्नतीवैक्षत् कटाक्षेपैः संदष्टदशनच्छदा॥ ६॥

Knitting her brows and closely biting her lower lip, another looked at Him as though tormenting Him with volleys of her side-glances, agitated as she was with anger caused by unrequited love. (6)

अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुखाम्बुजम्।
आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा॥ ७॥

Another continued to gaze on His lotus-like countenance with unwinking eyes, even though it had been duly contemplated for a long time, but did not feel sated any more than saints would while contemplating on His lotus feet. (7)

तं काचिन्नेत्ररन्ध्रेण हृदिकृत्य निमील्य च।
पुलकाङ्ग्युपगुह्यास्ते योगीवानन्दसम्प्लुता॥ ८॥

A certain Gopī ushered Him into his heart through the hollows of her eyes, shut her eyes in order to preclude His egress and, mentally embracing Him with the hair of her body standing on end, stood immersed in bliss like a Yogī (one united in mind with God). (8)

सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः।
जहुर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः॥ ९॥

Enraptured with the grand feast provided by the sight of Śrī Kṛṣṇa, the Ruler even of Brahmā and Lord Śiva, they all shed the agony caused by separation from Him even as men get rid of their grief on meeting an enlightened soul. (9)

ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः।
व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा॥ १०॥

Surrounded by those women, who had shaken off their sorrow, Śrī Kṛṣṇa, the

immortal Lord shone very brightly, O dear Parīkṣit, like the Supreme Spirit endowed with His potencies in the form of Sattva etc. (10)

ताः समादाय कालिन्द्या निर्विश्य पुलिनं विभुः।
विकसत्कुन्दमन्दारसुरभ्यनिलषट्पदम् ॥ ११ ॥
शरच्चन्द्रांशुसन्दोहध्वस्तदोषातमः शिवम्।
कृष्णाया हस्ततरलाचितकोमलवालुकम्॥ १२ ॥

Taking them with Him in a body the almighty Lord repaired to the delightful bank of the Kālindī, which was swarmed with black bees drawn by gentle winds charged with the fragrance of full-blown jasmines and Mandāras, where the darkness of the night had been dispelled by the flood of rays of the autumnal moon and on which soft sands had been spread by the hands—in the form of waves of the Kṛṣṇā (Yamunā). (11-12)

तद्दर्शनाह्लादविधूतहृद्रुजो
मनोरथान्तं श्रुतयो यथा ययुः।
स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितै-
रचीक्लृपन्नासनमात्मबन्धवे ॥ १३ ॥

The Gopīs, whose heartache caused by their separation from the Lord had been dissipated by the joy flowing from His sight, attained the end of their desire even as the Śrutis (Vedic texts dealing with rituals performed for some interested motive, and thus failing to perceive God) transcend the realm of desire when they pass on to the topic of Jñāna or God-Realization and achieve their real purpose. Now they prepared a seat for Śrī Kṛṣṇa (the Friend of their soul) with their scarfs spotted with the saffron paint on their bosom. (13)

तत्रोपविष्टो भगवान् स ईश्वरो
योगेश्वरान्तर्हृदि कल्पितासनः।
चकास गोपीपरिषद्गतोऽर्चित-
स्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत्॥ १४ ॥

Seated there and honoured by them, the aforesaid almighty Lord, who stands enthroned in the heart of masters of Yoga, shone in the midst of that bevy of the Gopīs, revealing a personality which is the one abode of loveliness spread through all the three worlds. (14)

सभाजयित्वा तमनङ्गदीपनं
सहासलीलेक्षणविभ्रमभ्रुवा ।
संस्पर्शनेनाङ्ककृताङ्घ्रिहस्तयोः
संस्तुत्य ईषत्कुपिता बभाषिरे॥ १५ ॥

Greeting Śrī Kṛṣṇa—who had kindled love in their breast—with their eye-brows, whose gracefulness was heightened by their sportful glances accompanied by bright smiles, and warmly praising Him while pressing His hands and feet placed in their lap, they spoke as follows, feeling a bit enraged. (15)

गोप्य ऊचुः

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम्।
नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः॥ १६ ॥

The Gopīs said: Some love in return those who love them; while others do just the reverse of it, i.e., love even those that do not love them in return. Still others do not love either. Kindly explain this clearly to us, O Lord! (16)

श्रीभगवानुवाच

मिथो भजन्ति ये सख्यः स्वार्थैकान्तोद्यमा हि ते।
न तत्र सौहृदं धर्मः स्वार्थार्थं तद्धि नान्यथा॥ १७ ॥

The glorious Lord replied: They who love one another for mutual benefit, O friends, really love their own self and none other; for their endeavour indeed is solely actuated by self-interest. Neither goodwill nor virtue plays any part there; for such love has a purely selfish motive and not otherwise. (17)

भजन्त्यभजतो ये वै करुणाः पितरो यथा।
धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः॥ १८ ॥

They who actually love even those that do not love them in return, are compassionate and loving too like one's

parents. There is blameless virtue as well as goodwill operating here, O charming girls ! (18)

भजतोऽपि न वै केचिद् भजन्त्यभजतः कुतः ।
आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्रुहः ॥ १९ ॥

Some indeed do not love even those that love them, much less those that do not love them. They are either sages revelling in their own Self and having no knowledge of the external world or those who have realized their ambition and are, therefore, free from all craving for enjoyment, though conscious of external objects or dullards, who are incapable of appreciating a good turn done to them, or ungrateful people, who bear enmity to their own benefactors that are as good as their father, though conscious of their services. (19)

नाहं तु सख्यो भजतोऽपि जन्तून्
भजाम्यमीषामनुवृत्तिवृत्तये ।
यथाधनो लब्धधने विनष्टे
तच्चिन्तयान्यन्निभृतो न वेद ॥ २० ॥

I, for my part, O friends, do not come under any of these categories, being supremely compassionate and friendly, inasmuch as I do not visibly reciprocate the love and remain out of sight for some time of even those individuals who love Me, in order that they could ever think of Me in the same way as a penniless person would, on a treasure found by him being lost, remain engrossed in the thought of that wealth alone and would not be sensible to anything else. (20)

एवं मदर्थोज्झितलोकवेद-
स्वानां हि वो मय्यनुवृत्तयेऽबलाः ।
मया परोक्षं भजता तिरोहितं
मासूयितुं मार्हथ तत् प्रियं प्रियाः ॥ २१ ॥

Indeed in order to ensure thus your constant devotion to Me, O fair ones, I remained out of your sight for some time, though loving you invisibly and listening to your professions of love with great delight—you, who have for My sake ignored all worldly conventions as well as the injunctions of the Vedas and deserted your own people. Therefore, O beloved ones, you ought not to find fault with Me, your darling. (21)

न पारयेऽहं निरवद्यसंयुजां
स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहशृङ्खलाः
संवृश्च्य तद् वः प्रतियातु साधुना ॥ २२ ॥

As a matter of fact, I cannot even through the long life of a heavenly being (36,000 human years) repay My obligation (which is the duty of all virtuous men) to you, whose connection with Me is absolutely free from blemish and who have fixed your mind on Me completely cutting asunder the fetters that bound you to your home and which cannot be easily broken. Therefore, let your services to Me be repaid by your own goodness. (22)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥ ३२ ॥

Thus ends the thirty-second discourse entitled "The Lord comforts the Gopīs during the Rāsa-Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयस्त्रिंशोऽध्यायः

Discourse XXXIII

A Description of the Rāsa-Play

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः।
जहुर्विरहजं तापं तदङ्गोपचिताशिषः॥ १॥

Śrī Śuka began again: Hearing thus the bewitching words of the Lord, the cowherd women cast off the agony caused by their separation from Him, their desire having been fulfilled through the thrilling touch of His divine personality, the embodiment of Bliss. (1)

तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः॥ २॥

Accompanied by those jewels among women, so devoted and affectionate towards Him, who stood in a circle with their arms interlocked, Lord Śrī Kṛṣṇa, the Protector of cows, inaugurated His celebrated Rāsa-Play[1] on the aforesaid spot, the sandy bank of the Yamunā. (2)

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः।
योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः।
प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः॥ ३॥
यं मन्येरन् नभस्तावद् विमानशतसङ्कुलम्।
दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम्॥ ४॥

Now commenced duly the festive dance of Rāsa adorned with the circle of the aforesaid Gopīs standing with their necks encircled by the arms of Śrī Kṛṣṇa, the Master of Yoga (inconceivable powers), who appeared to have introduced Himself in so many identical forms between every two Gopīs, and whom those cowherd women imagined to be by their own side. Presently the firmament was thronged with hundreds of aerial cars of heavenly beings, who were accompanied by their consorts and whose mind had been carried away by curiosity in the form of a longing to behold Śrī Kṛṣṇa. (3-4)

ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः।
जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम्॥ ५॥

Then sounded kettle-drums beaten by heavenly beings, showers of flowers fell, and the chiefs of Gandharvas sang His immaculate glory in chorus with their spouses. (5)

वलयानां नूपुराणां किङ्किणीनां च योषिताम्।
सप्रियाणामभूच्छब्दस्तुमुलो रासमण्डले॥ ६॥

There arose a confused din produced by the jingling of bangles and anklets and the tinkling of tiny bells attached to the girdle of the cowherd women joined with their beloved Lord in that ring of Rāsa dancers. (6)

तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः।
मध्ये मणीनां हैमानां महामरकतो यथा॥ ७॥

There in the company of those girls Lord Śrī Kṛṣṇa, the Son of Devakī, shone exceedingly bright like a large emerald[2]

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1. In the Nāṭya-Śāstra (the well-known manual on histrionics attributed to the sage Bharata) we come across the following definition of Rāsa:

नटैर्गृहीतकण्ठानामन्योन्यात्तकरश्रियाम्। नर्तकीनां भवेद् रासो मण्डलीभूय नर्तनम्॥

"Rāsa is the name of a particular dance carried on by a number of women dancing in a circle with their hands interlocked in the company of men who dance with them with their arms placed round the neck of their female partners.

2. Śrī Kṛṣṇa is said to possess the hue of the sapphire. Here He has been likened to an emerald apparently due to His colour being blended with the golden hue of the Gopīs and thus appearing green rather than cerulean.

strung in the midst of every two gold beads. (7)

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासै-
र्भज्यन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः।
स्विद्यन्मुख्यः कबररशनाग्रन्थयः कृष्णवध्वो
गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः॥ ८॥

With their measured treads, the motions of their hands, the playful movements of their eye-brows, accompanied with graceful smiles, bending waists, shaking breasts and fluttering skirts of their garments, ear-rings rocking against their cheeks, perspiring faces, and their braids and girdles loosened on account of their swift movement and celebrating the Lord in song, the aforesaid darlings of Śrī Kṛṣṇa shone brightly like flashes of lightning in a mass of clouds. (8)

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः।
कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम्॥ ९॥

Engaged in dancing and delighted with the touch of Śrī Kṛṣṇa, the Gopīs—whose voice was sweetened with love, nay, whose sole delight was loving devotion to Śrī Kṛṣṇa and whose music filled the whole of this universe—sang at the pitch of their voice.(9)

काचित् समं मुकुन्देन स्वरजातीरमिश्रिताः।
उन्निन्ये पूजिता तेन प्रीयता साधु साध्विति।
तदेव ध्रुवमुन्निन्ये तस्यै मानं च बह्वदात्॥ १०॥

Singing in chorus with Śrī Kṛṣṇa a certain Gopī, Viśākhā, struck at a high pitch notes altogether different from those of Śrī Kṛṣṇa and was applauded by the latter—who felt much delighted by her performance—in the words, "Well done !", "Bravo !". Another girl, presumably Lalitā, reproduced the same tune at the top of her voice according to the measure of time technically known by the name of Dhruvapada (Dhrupad) and the Lord showed abundant regard to her for her excellent performance. (10)

काचिद् रासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः।
जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका॥ ११॥

Fully tired by the Rāsa dance, another Gopī, probably Śrī Rādhā, clasped with her arm the shoulder of Śrī Kṛṣṇa, who was no other than Lord Viṣṇu, and who stood by her side, her bangles slipping from her wrists and jasmine flowers dropping from her braid due to langour. (11)

तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम्।
चन्दनालिप्तमाघ्राय हृष्टरोमा चुचुम्ब ह॥ १२॥

Smelling the arm of Śrī Kṛṣṇa, emitting the fragrance of a water-lilly and smeared with sandal paste and resting on one of her shoulders, yet another of those Gopīs, Śyāmalā, kissed it, so it is said, the hair on her body standing on end due to joy. (12)

कस्याश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम्।
गण्डं गण्डे सन्दधत्या अदात्ताम्बूलचर्वितम्॥ १३॥

To a certain Gopī, presumably Śaibyā, who united with His cheek her own, lit up with the lustre of her ear-ring tossed by the dance, the Lord gave His half-chewed betel. (13)

नृत्यन्ती गायती काचित् कूजन्नूपुरमेखला।
पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधात् स्तनयोः शिवम्॥ १४॥

Fatigued while dancing and singing with her anklets and girdle jingling with the movement of her feet, another Gopī, most probably Bhadrā, pressed to her bosom the soothing lotus-like palm of Śrī Kṛṣṇa, the immortal Lord, standing beside her. (14)

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम्।
गृहीतकण्ठ्यस्तद्दोर्भ्यां गायन्त्यस्तं विजह्रिरे॥ १५॥

Having thus secured Śrī Kṛṣṇa, the immortal Lord, the only Beloved of Śrī, the goddess of beauty and prosperity, as their Darling, and celebrating Him in song, the Gopīs sported with Him, their necks encircled by His arms. (15)

कर्णोत्पलालकविटङ्ककपोलघर्म-
वक्त्रश्रियो वलयनूपुरघोषवाद्यैः।
गोप्यः समं भगवता ननृतुः स्वकेश-
स्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम्॥ १६॥

The cowherd women—the charm of whose face was heightened by the water-lilies adorning their ears, cheeks graced with their curly locks and drops of sweat glistening on their forehead—danced with the Lord, keeping time by the jingling of bangles, anklets and girdle, that served as so many musical instruments, the garlands dropping from their braids, in that assembly of Rāsa dancers, where humming black bees played the role of songsters (all other music—both vocal and instrumental—having stopped due to the Gopīs being exhausted). (16)

एवं परिष्वङ्करकाभिमर्श-
स्निग्धेक्षणोद्दामविलासहासैः ।
रेमे रमेशो व्रजसुन्दरीभि-
र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥ १७ ॥

Thus by embracing them, touching them with His hands, casting loving glances at them, making unrestrained amorous gestures and laughing heartily, Śrī Kṛṣṇa, who was no other than Lord Viṣṇu, the Spouse of Ramā, sported with those lovely women of Vraja even as an infant would play with its own reflections seen through a set of mirrors. (17)

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः
केशान् दुकूलं कुचपट्टिकां वा ।
नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो
विस्रस्तमालाभरणाः कुरूद्वह ॥ १८ ॥

Their senses overwhelmed with excessive joy caused by contact with His Divine person and their garlands and ornaments loosened, the women of Vraja were not able to adjust as before their unsettled locks, scarf or even their brassiere, O jewel of the Kurus. (18)

कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः ।
कामार्दिताःशशाङ्कश्च सगणो विस्मितोऽभवत् ॥ १९ ॥

Smitten with love to witness the amorous sport of Śrī Kṛṣṇa, the celestial ladies too fainted and the moon-god alongwith his retinue, viz., the twenty-seven Nakṣatras or lunar mansions, felt amazed with the result that his progress in the heavens was arrested alongwith that of the other planets and the night extended to an inordinate length. (19)

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥ २० ॥

Sportfully revealing Himself in as many forms as there were cowherd women, the aforesaid Lord delightfully spent His time with each of them individually in different forms, though revelling in His own Self. (20)

तासामतिविहारेण श्रान्तानां वदनानि सः ।
प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्गपाणिना ॥ २१ ॥

With His most blissful hand, O dear Parīkṣit, the compassionate Lord lovingly wiped the faces of those girls, fatigued as they were by over-exertion in dancing. (21)

गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विड्-
गण्डश्रिया सुधितहासनिरीक्षणेन ।
मानं दधत्य ऋषभस्य जगुः कृतानि
पुण्यानि तत्करुहस्पर्शप्रमोदाः ॥ २२ ॥

Offering worship to the Supreme Person with the splendour of their cheeks, heightened by the lustre of their brilliant gold ear-rings and curly locks, as well as with their nectar-like smiles and glances and enraptured by the thrilling touch of His blessed nails, the Gopīs celebrated in song His purifying exploits. (22)

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-
घृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।
गन्धर्वपालिभिरनुद्रुत आविशद् वाः
श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥ २३ ॥

Accompanied by them and followed by black bees, humming like the leaders of Gandharvas and attracted by His garland squeezed by the embraces of the Gopīs

and tinged with the saffron paint on their bosom, the fatigued Lord—who had transgressed all limits (imposed by worldly usage and Vedic injunctions)—entered the water of the Yamunā in order to get over His fatigue, even as the leader of a herd of elephants would do in the company of she-elephants after having broken the embankments. (23)

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः
प्रेम्णेक्षितः प्रहसतीभिरितस्ततोऽङ्ग।
वैमानिकैः कुसुमवर्षिभिरीड्यमानो
रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः॥ २४॥

Profusely sprinkled all over from every side by the young women—who were heartily laughing—in the water and affectionately regarded by them, O dear Parīkṣit, and being glorified by the gods (borne in their aerial cars and) showering flowers on Him, the Lord Himself sported in their midst like a leader of elephants, though revelling in His own Self. (24)

ततश्च कृष्णोपवने जलस्थल-
प्रसूनगन्धानिलजुष्टदिक्तटे ।
चचार भृङ्गप्रमदागणावृतो
यथा मदच्युद् द्विरदः करेणुभिः॥ २५॥

Surrounded by black bees and the bevies of young women, the Lord then rambled in a grove on the bank of the Yamunā, served on all sides by a breeze wafting the fragrance of flowers both on land and in water, even like a tusker shedding temporal fluid and accompanied by she-elephants. (25)

एवं शशाङ्कांशुविराजिता निशाः
स सत्यकामोऽनुरताबलागणः।
सिषेव आत्मन्यवरुद्धसौरतः
सर्वाः शरत्काव्यकथारसाश्रयाः॥ २६॥

The aforesaid Lord of unfailing desire, to whom those bevies of delicate women were so fondly attached and who voluntarily exhibited in Himself the various amorous gestures, thus enjoyed all those nights* illumined with the rays of the full moon and embodying all the charms peculiar to the autumn season and depicted in poetical works. (26)

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च।
अवतीर्णो हि भगवानंशेन जगदीश्वरः॥ २७॥

The king submitted: It was in fact for establishing Dharma, righteousness, on a sound footing as well as for the suppression of that which is other than Dharma, viz., Adharma or unrighteousness that Lord Śrī Kṛṣṇa, the Ruler of the universe, descended in the world of matter alongwith His part manifestation, Balarāma. (27)

स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता।
प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम्॥ २८॥

How then did He, the Promulgator, Institutor and Conservator of ethical standards, commit a transgression in the shape of embracing others' wives, O holy one? (28)

आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम्।
किमभिप्राय एतं नः संशयं छिन्धि सुव्रत॥ २९॥

With what intention indeed did that Lord of the Yadus, who had all His desires fulfilled, perpetrate a repelling act? Pray, resolve this doubt of ours, O sage of sacred vows! (29)

श्रीशुक उवाच

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम्।
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा॥ ३०॥

Śrī Śuka replied: Violation of Dharma, the principles of righteousness and overboldness too is occasionally witnessed on the part of the mighty. It does not,

* It has already been indicated in verse 19 above that the night on which the Lord enacted His celebrated Rāsa-Play combined numberless nights, by divine will, although to the Gopis in their ecstasy of delight they appeared as one single night.

however, bring any sin on those possessed of exceptional glory as in the case of fire, that consumes everything including even impure substances such as filth and corpses. (30)

नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः।
विनश्यत्याचरन् मौढ्याद्यथारुद्रोऽब्धिजं विषम्॥ ३१॥

He, however, who is not so powerful and is bound by his Karma should never deliberately attempt this even mentally; for he who does so through folly, recognizing himself as powerful, will surely meet his ruin even as anyone, other than Rudra, would if he were to swallow the poison churned out of the ocean. (31)

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित्।
तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत्॥ ३२॥

A precept alone of the mighty, i.e., those possessed of wisdom, dispassion and so on is authoritative and therefore worth following, if uttered in right earnest and not as a test of our wisdom. Their conduct, however, is worth imitating on certain occasions only. Therefore, an intelligent man should follow only such conduct as is consistent with their own precept. (32)

कुशलाचरितेनैषामिह स्वार्थो न विद्यते।
विपर्ययेण वानर्थो निरहंकारिणां प्रभो॥ ३३॥

There is no personal gain to be achieved here through such virtuous conduct by egoless people, nor does any harm come to them through the reverse of such actions, O king! (33)

किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसाम्।
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः॥ ३४॥

How, then, could any virtue or sin binding those that are subject to His control, attach to the supreme Ruler of all creatures, viz., sub-human creatures, human beings and gods. (34)

यत्पादपङ्कजपरागनिषेवतृप्ता
योगप्रभावविधुताखिलकर्मबन्धाः।
स्वैरं चरन्ति मुनयोऽपि न नह्यमाना-
स्तस्येच्छयाऽऽत्तवपुषः कुत एव बन्धः॥ ३५॥

Whence indeed could there be any bondage for the Lord, who assumed a personality of His own free will, when those who are sated in the sense that they have no desire left in them by enjoying the pollen of His lotus-feet as also those who have shaken off all their ties of Karma by virtue of their Yoga, i.e., mental union with God and, even so, those who are given to contemplation on their identity with the Universal Spirit conduct themselves freely in this world and are never bound by their actions? (35)

गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम्।
योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक्॥ ३६॥

He alone who indwelt as the Inner Controller not only the cowherd women and their husbands but all embodied souls, as a matter of fact, nay, who is the Witness of all minds etc., sportfully assumed a personality and manifested Himself as Śrī Kṛṣṇa in this world of matter. (36)

अनुग्रहाय भूतानां मानुषं देहमास्थितः।
भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत्॥ ३७॥

Having assumed a human semblance in order to shower His grace on and attract solely towards Him created beings, the Lord indulges in sports like the Rāsa-Play, hearing of which man may get exclusively devoted to Him. (37)

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया।
मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः॥ ३८॥

Deluded by His Māyā, the men of Vraja did not regard Śrī Kṛṣṇa with jealousy; for each of them took his womenkind to be present by his side. (38)

ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः।
अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः॥ ३९॥

When the early hours of the morning approached at the close of a whole night of

Brahmā, the Gopīs, who were so beloved of the Lord, returned to their homes, though reluctantly, with the approval of Śrī Kṛṣṇa, Son of Vasudeva. (39)

विक्रीडितं व्रजवधूभिरिदं च विष्णोः
श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः।
भक्तिं परां भगवति प्रतिलभ्य कामं
हृद्रोगमाश्वपहिनोत्यचिरेण धीरः॥ ४०॥

He who full of reverence hears in the proper order of sequence or recounts the story of the aforesaid amorous pastime of Śrī Kṛṣṇa, who was no other than the all-pervading Lord Viṣṇu, with the women of Vraja is blessed with supreme devotion to the Lord and, becoming a master of his self before long, speedily overcomes lust, which is a malady of the mind. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
रासक्रीडावर्णनं नाम त्रयस्त्रिंशोऽध्यायः॥ ३३॥

Thus ends the thirty-third discourse entitled "A Description of the (actual) Rāsa-Play", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुस्त्रिंशोऽध्यायः

Discourse XXXIV

The Lord makes short work of Śaṅkhacūḍa

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जातकौतुकाः।
अनोभिरनडुद्युक्तैः प्रययुस्तेऽम्बिकावनम्॥ १॥

Śrī Śuka began again: Their interest having been aroused in undertaking a pilgrimage for the worship of a god on a certain occasion, the cowherds of Vraja rode in their carts drawn by bullocks to a forest known as Ambikā Vana, which was sacred to Goddess Pārvatī, the Mother of the universe. (1)

तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम्।
आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम्॥ २॥

Having bathed in the Saraswatī river there, they worshipped the almighty Lord Śiva as well as Goddess Ambikā, His Consort, with devotion through various articles of worship, O protector of men ! (2)

गावो हिरण्यं वासांसि मधु मध्वन्नमादृताः।
ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति॥ ३॥

Full of reverence they all gifted to the Brahmans cows, gold, clothes, sweets and rice boiled with honey praying "May the Lord be propitious to us !" (3)

ऊषुः सरस्वतीतीरे जलं प्राश्य धृतव्रताः।
रजनीं तां महाभागा नन्दसुनन्दकादयः॥ ४॥

Having undertaken sacred vows and subsisting on water alone for the whole day, the highly blessed ones, Nanda, his younger brother Sunanda and others, spent that night on the bank of the Saraswatī. (4)

कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः।
यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत्॥ ५॥

Sore pinched with hunger a huge snake arrived in that forest by the will of Providence and crawling, imperceptibly, proceeded to swallow Nanda, who was lying down there. (5)

स चुक्रोशाहिना ग्रस्तः कृष्ण कृष्ण महानयम्।
सर्पो मां ग्रसते तात प्रपन्नं परिमोचय॥ ६॥

Seized by the python, he cried, "Kṛṣṇa, O enchanter of all, this huge serpent is devouring me, O darling! Pray, deliver me, who have sought you as my refuge." (6)

तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहसोत्थिताः।
ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः॥ ७॥

Hearing his cry as well as his wailing, the cowherds sprang on their feet at once and, bewildered to see him caught in the coils of a boa constrictor, struck the serpent with fire-brands. (7)

अलातैर्दह्यमानोऽपि नामुञ्चत्तमुरङ्गमः।
तमस्पृशत् पदाभ्येत्य भगवान् सात्वतां पतिः॥ ८॥

Though being scorched with pieces of burning wood, the reptile did not leave Nanda. Approaching the serpent in the meantime, Lord Śrī Kṛṣṇa, the Protector of the Yadus, touched the animal with His foot. (8)

स वै भगवतः श्रीमत्पादस्पर्शहताशुभः।
भेजे सर्पवपुर्हित्वा रूपं विद्याधरार्चितम्॥ ९॥

All his evil Karma having been wiped out by the touch of the Lord's glorious foot, the animal cast off the body of a serpent and attained a shining form honoured by the Vidyādharas. (9)

तमपृच्छद्धृषीकेशः प्रणतं समुपस्थितम्।
दीप्यमानेन वपुषा पुरुषं हेममालिनम्॥ १०॥

Śrī Kṛṣṇa, the Ruler of the senses, questioned as follows the superhuman being, who stood beside Him adorned with a gold necklace and bowing low with a resplendent body: (10)

को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः।
कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवशः॥ ११॥

"Who are you that are shining with great splendour, endowed as you are with a weird form? And how were you helplessly cast into this disgusting species of a serpent?" (11)

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः।
श्रिया स्वरूपसम्पत्त्या विमानेनाचरं दिशः॥ १२॥

The erstwhile serpent replied: "I am a Vidyādhara known by the name of Sudarśana. Endowed with extraordinary splendour and wealth of beauty, I used to fly in an aerial car in all directions. (12)

ऋषीन् विरूपानङ्गिरसः प्राहसं रूपदर्पितः।
तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना॥ १३॥

"Proud of my comeliness I laughed at some deformed sages born in the line of the sage Aṅgirā. I was cast into this form of a python through my own sin by them, derided as they were by me. (13)

शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः।
यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः॥ १४॥

"I now feel that the curse was pronounced by those kind-hearted souls just in order to show their grace to me in that I have been touched with Your foot by You, the Father of the universe, with the result that all my sins have been wiped out. (14)

तं त्वाहं भवभीतानां प्रपन्नानां भयापहम्।
आपृच्छे शापनिर्मुक्तः पादस्पर्शादमीवहन्॥ १५॥

"Completely rid of the curse by the touch of Your feet, O Dispeller of sorrows, I ask leave of You, the celebrated Lord, who dissipate the fears of those who are afraid of rebirth and have sought You as their refuge. (15)

प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्पते।
अनुजानीहि मां देव सर्वलोकेश्वरेश्वर॥ १६॥

"I have approached You as my protector, O great Yogī, O Supreme Person, O Protector of the righteous! Pray, grant me leave, O Lord, O Ruler of rulers of all the worlds! (16)

ब्रह्मदण्डाद् विमुक्तोऽहं सद्यस्तेऽच्युत दर्शनात्।
यन्नाम गृह्णन्नखिलान् श्रोतॄनात्मानमेव च।
सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते॥ १७॥

"I was immediately rid of the Brāhmaṇas' curse through Your very sight, O immortal Lord ! A man uttering Your name purifies at once all those who hear him do so as well as himself. What wonder, then, that I, who was actually touched by the feet of such a Lord, viz., Yourself, should get purified at once !" (17)

इत्यनुज्ञाप्य दाशार्हं परिक्रम्याभिवन्द्य च।
सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः॥ १८॥

Thus taking leave of Śrī Kṛṣṇa (a scion of Daśārha), going round Him clockwise and respectfully bowing to Him, Sudarśana ascended to heaven and Nanda was rescued from a perilous situation. (18)

निशाम्य कृष्णस्य तदात्मवैभवं
व्रजौकसो विस्मितचेतसस्ततः।
समाप्य तस्मिन् नियमं पुनर्व्रजं
नृपाययुस्तत् कथयन्त आदृताः॥ १९॥

With their mind struck with wonder to witness such peculiar glory of Śrī Kṛṣṇa and completing their religious observances there, the people of Vraja returned home from that holy place, O protector of men, talking about it with reverence. (19)

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः।
विजह्रतुर्वने रात्र्यां मध्यगौ व्रजयोषिताम्॥ २०॥

On a certain occasion later on Śrī Kṛṣṇa, the Protector of cows, and Balarāma of wonderful prowess, sported in the forest at night in the midst of women of Vraja. (20)

उपगीयमानौ ललितं स्त्रीजनैर्बद्धसौहृदैः।
स्वलङ्कृतानुलिप्ताङ्गौ स्रग्विणौ विरजोऽम्बरौ॥ २१॥

They were being melodiously sung by the womenfolk—who had fastened their love on Them—were well-adorned, nay, had their limbs smeared with sandal-paste, and were decked with garlands and dressed in immaculate garments. (21)

निशामुखं मानयन्तावुदितोडुपतारकम्।
मल्लिकागन्धमत्तालिजुष्टं कुमुदवायुना॥ २२॥
जगतुः सर्वभूतानां मनःश्रवणमङ्गलम्।
तौ कल्पयन्तौ युगपत् स्वरमण्डलमूर्च्छितम्॥ २३॥

Making much of the advent of night—which was marked by the appearance of the moon and the stars as well as by the hovering of black bees intoxicated with the fragrance of jasmines, and was fanned by a breeze charged with the fragrance of water-lilies—and simultaneously going through the whole scale of musical notes with a regulated rise and fall of sound, the two Brothers sang to the delight of the mind and ears of all created beings. (22-23)

गोप्यस्तद्गीतमाकर्ण्य मूर्च्छिता नाविदन् नृप।
स्रंसद्दुकूलमात्मानं स्रस्तकेशस्रजं ततः॥ २४॥

Hearing Their song, the cowherd women fell into a trance and did not notice their raiment falling off from their person or their wreaths dropped from their braid due to that trance, O protector of men ! (24)

एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत्।
शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात्॥ २५॥

While the two Brothers were thus revelling unconstrainedly and singing as though highly intoxicated, an attendant of Kubera (the bestower of riches) known by the name of Śaṅkhacūḍa, arrived there. (25)

तयोर्निरीक्षतो राजंस्तन्नाथं प्रमदाजनम्।
क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः॥ २६॥

Nothing daunted, O king, he drove the screaming young women, though protected by the two Brothers, towards the north before Their very eyes. (26)

क्रोशन्तं कृष्ण रामेति विलोक्य स्वपरिग्रहम्।
यथा गा दस्युना ग्रस्ता भ्रातरावन्वधावताम्॥ २७॥

Beholding Their own womenfolk crying "O Kṛṣṇa ! O Balarāma !" even like cows seized by a robber, the two Brothers ran in pursuit. (27)

मा भैष्टेत्यभयारावौ शालहस्तौ तरस्विनौ।
आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम्॥ २८॥

Shouting Their assurance of safety in the words "Do not be afraid!" with a sal tree in hand, the two nimble-footed Brothers ran with quick steps and speedily overtook that vile Guhyaka (Yakṣa). (28)

स वीक्ष्य तावनुप्राप्तौ कालमृत्यू इवोद्विजन्।
विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया॥ २९॥

Shuddering to perceive the two Brothers, close upon his heels like Kāla (the Time-Spirit) and Death personified, the fool abandoned the womenfolk and ran post-haste with intent to save his life. (29)

तमन्वधावद् गोविन्दो यत्र यत्र स धावति।
जिहीर्षुस्तच्छिरोरत्नं तस्थौ रक्षन् स्त्रियो बलः॥ ३०॥

Intending to snatch the jewel on his head, Śrī Kṛṣṇa, the Protector of cows, chased him whithersoever he ran; while Bala stood guard over the women. (30)

अविदूर इवाभ्येत्य शिरस्तस्य दुरात्मनः।
जहार मुष्टिनैवाङ्ग सहचूडामणिं विभुः॥ ३१॥

Approaching him as though he were not very far off, the almighty Lord severed the head of that evil-minded fellow, including the jewel on his crest, with a stroke of His fist, O dear Parīkṣit! (31)

शङ्खचूडं निहत्यैवं मणिमादाय भास्वरम्।
अग्रजायाददात् प्रीत्या पश्यन्तीनां च योषिताम्॥ ३२॥

Having thus slain Śaṅkhacūḍa and taking his splendid gem, He lovingly presented it to His elder brother in the presence of the women, who stood looking on with wonder. (32)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
शङ्खचूडवधो नाम चतुस्त्रिंशोऽध्यायः॥ ३४॥

Thus ends the thirty-fourth discourse entitled "The Lord slays Śaṅkhacūḍa", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चत्रिंशोऽध्यायः

Discourse XXXV

The Gopīs' song in pairs of verses

श्रीशुक उवाच

गोप्यः कृष्णे वनं याते तमनुद्रुतचेतसः।
कृष्णलीलाः प्रगायन्त्यो निन्युर्दुःखेन वासरान्॥ १॥

Śrī Śuka began again: On Śrī Kṛṣṇa having proceeded to the forest for pasturing the cattle, the cowherd women, whose mind accompanied Him to the forest, spent their days in anguish, loudly singing His pastimes. (1)

गोप्य ऊचुः

वामबाहुकृतवामकपोलो
वल्गितभ्रुरधरार्पितवेणुम्।
कोमलाङ्गुलिभिराश्रितमार्गं
गोप्य ईरयति यत्र मुकुन्दः॥ २॥
व्योमयानवनिताः सह सिद्धै-
र्विस्मितास्तदुपधार्य सलज्जाः।
काममार्गणसमर्पितचित्ताः
कश्मलं ययुरपस्मृतनीव्यः॥ ३॥

The Gopīs sang: When Śrī Kṛṣṇa, the Bestower of Liberation, plays on the flute, applied to His lips, the holes of which are gently touched by His delicate fingers—dancing His eyebrows, His left cheek inclined towards the root of His left arm, O cowherd

women, the consorts of the Siddhas, flying through the air, accompanied by the Siddhas, their spouses, are struck with wonder to hear that music and, blushing to find their mind made a target of the shafts of love, fall into a trance, forgetful of their skirts that get loosened and unsettled in that helpless state. (2-3)

हन्त चित्रमबलाः शृणुतेदं
हारहास उरसि स्थिरविद्युत्।
नन्दसूनुरयमार्तजनानां
नर्मदो यर्हि कूजितवेणुः ॥ ४ ॥
वृन्दशो व्रजवृषा मृगगावो
वेणुवाद्यहृतचेतस आरात्।
दन्तदष्टकवला धृतकर्णा
निद्रिता लिखितचित्रमिवासन् ॥ ५ ॥

Oh, hear of this strange phenomenon, O delicate women! When this Darling of Nanda—on whose bosom smiling with pearl-necklaces shines Goddess Lakṣmī (in the form of a golden streak) like a stationary flash of lightning—sounds His flute, bringing delight to the afflicted people smitten with the pangs of separation from Him, herds of bulls in Vraja as well as deer and cows in the forest, stand with erect ears, as though they were asleep or painted, their mind captivated by the music of the flute heard from a distance, and mouthfuls of grass pressed between their teeth without being swallowed. (4-5)

बर्हिणस्तबकधातुपलाशै-
र्बद्धमल्लपरिबर्हविडम्बः ।
कर्हिचित् सबल आलि स गोपै-
र्गाः समाह्वयति यत्र मुकुन्दः ॥ ६ ॥
तर्हि भग्नगतयः सरितो वै
तत्पदाम्बुजरजोऽनिलनीतम् ।
स्पृहयतीर्वयमिवाबहुपुण्याः
प्रेमवेपितभुजाः स्तिमितापः ॥ ७ ॥

Whenever the aforesaid Śrī Kṛṣṇa, the Bestower of Liberation, accompanied by Bala and putting on the garb of a wrestler decorated with a tuft of peacock-feathers and tender leaves, and painted with minerals of various colours O friend, calls the cows by their names (through the notes of His flute) in the company of other cowherds, the inanimate rivers too find their flow retarded and stand with their arms (in the shape of waves) thrown into motion as if to fold the Lord in their embrace, and, when foiled in their attempt, yearning for the dust of His lotus-feet borne by the breeze but eventually with their waters stilled as though in despair, possessed as they are of poor merit like ourselves. (6-7)

अनुचरैः समनुवर्णितवीर्य
आदिपूरुष इवाचलभूतिः।
वनचरो गिरितटेषु चरन्ती-
र्वेणुनाऽऽह्वयति गाः स यदा हि ॥ ८ ॥
वनलतास्तरव आत्मनि विष्णुं
व्यञ्जयन्त्य इव पुष्पफलाढ्याः।
प्रणतभारविटपा मधुधाराः
प्रेमहृष्टतनवः ससृजुः स्म ॥ ९ ॥

Whenever Śrī Kṛṣṇa, possessed of everlasting fortune like Lord Viṣṇu (the most ancient Person) and with His prowess sung in extenso, even as in the case of Lord Viṣṇu, by His followers, calls by their respective names the cows grazing on the slopes of the mountain, Govardhana, with the help of His flute, while roaming about in the forest Himself, the creepers of the forest as well as the trees (their partners in life), laden as they are with flowers and fruits, appear with their boughs bent low under their weight and with their frames thrilled through ecstasy of love, shed streams of honey as though manifesting the all-pervading Lord Viṣṇu, indwelling them in the form of rapture. (8-9)

दर्शनीयतिलको वनमाला-
दिव्यगन्धतुलसीमधुमत्तैः ।
अलिकुलैरलघुगीतमभीष्ट-
माद्रियन् यर्हि सन्धितवेणुः ॥ १० ॥

सरसि सारसहंसविहङ्ग-
श्चारुगीतहृतचेतस एत्य।
हरिमुपासत ते यतचित्ता
हन्त मीलितदृशो धृतमौनाः॥ ११॥

When Śrī Kṛṣṇa, applying on His forehead a sacred mark so charming to look at, applies the flute to His lips, admiring the high-pitched and agreeable humming of swarms of black bees drunk with the honey of Tulasī basil flowers forming part of His wreath of sylvan flowers and emitting an ethereal fragrance, the cranes, swans and other birds dwelling in lakes, dear me, approach Śrī Hari, their heart captivated by the dulcet music of the flute, and flock by His side with their mind fully collected and eyes closed and observing complete silence. (10-11)

सहबलः स्त्रगवतंसविलासः
सानुषु क्षितिभृतो व्रजदेव्यः।
हर्षयन् यर्हि वेणुरवेण
जातहर्ष उपरम्भति विश्वम्॥ १२॥
महदतिक्रमणशङ्कितचेता
मन्दमन्दमनुगर्जति मेघः।
सुहृदमभ्यवर्षत् सुमनोभि-
श्छायया च विदधत् प्रतपत्रम्॥ १३॥

When, accompanied by Bala and gracefully adorned with floral ear-rings, and standing on the summits of the mountain, Govardhana, O beauties of Vraja, Śrī Kṛṣṇa fills the universe with the sound of His flute, enrapturing all and filled with delight Himself, the cloud rumbles in gentle tones as if keeping time with His tune, and afraid at heart, as it were, of showing disrespect to the Great One, and covers his Friend with a shower of flowers in the form of spray, spreading over Him an umbrella with his shadow. (12-13)

विविधगोपचरणेषु विदग्धो
वेणुवाद्य उरुधा निजशिक्षाः।
तव सुतः सति यदाधरबिम्बे
दत्तवेणुरनयत् स्वरजातीः॥ १४॥
सवनशस्तदुपधार्य सुरेशाः
शक्रशर्वपरमेष्ठिपुरोगाः।
कवय आनतकन्धरचित्ताः
कश्मलं ययुरनिश्चिततत्त्वाः॥ १५॥

When, placing the flute between His lips, ruddy as a ripe Bimba fruit, O Yaśodā (a virtuous lady), your Son, an expert in the various games played by cowherds, evolves varied original tunes in the domain of flute-playing, the chiefs of the gods headed by Indra, Lord Śiva, the god of destruction, and Brahmā (the highest functionary of the universe) listen to that music again and again with their neck and mind inclined towards the quarter from which the sound comes and, unable to penetrate into its subtleties, learned as they are, fall into confusion. (14-15)

निजपदाब्जदलैर्ध्वजवज्र-
नीरजाङ्कुशविचित्रललामैः।
व्रजभुवः शमयन् खुरतोदं
वर्ष्मधुर्यगतिरीडितवेणुः॥ १६॥
व्रजति तेन वयं सविलास-
वीक्षणार्पितमनोभववेगाः।
कुजगतिं गमिता न विदामः
कश्मलेन कबरं वसनं वा॥ १७॥

When, playing on His flute, Śrī Kṛṣṇa walks with the gait of an elephant, the foremost of all creatures in point of bulk, soothing the pain of the soil of Vraja caused by the hoofs of the cattle treading on it by the soles of His own tender feet resembling the petals of a lotus and bearing the weird marks of a flag, thunderbolt, lotus and goad, we—in whom are fire of love is kindled by His amorous glances and who are reduced to the (insensate) state of trees by the sight of His graceful movements—are no longer conscious of our braid or even of our dress due to infatuation. (16-17)

मणिधरः क्वचिदागणयन् गा
मालया दयितगन्धतुलस्याः।

प्रणयिनोऽनुचरस्य कदांसे
प्रक्षिपन् भुजमगायत यत्र ॥ १८ ॥
क्वणितवेणुरवञ्चितचित्ताः
कृष्णमन्वसत कृष्णगृहिण्यः ।
गुणगणार्णमनुगत्य हरिण्यो
गोपिका इव विमुक्तगृहाशाः ॥ १९ ॥

Whenever, wearing a string of beads of various colours and counting the herds of cows with the help of those beads and resting His arm on the shoulder of a loving follower, Śrī Kṛṣṇa, adorned with a wreath of Tulasī flowers, the fragrance of which is so dear to Him, plays somewhere on His flute, the she-deer, the companions of black antelopes, whose mind is carried away by the music of His sounding flute, continue to be with Śrī Kṛṣṇa, the ocean of virtues, once they meet Him, the cowherd women having abandoned, like us, all hopes of returning to their home. (18-19)

कुन्ददामकृतकौतुकवेषो
गोपगोधनवृतो यमुनायाम् ।
नन्दसूनुरनघे तव वत्सो
नर्मदः प्रणयिनां विजहार ॥ २० ॥
मन्दवायुरुपवात्यनुकूलं
मानयन् मलयजस्पर्शेन ।
वन्दिनस्तमुपदेवगणा ये
वाद्यगीतबलिभिः परिवव्रुः ॥ २१ ॥

When, having gaily decorated Himself with wreaths of jasmine flowers, and surrounded by cowherd boys and His cattle-wealth, your Darling, Śrī Kṛṣṇa (Nanda's Son), O sinless Yaśodā, sports on the bank of the Yamunā, giving delight to His loving companions, a gentle breeze fans Him agreeably, welcoming Him by its cool and fragrant touch like that of sandal-paste; and hosts of demigods, Gandharvas and others, who play the role of panegyrists,wait upon Him with their instrumental and vocal music and offerings of various kinds and thereby delay His return to Vraja. (20-21)

वत्सलो व्रजगवां यदगध्रो
वन्द्यमानचरणः पथि वृद्धैः ।
कृत्स्नगोधनमुपोह्य दिनान्ते
गीतवेणुरनुगेडितकीर्तिः ॥ २२ ॥
उत्सवं श्रमरुचापि दृशीना-
मुन्नयन् खुररजश्छुरितस्त्रक् ।
दित्सयैति सुहृदाशिष एष
देवकीजठरभूरुडुराजः ॥ २३ ॥

With intent to grant the desire of His near and dear ones, here comes Śrī Kṛṣṇa, a veritable moon, born of Devakī's womb—who is so fond of the people of Vraja as well as of the cows, for whose sake He held up the mountain for full seven days—collecting all the cattle-wealth at the close of the day, nay, playing on His flute and bringing delight to the eyes of all even by the splendour of His fatigued person, His feet being adored on the way by the oldest of the old, Brahmā and others, His glory being sung by His followers and His garland covered all over with the dust raised by the hoofs of the cattle. (22-23)

मदविघूर्णितलोचन ईषन्-
मानदः स्वसुहृदां वनमाली ।
बदरपाण्डुवदनो मृदुगण्डं
मण्डयन् कनककुण्डललक्ष्म्या ॥ २४ ॥
यदुपतिर्द्विरदराजविहारो
यामिनीपतिरिवैष दिनान्ते ।
मुदितवक्त्र उपयाति दुरन्तं
मोचयन् व्रजगवां दिनतापम् ॥ २५ ॥

With His eyes somewhat rolling through inebriety and His face turned pale as a ripening plum, lighting up as He does His soft cheeks with the splendour of His gold ear-rings, Śrī Kṛṣṇa, the Lord of the Yadus—who is adorned with a wreath of sylvan flowers, wears a cheerful countenance and bestows honour on His near and dear ones—is coming over there even as the moon at the close of day, sporting as the leader of

a herd of elephants and relieving the daylong and endless agony of separation of the women of Vraja, who are as docile and deserving of protection as cows. (24-25)

श्रीशुक उवाच

एवं व्रजस्त्रियो राजन् कृष्णलीला नु गायतीः।
रेमिरेऽहःसु तच्चित्तास्तन्मनस्का महोदयाः॥ २६॥

Śrī Śuka continued: In this way, Oh Parīkṣit, the women of Vraja, whose intellect and mind were absorbed in Him and who were, therefore, full of great rejoicing, delightfully spent their time even during the day, celebrating in song the pastimes of Śrī Kṛṣṇa. (26)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे वृन्दावनक्रीडायां गोपिकायुगलगीतं नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

Thus ends the thirty-fifth discourse entitled "The Gopīs' Song in pairs of Verses", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षट्त्रिंशोऽध्यायः

Discourse XXXVI

Kaṁsa sends Akrūra to Vraja to bring Śrī Kṛṣṇa and Balarāma to Mathurā

श्रीशुक उवाच

अथ तर्ह्यागतो गोष्ठमरिष्टो वृषभासुरः।
महीं महाककुत्कायः कम्पयन् खुरविक्षताम्॥ १॥

Śrī Śuka began again: Some time after Śrī Kṛṣṇa's return from the forest there came to Vraja Ariṣṭa, a demon disguised as a bull with a huge body and a large hump, causing tremors in the earth by his hoofs. (1)

रम्भमाणः खरतरं पदा च विलिखन् महीम्।
उद्यम्य पुच्छं वप्राणि विषाणाग्रेण चोद्धरन्॥ २॥
किञ्चित् किञ्चिच्छकृन्मुञ्चन् मूत्रयन् स्तब्धलोचनः।
यस्य निर्ह्रादितेनाङ्ग निष्ठुरेण गवां नृणाम्॥ ३॥
पतन्त्यकालतो गर्भाः स्रवन्ति स्म भयेन वै।
निर्विशन्ति घना यस्य ककुद्यचलशङ्कया॥ ४॥

He was bellowing very harshly and breaking the earth with his hoofs; nay, uplifting his tail he was throwing up the mounds of earth with the ends of his horns and was at the same time discharging dung and urine in small quantities at intervals, and staring with unwinking eyes. At his violent and thunder-like roar, O dear Parīkṣit, cows and women were prematurely delivered of their offspring at an initial or advanced stage of gestation, indeed, through fear, and clouds settled on his hump mistaking it for a hillock. (2—4)

तं तीक्ष्णशृङ्गमुद्वीक्ष्य गोप्यो गोपाश्च तत्रसुः।
पशवो दुद्रुवुर्भीता राजन् संत्यज्य गोकुलम्॥ ५॥

Perceiving that animal with sharp horns the cowherds and cowherdesses felt dismayed and the cattle fled in terror leaving Vraja far behind, O king! (5)

कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः।
भगवानपि तद् वीक्ष्य गोकुलं भयविद्रुतम्॥ ६॥
मा भैष्टेति गिराऽऽश्वास्य वृषासुरमुपाह्वयत्।
गोपालैः पशुभिर्मन्द त्रासितैः किमसत्तम॥ ७॥

Crying "Kṛṣṇa! O Enchanter of all!!" they all sought Govinda as their refuge. Observing this and reassuring the people of

Vraja, driven off by fright, in the words "Do not be afraid!" the Lord too challenged the diabolical bull saying, "What will you gain, O fool, through the cattle and the cowherds being terrified thus, O vilest creature? (6-7)

बलदर्पहाहं दुष्टानां त्वद्विधानां दुरात्मनाम्।
इत्यास्फोट्याच्युतोऽरिष्टं तलशब्देन कोपयन्॥ ८॥
सख्युरंसे भुजाभोगं प्रसार्यावस्थितो हरिः।
सोऽप्येवं कोपितोऽरिष्टः खुरेणावनिमुल्लिखन्।
उद्यत्पुच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत्॥ ९॥

"Here am I to crush the pride, born of might, of the wicked and evil-minded like you!" Slapping His arms by way of challenge to a duel and provoking Ariṣṭa by means of the sound produced thereby, the immortal Śrī Hari stood stretching His serpent-like arm on the shoulder of a boy companion. Thus angered, the aforesaid Ariṣṭa too rushed towards Śrī Kṛṣṇa in fury, piercing the earth with his hoofs, the clouds dispersing at the touch of his erect tail. (8-9)

अग्रन्यस्तविषाणाग्रः स्तब्धासृग्लोचनोऽच्युतम्।
कटाक्षिप्याद्रवत्तूर्णमिन्द्रमुक्तोऽशनिर्यथा॥ १०॥

With the ends of his horns thrust forward and his bloodshot eyes remaining winkless, the animal darted rashly towards Śrī Kṛṣṇa, even like the thunderbolt hurled by Indra, threatening Him with his side-glances. (10)

गृहीत्वा शृङ्गयोस्तं वा अष्टादश पदानि सः।
प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा॥ ११॥

Seizing him by the horns, the Lord actually pushed him back, like an elephant driving a rival elephant, to a distance of eighteen steps. (11)

सोऽपविद्धो भगवता पुनरुत्थाय सत्वरः।
आपतत् स्विन्नसर्वाङ्गो निःश्वसन् क्रोधमूर्च्छितः॥ १२॥

Knocked down by the Lord, the bull quickly rose again and, filled with fury, rushed forward sweating all over and breathing hard. (12)

तमापतन्तं स निगृह्य शृङ्गयोः
पदा समाक्रम्य निपात्य भूतले।
निष्पीडयामास यथाऽऽर्द्रमम्बरं
कृत्त्वा विषाणेन जघान सोऽपतत्॥ १३॥

Seizing tightly the demon by the horns, even as he came rushing, and throwing him to the ground, the Lord set His foot on him and pressing him at one end with His feet, wrung him even as a drenched cloth; and then pulling his horn struck him with it till he fell prostrate. (13)

असृग् वमन् मूत्रशकृत् समुत्सृजन्
क्षिपंश्च पादाननवस्थितेक्षणः।
जगाम कृच्छ्रं निर्ऋतेरथ क्षयं
पुष्पैः किरन्तो हरिमीडिरे सुराः॥ १४॥

Vomiting blood, discharging urine and dung profusely and throwing up his feet with his eyes rolling, the demon experienced great agony and eventually met his end at the hands of Death himself in the disguise of Śrī Kṛṣṇa, the Destroyer of Death. The gods in heaven applauded Śrī Hari, covering Him with flowers. (14)

एवं ककुद्मिनं हत्वा स्तूयमानः स्वजातिभिः।
विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः॥ १५॥

Having thus disposed of the demon in the form of a bull and being glorified by His own kinsmen, the cowherds, Śrī Kṛṣṇa (the feast of the Gopīs' eyes) accompanied by Bala (who had joined him on hearing of his encounter with the bull) entered Vraja once more. (15)

अरिष्टे निहते दैत्यै कृष्णेनाद्भुतकर्मणा।
कंसायाथाह भगवान् नारदो देवदर्शनः॥ १६॥
यशोदायाः सुतां कन्यां देवक्याः कृष्णमेव च।
रामं च रोहिणीपुत्रं वसुदेवेन बिभ्यता॥ १७॥
न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः।
निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः॥ १८॥
निशातमसिमादत्त वसुदेवजिघांसया।
निवारितो नारदेन तत्सुतौ मृत्युमात्मनः॥ १९॥
ज्ञात्वा लोहमयैः पाशैर्बबन्ध सह भार्यया।
प्रतियाते तु देवर्षौ कंस आभाष्य केशिनम्॥ २०॥

प्रेषयामास हन्येतां भवता रामकेशवौ।
ततो मुष्टिकचाणूरशलतोशलकादिकान्॥ २१॥
अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट्।
भो भो निशम्यतामेतद् वीरचाणूरमुष्टिकौ॥ २२॥

The demon Ariṣṭa having been slain by Śrī Kṛṣṇa of miraculous deeds, the holy Nārada, who was gifted with divine vision, presently called on and told Kaṁsa of the female child, which was supposed to be the eighth progeny of Devakī and had escaped death* at his hands, being, as a matter of fact, a daughter of Yaśodā, as well as of Śrī Kṛṣṇa being the eighth offspring of Devakī, and of Balarāma being a son of Rohiṇī as also of the two Brothers by whom Kaṁsa's men (agents) had been actually made short work of, having been placed by the terrified Vasudeva, Their real father, in the charge of his friend, Nanda. Kaṁsa, the chief of the Bhojas, whose mind was agitated through anger to hear this revelation, snatched a sharp-edged sword with the intention of killing Vasudeva. Stopped, however, by Nārada and coming to know from the same sage of the two Sons of Vasudeva to have been ordained by Providence to be his Death, he bound Vasudeva alongwith his wife, Devakī, with iron fetters. The celestial sage having now returned to his abode in the highest heaven, Kaṁsa conferred with Keśī and despatched him to Vraja with the order "Let Balarāma and Keśava (Śrī Kṛṣṇa) be disposed of by you!" Summoning in his presence Muṣṭika, Cāṇūra, Śala, Tośalaka and others, who were renowned experts in wrestling, as well as his ministers and keepers of elephants, Kaṁsa, the king of the Bhojas, then said, "O! Let this command of mine be listened to and obeyed forthwith, O heroic Cāṇūra and Muṣṭika! (16—22)

नन्दव्रजे किलासाते सुतावानकदुन्दुभेः।
रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः॥ २३॥

"I hear the two sons of Ānakadundubhi (Vasudeva), Balarāma and Kṛṣṇa, are dwelling in Nanda's Vraja; at their hands, I am told, has my death been decreed. (23)

भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया।
मञ्चाः क्रियन्तां विविधा मल्लरङ्गपरिश्रिताः।
पौरा जानपदाः सर्वे पश्यन्तु स्वैरसंयुगम्॥ २४॥

"Let the two boys, on their arrival here, be killed by you in a bout of wrestling. Let galleries of diverse designs be erected in the form of an amphitheatre round the arena for the wrestlers, and let all the people of the city as well as of the state, the kingdom of Mathurā, witness the voluntary combat. (24)

महामात्र त्वया भद्र रङ्गद्वार्युपनीयताम्।
द्विपः कुवलयापीडो जहि तेन ममाहितौ॥ २५॥

"O keeper of my elephants, O blessed one, let the mighty elephant Kuvalayāpīḍa be brought to and stationed at the main entrance of the amphitheatre and kill through it my two juvenile enemies. (25)

आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि।
विशसन्तु पशून् मेध्यान् भूतराजाय मीढुषे॥ २६॥

"Let a bow-sacrifice, in which Lord Śiva is worshipped in the form of a bow and which is recommended in the works on Śiva-Worship as conducive to victory over enemies, be commenced with due ceremony on the coming fourteenth lunar day which is held particularly sacred to Lord Śiva. Let the priests immolate animals, fit to be sacrificed, to Lord Śiva, the Ruler of the spirits and popularly worshipped even to this day at Mathurā under the name of Śrī Bhūteśwara, the Bestower of all boons." (26)

इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपुङ्गवम्।
गृहीत्वा पाणिना पाणिं ततोऽक्रूरमुवाच ह॥ २७॥

Having thus commanded his people,

* Vide verses 7 to 13 of Discourse IV.

Kaṁsa, who was well-versed in the methods of achieving his personal ends, summoned Akrūra, the foremost of the Yadus and a kinsman of Vasudeva, and, clasping his hand with his own, addressed him as follows: (27)

भो भो दानपते मह्यं क्रियतां मैत्रमादृतः।
नान्यस्त्वत्तो हिततमो विद्यते भोजवृष्णिषु॥ २८॥

"O chief of the charitably disposed, let an act of friendship be done to me. None else is more honoured and more friendly to me than you in the race of the Bhojas and the Vṛṣṇis. (28)

अतस्त्वामाश्रितः सौम्य कार्यगौरवसाधनम्।
यथेन्द्रो विष्णुमाश्रित्य स्वार्थमध्यगमद् विभुः॥ २९॥

"I, therefore, depend on you, O gentle one, as the means of accomplishing a great purpose, even as the mighty Indra attained his end in the form of sovereignty of the three worlds, that had been usurped by Bali, the demon king, depending as he did on Lord Viṣṇu, descended in the form of Vāmana*, the Divine Dwarf, his younger Brother. (29)

गच्छ नन्दव्रजं तत्र सुतावानकदुन्दुभेः।
आसाते ताविहानेन रथेनानय मा चिरम्॥ ३०॥

"Proceed at once to Nanda's Vraja; there reside the two sons of Ānakadundubhi (Vasudeva). Please bring them both here in this chariot; let there be no delay. (30)

निसृष्टः किल मे मृत्युर्देवैर्वैकुण्ठसंश्रयैः।
तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः॥ ३१॥

"My death, I understand, has been pre-ordained at the hands of the younger one by the gods, who have their sole refuge in Viṣṇu. Therefore, fetch them alongwith the Gopas headed by Nanda and equipped with tributes of various kinds. (31)

घातयिष्य इहानीतौ कालकल्पेन हस्तिना।
यदि मुक्तौ ततो मल्लैर्घातये वैद्युतोपमैः॥ ३२॥

"I shall have them despatched, when brought down here, by my elephant, Kuvalayāpīḍa, who is as good as Death himself. If, however, they escape it, I shall get them killed by wrestlers, fierce like thunderbolts. (32)

तयोर्निहतयोस्तप्तान् वसुदेवपुरोगमान्।
तद्बन्धून् निहनिष्यामि वृष्णिभोजदशार्हकान्॥ ३३॥
उग्रसेनं च पितरं स्थविरं राज्यकामुकम्।
तद्भ्रातरं देवकं च ये चान्ये विद्विषो मम॥ ३४॥

"On the two brothers having been killed, I shall do away with their afflicted kinsmen—the Vṛṣṇis, the Bhojas and the Daśārhas—headed by Vasudeva, as well as my aged father, Ugrasena, who is anxious to regain his sovereignty, his younger brother, Devaka, and whoever else are my enemies. (33-34)

ततश्चैषा मही मित्र भवित्री नष्टकण्टका।
जरासन्धो मम गुरुर्द्विविदो दयितः सखा॥ ३५॥

"And then this earth, O friend, will be rid of all its thorns, Jarāsandha is my father-in-law and therefore as good as my father; while Dwivida, the monkey-chief, is my beloved friend. (35)

शम्बरो नरको बाणो मय्येव कृतसौहृदाः।
तैरहं सुरपक्षीयान् हत्वा भोक्ष्ये महीं नृपान्॥ ३६॥

"Even so, Śambara, Naraka and Bāṇa have all entered into alliance with me. Destroying with their help all kings who are siding with the gods, I shall rule over the entire globe myself. (36)

एतज्ज्ञात्वाऽऽनय क्षिप्रं रामकृष्णाविहार्भकौ।
धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्रियम्॥ ३७॥

"Knowing this, but not disclosing my intention to the people of Vraja, fetch the two youngsters, Balarāma and Kṛṣṇa, here at once so as to enable them to witness the bow-sacrifice as well as to behold the

* For the story of Lord Vāmana see Discourses XVIII to XXIII of Book Eight.

splendour of Mathurā, the capital of the Yadus." (37)

अक्रूर उवाच

राजन् मनीषितं सम्यक् तव स्वावद्यमार्जनम्।
सिद्ध्यसिद्ध्योः समं कुर्याद् दैवं हि फलसाधनम्॥ ३८॥

Akrūra replied: "Well-thought out is your remedy against the evil that stares you in the face. One should, however, keep one's mind balanced in success and failure; for it is Providence that procures the fruit of our endeavours. (38)

मनोरथान् करोत्युच्चैर्जनो दैवहतानपि।
युज्यते हर्षशोकाभ्यां तथाप्याज्ञां करोमि ते॥ ३९॥

"Man entertains high aspirations, even though they are thwarted by Providence, and thus meets with joy and grief. Nevertheless, I shall do your bidding." (39)

श्रीशुक उवाच

एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सः।
प्रविवेश गृहं कंसस्तथाक्रूरः स्वमालयम्॥ ४०॥

Śrī Śuka continued: Having thus instructed Akrūra and sent away his counsellors, Kaṁsa retired into the gynaeceum and Akrūra too returned home. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धेऽक्रूरसंप्रेषणं नाम षट्त्रिंशोऽध्यायः॥ ३६॥

Thus ends the thirty-sixth discourse entitled "Kaṁsa despatches Akrūra (to Vraja)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तत्रिंशोऽध्यायः

Discourse XXXVII

The demon Vyoma slain by the Lord

श्रीशुक उवाच

केशी तु कंसप्रहितः खुरैर्महीं
महाहयो निर्जरयन् मनोजवः।
सटावधूताभ्रविमानसङ्कुलं
कुर्वन् नभो हेषितभीषिताखिलः॥ १॥
विशालनेत्रो विकटास्यकोटरो
बृहद्गलो नीलमहाम्बुदोपमः।
दुराशयः कंसहितं चिकीर्षु-
र्व्रजं स नन्दस्य जगाम कम्पयन्॥ २॥

Śrī Śuka began again: Despatched by Kaṁsa[1] and anxious to oblige him, the aforesaid Keśī of evil intent, for his part, went to Nanda's Vraja in the form of a colossal horse—quick as thought, with big eyes, a fearful cave-like mouth and a huge neck and resembling a large dark cloud—pounding and shaking the earth with its hoofs, crowding the firmament with clouds and aerial cars dispersed by its manes and terrifying all with its neighs[2]. (1-2)

तं त्रासयन्तं भगवान् स्वगोकुलं
तद्धेषितैर्वालविधूर्णिताम्बुदम्।
आत्मानमाजौ मृगयन्तमग्रणी-
रुपाह्वयत् स व्यनदन्मृगेन्द्रवत्॥ ३॥

Placing Himself in the forefront, the

1. Vide verses 20-21 of Discourse XXXVI above.
2. Verse 2 has not been commented upon by Śrīdhara Swāmī.

Lord challenged the diabolical horse, that was frightening the inhabitants of His Vraja with its neighs as aforesaid, throwing the clouds into commotion by the hair of its tail and seeking after Him for a duel; and the animal roared loudly like a lion (when thus challenged). (3)

स तं निशाम्याभिमुखो मुखेन खं
पिबन्निवाभ्यद्रवदत्यमर्षणः ।
जघान पद्भ्यामरविन्दलोचनं
दुरासदश्चण्डजवो दुरत्ययः ॥ ४ ॥

Beholding Him, the animal—which was not only difficult to approach and possessed of terrible speed but formidable too—turned round and ran towards Him full of rage and, drinking the heavens, as it were, with its wide open mouth struck the lotus-eyed Lord with its hind legs. (4)

तद् वञ्चयित्वा तमधोक्षजो रुषा
प्रगृह्य दोर्भ्यां परिविध्य पादयोः ।
सावज्ञमुत्सृज्य धनुःशतान्तरे
यथोरगं ताक्ष्यसुतो व्यवस्थितः ॥ ५ ॥

Dodging the stroke and seizing the horse by its aforesaid legs, Śrī Kṛṣṇa, who is above sense-perception, whirled it in a rage with His arms and, flinging it disdainfully to a distance of a hundred bows (four hundred cubits), even as Garuḍa (son of the sage Kaśyapa) would throw a serpent, stood as before as if nothing had happened. (5)

स लब्धसंज्ञः पुनरुत्थितो रुषा
व्यादाय केशी तरसाऽऽपतद्धरिम् ।
सोऽप्यस्य वक्त्रे भुजमुत्तरं स्मयन्
प्रवेशयामास यथोरगं बिले ॥ ६ ॥

Having recovered its senses and rising up again, the said Keśī rushed towards Śrī Hari with great speed, opening its mouth in fury. He too smilingly thrust His left arm into its mouth as playfully as a snake-charmer would put a serpent into a hole. (6)

दन्ता निपेतुर्भगवद्भुजस्पृश-
स्ते केशिनस्तप्तमयः स्पृशो यथा ।
बाहुश्च तद्देहगतो महात्मनो
यथाऽऽमयः संववृधे उपेक्षितः ॥ ७ ॥

Touching the Lord's arm, the teeth of Keśī dropped down as they would on touching a heated iron rod. Nay, finding its way into its body, the arm of Śrī Kṛṣṇa, the Supreme Spirit, swelled to an enormous degree, even as the fluid collected in the body of a man suffering from the disease of dropsy would, if neglected. (7)

समेधमानेन स कृष्णबाहुना
निरुद्धवायुश्चरणांश्च विक्षिपन् ।
प्रस्विन्नगात्रः परिवृत्तलोचनः
पपात लेण्डं विसृजन् क्षितौ व्यसुः ॥ ८ ॥

With its breath choked by the immensely swelling arm of Śrī Kṛṣṇa and its eyes rolling, and profusely sweating all over, the animal dropped dead on the ground throwing up its legs and passing excrement. (8)

तद्देहतः कर्कटिकाफलोपमाद्
व्यसोरपाकृष्य भुजं महाभुजः ।
अविस्मितोऽयत्नहतारिरुत्स्मयैः
प्रसूनवर्षैर्दिविषद्भिरीडितः ॥ ९ ॥

Drawing out His arm from its dead body, which resembled a ripe cucumber that had burst open at several places, the mighty-armed Lord, who had killed the enemy without any effort and, therefore, stood unelated, was glorified by the highly amazed gods (lit., the denizens of heaven), who showered flowers on Him. (9)

देवर्षिरुपसङ्गम्य भागवतप्रवरो नृप ।
कृष्णमक्लिष्टकर्माणं रहस्येतदभाषत ॥ १० ॥

Approaching Śrī Kṛṣṇa, who was unwearied in action, Nārada, the celestial sage, the foremost of the Lord's votaries, O protector of men, spoke to Him in secret as follows: (10)

कृष्ण कृष्णाप्रमेयात्मन् योगेश जगदीश्वर ।
वासुदेवाखिलावास सात्वतां प्रवर प्रभो ॥ ११ ॥

"O Kṛṣṇa of incomprehensible character,

O Enchanter of all, O Master of Yoga, possessed of inconceivable powers, O Ruler of the universe, O Vāsudeva, present in all beings, the Abode of all, the foremost of the Yadus, O almighty Lord! (11)

त्वमात्मा सर्वभूतानामेको ज्योतिरिवैधसाम्।
गूढो गुहाशयः साक्षी महापुरुष ईश्वरः॥ १२॥

"You are the one Spirit, indwelling all created beings and remaining concealed like the fire hidden in logs of wood, nay, enshrined inside the intellect, the Witness of all, the Supreme Person, the almighty Lord. (12)

आत्मनाऽऽत्माश्रयः पूर्वं मायया ससृजे गुणान्।
तैरिदं सत्यसंकल्पः सृजस्यत्स्यवसीश्वरः॥ १३॥

"Depending on Your own Self, You evolved the three Guṇas at the dawn of creation by Your Māyā (creative energy), which is no other than Your own Self; and with their help You create, protect and absorb into Your own Self this visible universe, unfailing of purpose and almighty as You are. (13)

स त्वं भूधरभूतानां दैत्यप्रमथरक्षसाम्।
अवतीर्णो विनाशाय सेतूनां रक्षणाय च॥ १४॥

"As such You have descended in the world of matter for the annihilation of demons, goblins and ogres born as kings (lit., the conservators of the earth) and for the protection of the virtuous (who are the living standards of morality). (14)

दिष्ट्या ते निहतो दैत्यो लीलयायं हयाकृतिः।
यस्य हेषितसंत्रस्तास्त्यजन्त्यनिमिषा दिवम्॥ १५॥

"Luckily enough, by You has been sportfully slain this demon Keśī in the form of a horse, frightened by whose neighs the gods (whose eyelids never fall) evacuated heaven. (15)

चाणूरं मुष्टिकं चैव मल्लानन्यांश्च हस्तिनम्।
कंसं च निहतं द्रक्ष्ये परश्वोऽहनि ते विभो॥ १६॥

"Day after tomorrow I shall see Cāṇūra and Muṣṭika and other wrestlers as well as the elephant, Kuvalayāpīḍa, and Kaṁsa himself slain by You, O almighty Lord! (16)

तस्यानु शङ्खयवनमुराणां नरकस्य च।
पारिजातापहरणमिन्द्रस्य च पराजयम्॥ १७॥

"After that I shall witness the death at Your hands of the demon Pañcajana, living in the form of a conch, the leonine hero, Kālayavana, and the demon Mura as well as of Naraka and also the carrying off from heaven of the celestial Pārijāta tree and the discomfiture of Indra, who will try to thwart Your purpose. (17)

उद्वाहं वीरकन्यानां वीर्यशुल्कादिलक्षणम्।
नृगस्य मोक्षणं पापाद् द्वारकायां जगत्पते॥ १८॥

"I shall also behold the espousal by You of the daughters of heroes which will be distinguished by the fact that show of valour will be the only price paid by You for the same and so on, and shall further witness the deliverance of King Nṛga at Dwārakā from sin in the shape of unwittingly giving away a Brāhmaṇa's cow as his own, for which he was hurled into the womb of a chameleon, O Lord of the universe! (18)

स्यमन्तकस्य च मणेरादानं सह भार्यया।
मृतपुत्रप्रदानं च ब्राह्मणस्य स्वधामतः॥ १९॥

"I shall also witness the acceptance by You of the brilliant gem Syamantaka alongwith Jāmbavatī for Your wife from the bear chief Jāmbavān as well as the restoration to a Brāhmaṇa of his deceased son to be brought by You from Your own divine Abode, the realm of Mahākāla. (19)

पौण्ड्रकस्य वधं पश्चात् काशिपुर्याश्च दीपनम्।
दन्तवक्त्रस्य निधनं चैद्यस्य च महाक्रतौ॥ २०॥

"I shall further witness the destruction by You of King Pauṇḍraka and later on the setting on fire of the city of Kāśī, the modern Vārāṇasī, and even so the death at Your hands of Dantavaktra and earlier of Śiśupāla, the king of Cedi, in the course of a great sacrifice, viz., the Rājasūya

sacrifice to be performed by Emperor Yudhiṣṭhira. (20)

यानि चान्यानि वीर्याणि द्वारकामावसन् भवान्।
कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि॥ २१॥

"I shall also witness those feats of valour that You will perform while residing in Dwārakā and which will be celebrated in song by the poets on earth. (21)

अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै।
अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथेः॥ २२॥

"I shall then behold the extermination of a number of Akṣauhiṇīs in the course of the great Mahābhārata war by Yourself as Arjuna's charioteer and assuming the role of Kāla, the Time-Spirit, actually bent on the dissolution of this visible universe. (22)

विशुद्धविज्ञानघनं स्वसंस्थया
समाप्तसर्वार्थममोघवाञ्छितम्।
स्वतेजसा नित्यनिवृत्तमाया-
गुणप्रवाहं भगवन्तमीमहि॥ २३॥

"We approach for protection the almighty Lord in You, who is pure consciousness personified, who has fully achieved all His ends by virtue of His being established in His own blissful existence, whose desire never fails to yield its fruit and by whose effulgence in the form of consciousness the stream of the three Guṇas (in the shape of the world-process), having its origin in Māyā, is ever shut out from Him. (23)

त्वामीश्वरं स्वाश्रयमात्ममायया
विनिर्मिताशेषविशेषकल्पनम्।
क्रीडार्थमद्यात्तमनुष्यविग्रहं
नतोऽस्मि धुर्यं यदुवृष्णिसात्वताम्॥ २४॥

"I bow to You, the self-dependent almighty Lord who has evolved this varied creation out of all these differentiated categories (the Mahat-tattva etc.) brought forth by His own Māyā (creative energy), and who has now for the sake of sport assumed a human semblance as the foremost of the Yadus, the Vṛṣṇis and the Sātvatas." (24)

श्रीशुक उवाच

एवं यदुपतिं कृष्णं भागवतप्रवरो मुनिः।
प्रणिपत्याभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः॥ २५॥

Śrī Śuka continued: Having thus bowed low to Śrī Kṛṣṇa, the Lord of the Yadus, and gladly permitted by Him, the sage Nārada, the foremost of the Lord's devotees, who was filled with ecstatic delight at His sight, departed for his abode in Satyaloka. (25)

भगवानपि गोविन्दो हत्वा केशिनमाहवे।
पशूनपालयत् पालैः प्रीतैर्व्रजसुखावहः॥ २६॥

Having made short work of the demon Keśī in a personal combat, Lord Śrī Kṛṣṇa, the Protector of cows, too continued to tend the cattle as usual in the company of the cowherd boys, who were deeply attached to Him, bringing delight thereby to the entire Vraja. (26)

एकदा ते पशून् पालाश्चारयन्तोऽद्रिसानुषु।
चक्रुर्निलायनक्रीडाश्चोरपालापदेशतः॥ २७॥

Once, while pasturing the cattle on the mountain heights, the cowherd boys played various games of cleverly smuggling others' goods under the guise of thieves and guards. (27)

तत्रासन् कतिचिच्चोराः पालाश्च कतिचिन्नृप।
मेषायिताश्च तत्रैके विजह्रुरकुतोभयाः॥ २८॥

Of them some played the part of thieves and others acted as watchmen, O protector of men; while still others of the Gopas played the role of rams. In this way they sported fearlessly. (28)

मयपुत्रो महामायो व्योमो गोपालवेषधृक्।
मेषायितानपोवाह प्रायश्चोरायितो बहून्॥ २९॥

Maya's son Vyoma, a demon, who was adept in great conjuring tricks and who made his appearance there in the guise of a cowherd boy, often playing the part of a thief, carried away many cowherd

boys that were playing the role of rams. (29)

गिरिदर्यां विनिक्षिप्य नीतं नीतं महासुरः।
शिलया पिदधे द्वारं चतुःपञ्चावशेषिताः॥ ३०॥

Laying down each cowherd boy he carried away into a mountain cave, the mighty demon closed its entrance with a large slab. In this way only four or five of the Gopas remained outside the cave. (30)

तस्य तत् कर्म विज्ञाय कृष्णः शरणदः सताम्।
गोपान् नयन्तं जग्राह वृकं हरिरिवौजसा॥ ३१॥

Perceiving that work of the demon, Śrī Kṛṣṇa, who affords protection to the righteous, forcibly seized Him even as he was carrying away the cowherd boys, just as a lion would seize a wolf. (31)

स निजं रूपमास्थाय गिरीन्द्रसदृशं बली।
इच्छन् विमोक्तुमात्मानं नाशक्नोद् ग्रहणातुरः॥ ३२॥

Resuming his natural demoniac form, resembling a huge mountain, the powerful demon, who was feeling pained by the grip, sought to extricate himself but could not. (32)

तं निगृह्याच्युतो दोर्भ्यां पातयित्वा महीतले।
पश्यतां दिवि देवानां पशुमारममारयत्॥ ३३॥

Catching hold of the demon by the arms and dashing him to the ground, Śrī Kṛṣṇa, the immortal Lord, made short work of him by gagging him and squeezing his windpipe while the gods in heaven stood looking on. (33)

गुहापिधानं निर्भिद्य गोपान् निःसार्य कृच्छ्रतः।
स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम्॥ ३४॥

Having broken asunder the rock that blocked the mouth of the cave and rescuing the cowherd boys from their uncomfortable situation, and being glorified by the gods as well as the Gopas, the Lord withdrew to His realm of Vraja. (34)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
व्योमासुरवधो नाम सप्तत्रिंशोऽध्यायः॥ ३७॥

Thus ends the thirty-seventh discourse entitled "The demon Vyoma slain," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टात्रिंशोऽध्यायः

Discourse XXXVIII

Akrūra's arrival in Vraja

श्रीशुक उवाच

अक्रूरोऽपि च तां रात्रिं मधुपुर्यां महामतिः।
उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम्॥ १॥

Śrī Śuka began again: Having spent that night* at Mathurā (the city founded by the demon Madhu), the high-minded Akrūra too mounted a chariot and drove to Nanda's Vraja. (1)

गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणे।
भक्तिं परामुपगत एवमेतदचिन्तयत्॥ २॥

Proceeding along the road the highly blessed one developed supreme devotion to the lotus-eyed Lord and thought as follows, adopting the following line of reasoning: (2)

किं मयाऽऽचरितं भद्रं किं तप्तं परमं तपः।
किं वाथाप्यर्हते दत्तं यद् द्रक्ष्याम्यद्य केशवम्॥ ३॥

* This has reference to verse 40 of Discourse XXXVI above.

'What noble act has been performed, nay, what supreme austerity has been gone through or again what gift has been bestowed on a worthy recipient by me, by virtue of which I am going to behold Śrī Kṛṣṇa, the Protector of even Brahmā and Lord Śiva? (3)

ममैतद् दुर्लभं मन्य उत्तमश्लोकदर्शनम्।
विषयात्मनो यथा ब्रह्मकीर्तनं शूद्रजन्मनः॥ ४॥

'I consider it as difficult for me—whose mind is given to sensuous pleasures—to gain the sight of Lord Śrī Kṛṣṇa of excellent renown, just as a recital of the Vedas is not for one born of Śūdra parents. (4)

मैवं ममाधमस्यापि स्यादेवाच्युतदर्शनम्।
ह्रियमाणः कालनद्या क्वचित्तरति कश्चन॥ ५॥

'Rather I should not think like that. Even to me, a vile creature, the sight of Śrī Kṛṣṇa, the immortal Lord, must be vouchsafed; for, though borne away by the stream of Time, one may get to the shore (the end of mundane existence) some time. (5)

ममाद्यामङ्गलं नष्टं फलवांश्चैव मे भवः।
यन्नमस्ये भगवतो योगिध्येयाङ्घ्रिपङ्कजम्॥ ६॥

'All my evil has been destroyed today; nay, my birth too has become fruitful in that I shall bow to the lotus-feet of the almighty Lord, that are fit to be meditated upon by Yogīs, i.e., those given to contemplation. (6)

कंसो बताद्याकृत मेऽत्यनुग्रहं
द्रक्ष्येऽङ्घ्रिपद्मं प्रहितोऽमुना हरेः।
कृतावतारस्य दुरत्ययं तमः
पूर्वेऽतरन् यन्नखमण्डलत्विषा॥ ७॥
यदर्चितं ब्रह्मभवादिभिः सुरैः
श्रिया च देव्या मुनिभिः ससात्वतैः।
गोचारणायानुचरैश्चरद्वने
यद् गोपिकानां कुचकुङ्कुमाङ्कितम्॥ ८॥

'Ah, Kaṁsa has done me a great favour today; for, despatched by him to Vraja I shall behold the lotus-feet of Śrī Hari, descended in the world of matter—feet by the splendour of whose spherical nails people in the past have got over the darkness of ignorance, so difficult to cross over, nay which are adored by gods headed by Brahmā and Lord Śiva, the Source of the universe, by the divine Śrī, the goddess of beauty and prosperity, as well as by sages and devotees, who move about in the forest alongwith their followers for the purpose of pasturing the cows, and which are tinged with the saffron paint on the bosom of cowherd women. (7-8)

द्रक्ष्यामि नूनं सुकपोलनासिकं
स्मितावलोकारुणकञ्जलोचनम्।
मुखं मुकुन्दस्य गुडालकावृतं
प्रदक्षिणं मे प्रचरन्ति वै मृगाः॥ ९॥

'I shall surely behold the countenance of Śrī Kṛṣṇa, the Bestower of Liberation, with lovely cheeks and a shapely nose and with reddish lotus-like eyes casting smiling glances, and overhung by curly locks; for the deer walk to my right indeed*. (9)

अप्यद्य विष्णोर्मनुजत्वमीयुषो
भारावताराय भुवो निजेच्छया।
लावण्यधाम्नो भवितोपलम्भनं
मह्यं न न स्यात् फलमञ्जसा दृशः॥ १०॥

'If there comes about today a meeting with Lord Viṣṇu, the home of loveliness, who has of His own free will assumed a human semblance for relieving the burden of the earth, there is no denying the fact that my eyes will have easily attained the fruit of their existence. (10)

य ईक्षिताहंरहितोऽप्यसत्सतोः
स्वतेजसापास्ततमोभिदाभ्रमः।

* According to the science of omens this is considered to be a propitious omen as is borne out by the following verse:

प्रदक्षिणगताः श्रेष्ठा यात्रायां मृगपक्षिणः।

स्वमायया ऽऽत्मन् रचितैस्तदीक्षया
प्राणाक्षधीभिः सदनेष्वभीयते ॥ ११ ॥

'He is the Spectator of the cause as well as of the effect, though entirely free from egotism; in Him ignorance veiling one's real character as well as the notion of difference resulting from it and the misconception arising from such a notion stand eliminated by His own effulgence in the form of eternal realization of His own essential character and He is seen sporting in arbours (or the dwellings of the Gopīs of Vraja) in the company of Jīvas (embodied souls) endowed with the vital principle, senses and mind and evolved in His own Self by His Māyā (creative energy) under His own supervision. (11)

यस्याखिलामीवहभिः सुमङ्गलै-
र्वाचो विमिश्रा गुणकर्मजन्मभिः।
प्राणन्ति शुम्भन्ति पुनन्ति वै जगद्
यास्तद्विरक्ताः शवशोभना मताः ॥ १२ ॥

'Nay, utterances connected with His excellences (compassion etc.), exploits and descents that wipe out the sins of all and are attended with all excellent blessings actually give new life and grace and lend sanctity to the universe while those removed from them are (though adorned with figures of speech and other elegances) considered to be as good as a finely dressed and well-adorned corpse. (12)

स चावतीर्णः किल सात्वतान्वये
स्वसेतुपालामरवर्यशर्मकृत् ।
यशो वितन्वन् व्रज आस्त ईश्वरो
गायन्ति देवा यदशेषमङ्गलम् ॥ १३ ॥

'Descended, as I understand in the race of the Sātvatas (Yadus) in order to bring happiness to the foremost of the immortals maintaining the ethical standards set up by Himself, the same Lord is living at present in Vraja, spreading far and wide His glory which the gods ever celebrate in song as the source of all blessings. (13)

तं त्वद्य नूनं महतां गतिं गुरुं
त्रैलोक्यकान्तं दृशिमन्महोत्सवम्।
रूपं दधानं श्रिय ईप्सितास्पदं
द्रक्ष्ये ममासन्नुषसः सुदर्शनाः ॥ १४ ॥

'I shall surely behold today that very Lord, who is the goal of exalted souls and the preceptor of the whole universe and exhibits a form which is loved by all the three worlds, provides a grand feast to those that have eyes and is the coveted Abode of Śrī, the goddess of beauty and prosperity; for all these mornings have revealed good omens to me. (14)

अथावरूढः सपदीशयो रथात्
प्रधानपुंसोश्चरणं स्वलब्धये।
धिया धृतं योगिभिरप्यहं ध्रुवं
नमस्य आभ्यां च सखीन् वनौकसः ॥ १५ ॥

'Alighted from the chariot immediately afterwards, I shall certainly bow at the feet of the almighty Lords of the universe, the foremost Persons, Balarāma and Śrī Kṛṣṇa—who are cherished in their mind by great Yogīs for Self-Realization but are never seen by them—and alongwith Them I shall greet Their friends, the cowherd boys, as well as the other inhabitants of Vraja consisting mainly of a woodland. (15)

अप्यङ्घ्रिमूले पतितस्य मे विभुः
शिरस्यधास्यन्निजहस्तपङ्कजम् ।
दत्ताभयं कालभुजङ्गरंहसा
प्रोद्वेजितानां शरणैषिणां नृणाम् ॥ १६ ॥

'Will the Lord place on my head, when I am fallen at the soles of His feet, His own lotus-like palm, that has given assurances of safety to men terrified by the speed of the serpent of Time and seeking shelter at His feet? (16)

समर्हणं यत्र निधाय कौशिक-
स्तथा बलिश्चाप जगत्त्रयेन्द्रताम्।
यद् वा विहारे व्रजयोषितां श्रमं
स्पर्शेन सौगन्धिकगन्ध्यपानुदत् ॥ १७ ॥

'Placing articles of worship in the hollow of that palm, Kauśika (a former Indra) attained the rulership of all the three worlds and pouring water into it the demon Bali, the celebrated demon king and devotee, secured a title to the sovereignty of the three worlds. Nay, it relieved by its soft and fragrant touch the fatigue of the women of Vraja during the Rāsa-Play, emitting as it did the fragrance of a Saugandhika (a particular species of lotus, so-called because of its remarkable fragrance). (17)

न मय्युपैष्यत्यरिबुद्धिमच्युतः
कंसस्य दूतः प्रहितोऽपि विश्वदृक्।
योऽन्तर्बहिश्चेतस एतदीहितं
क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा॥ १८॥

'Even though I have been sent by Kaṁsa as his messenger, Śrī Kṛṣṇa, the immortal Lord—who is omniscient and the Knower of all bodies and who witnesses with His unclouded vision the activity of the mind, existing as He does inside as well as outside the latter—will not, I am sure, harbour a feeling of enmity towards me. (18)

अप्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं
मामीक्षिता सस्मितमार्द्रया दृशा।
सपद्यपध्वस्तसमस्तकिल्बिषो
वोढा मुदं वीतविशङ्क ऊर्जिताम्॥ १९॥

'If He smilingly looks on me—fallen at the soles of His feet with a fully controlled mind and joined palms—with a compassionate eye, I shall forthwith be absolved from all sins and, completely rid of all fear of rebirth etc., experience supreme bliss. (19)

सुहृत्तमं ज्ञातिमनन्यदैवतं
दोर्भ्यां बृहद्भ्यां परिरप्स्यतेऽथ माम्।
आत्मा हि तीर्थीक्रियते तदैव मे
बन्धश्च कर्मात्मक उच्छ्वसित्यतः॥ २०॥

'Again, when He folds in His long arms me, his most sincere friend and kinsman exclusively devoted to Him, my body will at once be actually turned into a veritable sanctuary and my bonds in the form of Karma will fall off from it. (20)

लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं
मां वक्ष्यतेऽक्रूर ततेत्युरुश्रवाः।
तदा वयं जन्मभृतो महीयसा
नैवादृतो यो धिगमुष्य जन्म तत्॥ २१॥

'When I have thus enjoyed His blissful embrace and stand bowing low before Him with joined palms, Śrī Kṛṣṇa, of wide renown, will address me in the words 'Uncle Akrūra!' Then alone will my birth be fruitful. Fie upon that birth of him who is not accepted as His own by Śrī Kṛṣṇa, the Supreme Lord. (21)

न तस्य कश्चिद् दयितः सुहृत्तमो
न चाप्रियो द्वेष्य उपेक्ष्य एव वा।
तथापि भक्तान् भजते यथा तथा
सुरद्रुमो यद्वदुपाश्रितोऽर्थदः॥ २२॥

'Neither is anyone beloved of Him, much less His dearest friend, nor again is anyone unwelcome, much less hateful or even worthy of being treated with indifference. Nevertheless He loves His devotees alone in the same way as they do, just as a wish-yielding tree grants the desire of men only when approached by them. (22)

किञ्चाग्रजो मावनतं यदूत्तमः
स्मयन् परिष्वज्य गृहीतमञ्जलौ।
गृहं प्रवेश्याप्तसमस्तसत्कृतं
संप्रक्ष्यते कंसकृतं स्वबन्धुषु॥ २३॥

'Further, His elder Brother, Balarāma, the foremost of the Yadus, would smilingly embrace me—bowing low before Him—and conduct me; caught by my joined palms into the house and will enquire in detail of me, when I have received all attentions, about the conduct of Kaṁsa towards His kinsfolk.' (23)

श्रीशुक उवाच

इति सञ्चिन्तयन् कृष्णं श्वफल्कतनयोऽध्वनि।
रथेन गोकुलं प्राप्तः सूर्यश्चास्तगिरिं नृप॥ २४॥

Śrī Śuka continued: Thus contemplating on Śrī Kṛṣṇa all the way, Akrūra, the son of

Śwaphalka, arrived in Vraja in the chariot, while the sun reached the western hill (horizon), O protector of men. (24)

पदानि तस्याखिललोकपाल-
किरीटजुष्टामलपादरेणोः ।
ददर्श गोष्ठे क्षितिकौतुकानि
विलक्षितान्यब्जयवाङ्कुशाद्यैः ॥ २५ ॥

He beheld in Vraja the footprints of Śrī Kṛṣṇa—the sacred dust of whose feet is borne on their crown by the guardians of all the worlds—which served as the ornaments of the earth and were distinguished by the marks of a lotus, a grain of barley, a goad and so on. (25)

तद्दर्शनाह्लादविवृद्धसम्भ्रमः
प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः ।
रथादवस्कन्द्य स तेष्वचेष्टत
प्रभोरमून्यङ्घ्रिरजांस्यहो इति ॥ २६ ॥

His impatience having been immensely heightened by the joy derived from their sight, his hair standing on end through love and his eyes bedimmed with tear-drops, he jumped down from the chariot and rolled on the footprints exclaiming, "Oh ! these are the particles of dust of the Lord's feet !" (26)

देहंभृतामियानर्थो हित्वा दम्भं भियं शुचम् ।
संदेशाद् यो हरेर्लिङ्गदर्शनश्रवणादिभिः ॥ २७ ॥

This much is the end to be attained by those invested with a body, viz., that giving up hypocrisy, fear and worry, they should cultivate through the sight of Śrī Hari's images, the hearing of His praises and so on that ecstatic mood which was felt by Akrūra from the time he received the mandate from Kaṁsa. (27)

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ ।
पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥ २८ ॥

Presently he saw in Vraja Śrī Kṛṣṇa and Balarāma with eyes resembling a pair of autumnal lotuses, severally wearing yellow and blue garments and present in the yard where cows were milked. (28)

किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ ।
सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥ २९ ॥

They were mere lads, dark-brown and fair in complexion, respectively, the abodes of grace, with long arms and a lovely countenance, the foremost among the charming and having the prowess of young elephants. (29)

ध्वजवज्राङ्कुशाम्भोजैश्चह्नितैरङ्घ्रिभिर्व्रजम् ।
शोभयन्तौ महात्मानावनुक्रोशस्मितेक्षणौ ॥ ३० ॥

The two high-souled Brothers were gracing the soil of Vraja by Their feet, distinguished with the marks of a flag, the thunderbolt, a goad and a lotus and were casting all round glances accompanied with smiles full of compassion. (30)

उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ ।
पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥ ३१ ॥

Having bathed, they had put on immaculate clothes, were besmeared all over with sandal-paste which emitted a delightful odour and adorned with necklaces of jewels and garlands of sylvan flowers and were engaged in noble and charming pastimes.(31)

प्रधानपुरुषावाद्यौ जगद्धेतू जगत्पती ।
अवतीर्णौ जगत्यर्थे स्वांशेन बलकेशवौ ॥ ३२ ॥

They were the two foremost and most ancient Persons, the Causes as well as the Rulers of the universe, descended for the sake of the world in Their all-blissful essence as Balarāma and Keśava (Śrī Kṛṣṇa). (32)

दिशो वितिमिरा राजन् कुर्वाणौ प्रभया स्वया ।
यथा मारकतः शैलो रौप्यश्च कनकाचितौ ॥ ३३ ॥

Shining like a rock of emerald and another of silver, covered with gold, the two divine Brothers were ridding the quarters of their darkness with Their own effulgence, O Parīkṣit ! (33)

रथात्तूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः ।
पपात चरणोपान्ते दण्डवद् रामकृष्णयोः ॥ ३४ ॥

Hastily jumping down from the chariot and overwhelmed with affection, the aforesaid

Akrūra fell prostrate at the feet of Balarāma and Śrī Kṛṣṇa. (34)

भगवद्दर्शनाह्लादबाष्पपर्याकुलेक्षणः ।
पुलकाचिताङ्ग औत्कण्ठ्यात् स्वाख्याने नाशकन् नृप ॥ ३५ ॥

With his eyes blinded by tears of joy brought by the sight of the Lord and his frame covered with bristling hair, he was unable even to introduce himself by uttering his name due to his throat being choked with emotion, O protector of men! (35)

भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना ।
परिरेभेऽभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥ ३६ ॥

Coming to know him, as well as of his intention through inference, the Lord, who is so fond of those who are bent low before Him, drew Akrūra towards and near Him with His hand characterized by the mark of a discus and, full of delight, embraced him. (36)

संकर्षणश्च प्रणतमुपगुह्य महामनाः ।
गृहीत्वा पाणिना पाणी अनयत् सानुजो गृहम् ॥ ३७ ॥

The high-minded Saṅkarṣaṇa (Balarāma) too hugged Akrūra bowing low before him and, clasping his joined palms with His own took him to His house in the company of His younger Brother, Śrī Kṛṣṇa. (37)

पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम् ।
प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हणमाहरत् ॥ ३८ ॥

Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched for him an offering called Madhuparka consisting of honey, clarified butter and curds. (38)

निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः ।
अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥ ३९ ॥

Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with great reverence brought for him pure food endowed with manifold excellences. (39)

तस्मै भुक्तवते प्रीत्या रामः परमधर्मवित् ।
मुखवासैर्गन्धमाल्यैः परां प्रीतिं व्यधात् पुनः ॥ ४० ॥

When he had finished his meals, Balarāma, who knew the highest Dharma (in the shape of hospitality shown to a newcomer and so on), gave him supreme joy again by lovingly offering him articles such as betel and cardamoms intended to scent his mouth after meals as well as perfumes and garlands. (40)

पप्रच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे ।
कंसे जीवति दाशार्ह सौनपाला इवावयः ॥ ४१ ॥

When he had thus been shown the customary hospitality, Nanda enquired of him: "Like the sheep having a butcher for their keeper, how are you getting on while the ruthless Kaṁsa is alive, O Akrūra (a scion of Daśārha)? (41)

योऽवधीत् स्वस्वसुस्तोकान् क्रोशन्त्या असुतृप् खलः ।
किं नु स्वित्तत्प्रजानां वः कुशलं विमृशामहे ॥ ४२ ॥

"We wonder what safety, in truth could there be to you, the subjects of him who killed the babes of his screaming cousin, Devakī, a wicked fellow given to the gratification of His own self that he is." (42)

इत्थं सूनृतया वाचा नन्देन सुसभाजितः ।
अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥ ४३ ॥

Duly greeted thus with polite words by Nanda, who had already been subjected to similar polite enquiries, Akrūra forgot the fatigue of his journey. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धेऽक्रूरागमनं नामाष्टात्रिंशोऽध्यायः ॥ ३८ ॥

Thus ends the thirty-eighth discourse entitled "Akrūra's arrival in Vraja" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनचत्वारिंशोऽध्यायः

Discourse XXXIX

Departure of Śrī Kṛṣṇa and Balarāma for Mathurā

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः।
लेभे मनोरथान् सर्वान् पथि यान् स चकार ह॥ १॥

Śrī Śuka began again: Having been comfortably seated on a couch and greatly honoured by Balarāma and Śrī Kṛṣṇa, Akrūra actually realized all the aspirations that he had entertained on his way to Vraja. (1)

किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने।
तथापि तत्परा राजन्न हि वाञ्छन्ति किञ्चन॥ २॥

What remains unattainable when the Lord, who is the Abode of Śrī, the goddess of beauty and prosperity, is pleased? Nevertheless those exclusively devoted to Him, O king, seek nothing as a matter of fact. (2)

सायंतनाशनं कृत्वा भगवान् देवकीसुतः।
सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम्॥ ३॥

Having finished His supper, Lord Śrī Kṛṣṇa (the Son of Devakī) enquired of Akrūra about the conduct of Kaṁsa towards His kinsmen and what else was sought to be done by Him. (3)

श्रीभगवानुवाच

तात सौम्यागतः कच्चित् स्वागतं भद्रमस्तु वः।
अपि स्वज्ञातिबन्धूनामनमीवमनामयम्॥ ४॥

The glorious Lord said: O dear uncle, O gentle one, I hope you came safely all the way. May all be well with you! I believe no outrage has been perpetrated by the tyrant Kaṁsa against your friends, your kinsmen and other relations and good health is enjoyed by them all. (4)

किं नु नः कुशलं पृच्छे एधमाने कुलामये।
कंसे मातुलनाम्न्यङ्ग स्वानां नस्तत्प्रजासु च॥ ५॥

So long as Kaṁsa—who, though passing by the name of my maternal uncle, is a veritable pestilence to my family—is thriving, O dear uncle, what good indeed is our asking about the welfare of our kinsmen and their progeny? (5)

अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययोः।
यद्धेतोः पुत्रमरणं यद्धेतोर्बन्धनं तयोः॥ ६॥

Oh, how great has been the suffering of our noble parents for our sake! for it was due to us that the death of their other sons took place and it was on account of us that bondage was accepted by them. (6)

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्य काङ्क्षितम्।
सञ्जातं वर्ण्यतां तात तवागमनकारणम्॥ ७॥

Luckily enough has the sight of our kinsmen in yourself, O gentle one, been vouchsafed today to us, by whom it was long coveted. Now the motive of your visit to Vraja, O dear uncle! may kindly be communicated to us. (7)

श्रीशुक उवाच

पृष्टो भगवता सर्वं वर्णयामास माधवः।
वैरानुबन्धं यदुषु वसुदेववधोद्यमम्॥ ८॥
यत्संदेशो यदर्थं वा दूतः संप्रेषितः स्वयम्।
यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः॥ ९॥

Śrī Śuka continued: Questioned by the Lord as aforesaid, Akrūra, a scion of Madhu, related to Him everything, viz., the inveteracy of Kaṁsa's enmity to the Yadus and his attempt to kill Vasudeva, also with what message and for what purpose Akrūra himself had been sent by Kaṁsa as his emissary and what was communicated to him by Nārada regarding His having been born of Ānakadundubhi (Vasudeva). (8-9)

श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा।
प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः॥ १०॥

Śrī Kṛṣṇa and Bala, the slayer of hostile warriors heartily laughed to hear the message of Akrūra and apprised Their father, Nanda, of the king's command. (10)

गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः।
उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च॥ ११॥

Nanda too duly instructed the Gopas as follows: "Let all the yield of the cows in the shape of milk, curds and clarified butter be collected. Also take with you presents of various kinds and let bullock-carts be got ready. (11)

यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान्।
द्रक्ष्यामः सुमहत् पर्व यान्ति जानपदाः किल।
एवमाघोषयत् क्षत्रा नन्दगोपः स्वगोकुले॥ १२॥

"We shall proceed tomorrow to Mathurā (the city founded by the demon Madhu) and on arriving there shall present to the king delicious substances such as milk, curds and ghee and witness the grand festival of a bow-sacrifice. I hear the people of the entire kingdom of Mathurā are going there." Nanda, the chief of the Gopas, caused this to be proclaimed by the watchman all over his Vraja. (12)

गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम्।
रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम्॥ १३॥

The cowherd women, of whom so much has been said before, were sore distressed to hear at that time of Akrūra having arrived in Vraja to take Balarāma and Śrī Kṛṣṇa to the capital. (13)

काश्चित्तत्कृतहृत्तापश्वासम्लानमुखश्रियः।
स्रंसद्दुकूलवलयकेशग्रन्थ्यश्च काश्चन॥ १४॥

Some had the splendour of their countenance marred by the hot breaths proceeding from the agony caused by that news; others found their scarfs and bangles slipping off and their braid-knots loosened. (14)

अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः।
नाभ्यजानन्निमं लोकमात्मलोकं गता इव॥ १५॥

Still others, who had the functions of all their senses suspended by concentrated thought of Śrī Kṛṣṇa, had no consciousness left of their physical body, as though they had risen to the realm of the Spirit. (15)

स्मरन्त्यश्चापराः शौरेरनुरागस्मितेरिताः।
हृदिस्पृशश्चित्रपदा गिरः संमुमुहुः स्त्रियः॥ १६॥

Other cowherd women fainted as they recalled the talks of Śrī Kṛṣṇa (a scion of Śūra), which touched the very chords of their heart and consisted of wonderful expressions and were uttered with smiles full of love. (16)

गतिं सुललितां चेष्टां स्निग्धहासावलोकनम्।
शोकापहानि नर्माणि प्रोद्दामचरितानि च॥ १७॥
चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः।
समेताः सङ्घशः प्रोचुरश्रुमुख्योऽच्युताशयाः॥ १८॥

Thinking of the most graceful gait and movements, glances accompanied by loving smiles, jokes that dissipated grief and the extraordinary exploits of Śrī Kṛṣṇa, the Bestower of Liberation, the Gopīs—who were terror-stricken and agitated by the very thought of the impending separation from Śrī Kṛṣṇa, met together in groups and feelingly talked to one another the whole night (as follows) with tears on their faces and their mind absorbed in Śrī Kṛṣṇa, the immortal Lord. (17-18)

गोप्य ऊचुः

अहो विधातस्तव न क्वचिद् दया
संयोज्य मैत्र्या प्रणयेन देहिनः।
तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं
विक्रीडितं तेऽर्भकचेष्टितं यथा॥ १९॥

The Gopīs said: O creator, there is no trace of compassion anywhere in you since, having united embodied souls through friendly behaviour and affection, you disunite them even when they have not yet fully realized

their ambition. Your capricious acts are as aimless as the movements of a babe. (19)

यस्त्वं प्रदर्श्यासितकुन्तलावृतं
मुकुन्दवक्त्रं सुकपोलमुन्नसम्।
शोकापनोदस्मितलेशसुन्दरं
करोषि पारोक्ष्यमसाधु ते कृतम्॥ २०॥

Having once revealed to us the face of Śrī Kṛṣṇa, the Bestower of Liberation, with lovely cheeks and a prominent nose, nay, overhung by dark curly locks and charming with a gentle smile that dispels all grief, you are screening it from our view. This act of yours is far from good. (20)

क्रूरस्त्वमक्रूरसमाख्यया स्म न-
श्चक्षुर्हि दत्तं हरसे बताज्ञवत्।
येनैकदेशेऽखिलसर्गसौष्ठवं
त्वदीयमद्राक्ष्म वयं मधुद्विषः॥ २१॥

You are cruel indeed in that under the appellation of Akrūra (not cruel) you, like an ignorant person are taking away from us the eye, given by yourself, with which we witnessed all your creative skill concentrated in every single limb of Śrī Kṛṣṇa, the Slayer of the demon Madhu! (21)

न नन्दसूनुः क्षणभङ्गसौहृदः
समीक्षते नः स्वकृतातुरा बत।
विहाय गेहान् स्वजनान् सुतान् पतीं-
स्तदास्यमब्धोपगता नवप्रियः॥ २२॥

Alas! the Darling of Nanda Himself, whose friendship is but momentary, and who is fond of the new, does not even gaze on us, who have been enslaved by the spell cast by Himself and who directly sought His service making us renounce our homes, relations, sons and husbands! (22)

सुखं प्रभाता रजनीयमाशिषः
सत्या बभूवुः पुरयोषितां ध्रुवम्।
याः संप्रविष्टस्य मुखं व्रजस्पतेः
पास्यन्त्यपाङ्गोत्कलितस्मितासवम्॥ २३॥

Happy will be the dawn following this night for the ladies of the city of Mathurā; nay, their aspirations have been surely realized; for they will fondly gaze on the countenance full of nectarean smiles exhibited by the corners of eyes of Śrī Kṛṣṇa, the Lord of Vraja, even as He fearlessly enters the city. (23)

तासां मुकुन्दो मधुमञ्जुभाषितै-
र्गृहीतचित्तः परवान् मनस्व्यपि।
कथं पुनर्नः प्रतियास्यतेऽबला
ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन्॥ २४॥

How, then, will Śrī Kṛṣṇa, the Bestower of Liberation, return to us, helpless rustic women—even though He has got other relations too in Vraja, and although He is self-possessed—when His mind is captivated by the utterances, sweet as honey, of those ladies of Mathurā, and remains deluded by their bashful smiles and amorous glances? (24)

अद्य ध्रुवं तत्र दृशो भविष्यते
दाशार्हभोजान्धकवृष्णिसात्वताम्।
महोत्सवः श्रीरमणं गुणास्पदं
द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम्॥ २५॥

Today, surely, a grand feast awaits in Mathurā the eyes of the Dāśārhas, the Bhojas, the Andhakas, the Vṛṣṇis and the Sātvatas, who will behold Śrī Kṛṣṇa, the Son of Yaśodā, nicknamed as Devakī, the Spouse of Śrī, the goddess of beauty and prosperity, and the one Abode of all excellences—as well as to the eyes of those that will see Him driving on the road to Mathurā. (25)

मैतद्विधस्याकरुणस्य नाम भू-
दक्रूर इत्येतदतीव दारुणः।
योऽसावनाश्वास्य सुदुःखितं जनं
प्रियात्प्रियं नेष्यति पारमध्वनः॥ २६॥

'Akrūra' (one who is not cruel) should not have been the name of such a ruthless fellow who is extremely hard-hearted in that he is going to take Śrī Kṛṣṇa, who is dearer

than life beyond the familiar path, not caring to comfort us, the womenfolk, sore distressed as we are. (26)

अनार्द्रधीरेष समास्थितो रथं
तमन्वमी च त्वरयन्ति दुर्मदाः।
गोपा अनोभिः स्थविरैरुपेक्षितं
दैवं च नोऽद्य प्रतिकूलमीहते॥ २७॥

Śrī Kṛṣṇa (whose mind is altogether devoid of the moisture of love) is already comfortably seated in the chariot and, following Him, these arrogant Gopas in their bullock-carts are urging Akrūra to make haste. On top of it, the aged ones have grown indifferent (do not interfere). And Fate too is working against us today! (27)

निवारयामः समुपेत्य माधवं
किं नोऽकरिष्यन् कुलवृद्धबान्धवाः।
मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद्
दैवेन विध्वंसितदीनचेतसाम्॥ २८॥

Let us politely approach Śrī Kṛṣṇa (a scion of Madhu) and stop Him. What harm can the elders of the race or our relations do to us, who stand deprived by Providence of Śrī Kṛṣṇa's company—which could not be easily forgone even for half a second and are so distressed in mind? (28)

यस्यानुरागललितस्मितवल्गुमन्त्र-
लीलावलोकपरिरम्भणरासगोष्ठ्याम्।
नीताः स्म नः क्षणमिव क्षणदा विना तं
गोप्यः कथं न्वतितरेम तमो दुरन्तम्॥ २९॥

How shall we, O cowherd women, be able in fact to get over the anguish of separation—which is so difficult to overcome—without Him in whose company a number of nights were spent by us as an instant in the Rāsa assembly enlivened by His winsome smiles, charming whispers, playful glances and embraces, all of which were inspired by His love? (29)

योऽह्नः क्षये व्रजमनन्तसखः परीतो
गोपैर्विशन् खुररजश्छुरितालकस्रक्।
वेणुं क्वणन् स्मितकटाक्षनिरीक्षणेन
चित्तं क्षिणोत्यमुमृते नु कथं भवेम॥ ३०॥

How can we really survive without Him who—while entering Vraja at the close of the day, accompanied by Balarāma, who is possessed of infinite strength, and surrounded by cowherd boys and playing on the flute, His curly locks and wreaths of flowers covered all over with the dust raised by the hoofs of the cows used to captivate our mind with His sidelong glances full of smiles? (30)

श्रीशुक उवाच

एवं ब्रुवाणा विरहातुरा भृशं
व्रजस्त्रियः कृष्णविषक्तमानसाः।
विसृज्य लज्जां रुरुदुः स्म सुस्वरं
गोविन्द दामोदर माधवेति॥ ३१॥

Śrī Śuka went on: Talking to one another in this strain and sore afflicted at the thought of separation, the women of Vraja—whose mind was deeply attached to Śrī Kṛṣṇa—cried loudly, casting all bashfulness to the winds, "O Protector of cows, O Kṛṣṇa, who was tied at the waist with a string by mother Yaśodā, O Dāmodara, O Mādhava!" (31)

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ।
अक्रूरश्चोदयामास कृतमैत्रादिको रथम्॥ ३२॥

In spite of the womenfolk of Vraja wailing as aforesaid, now that the sun had risen, Akrūra, who had just finished his Sandhyā prayers to the sun-god and other devotions, presently drove his chariot in the direction of Mathurā. (32)

गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः।
आदायोपायनं भूरि कुम्भान् गोरससम्भृतान्॥ ३३॥

The Gopas headed by Nanda thereupon closely followed him in their bullock-carts taking with them abundant presents including pitchers full of the yield of cows in the shape of milk, curds and ghee. (33)

गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः।
प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे॥ ३४॥

The cowherd women too followed their beloved Śrī Kṛṣṇa to a short distance and delighted to some extent by His turning round and casting loving glances at them, they paused awhile awaiting the Lord's message in reply to theirs (which had evidently been sent by them through some special messenger). (34)

तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः।
सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः॥ ३५॥

Observing them suffering agony as aforesaid at His departure, Śrī Kṛṣṇa, the foremost of the Yadus, comforted them with messages full of love, sent through a messenger, saying "I shall come back!" (35)

यावदालक्ष्यते केतुर्यावद् रेणू रथस्य च।
अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः॥ ३६॥

As long as the flag of Śrī Kṛṣṇa's chariot was visible and so long as the dust raised by the chariot continued to be seen, the Gopīs—who had sent their mind after the Lord—were seen standing like so many painted figures. (36)

ता निराशा निववृतुर्गोविन्दविनिवर्तने।
विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम्॥ ३७॥

Hopeless of Govinda's return, they all retraced their steps and, rid of grief by His loving assurances passed their days and nights celebrating in songs the pastimes of their beloved Lord. (37)

भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप।
रथेन वायुवेगेन कालिन्दीमघनाशिनीम्॥ ३८॥

On this side, the Lord, for His part, safely reached about noon with Balarāma and Akrūra, O protector of men, the bank of the Kālindī, that washes off all sin, in the chariot swift as wind. (38)

तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम्।
वृक्षषण्डमुपव्रज्य सरामो रथमाविशत्॥ ३९॥

Washing there His hands and feet etc., and drinking of its sweet water green as an emerald, He went near a cluster of trees (where the chariot was parked) and got into the chariot alongwith Balarāma. (39)

अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि।
कालिन्द्या ह्रदमागत्य स्नानं विधिवदाचरत्॥ ४०॥

Helping the two Brothers to get into the chariot and taking leave of Them, Akrūra returned for his midday devotions to the pool, known by the name of Ananta-Tīrtha or Brahmahrada, in the Yamunā and performed his ablutions with due ceremony. (40)

निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम्।
तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ॥ ४१॥

Plunging in that water and muttering the holy Gāyatrī-Mantra (the essence of the eternal Veda), Akrūra beheld in the water the same Balarāma and Śrī Kṛṣṇa seated together. (41)

तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः।
तर्हि स्वित् स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः॥ ४२॥
तत्रापि च यथापूर्वमासीनौ पुनरेव सः।
न्यमज्जद् दर्शनं यन्मे मृषा किं सलिले तयोः॥ ४३॥

He said to Himself, "How can the two Sons of Ānakadundubhi, who are seated in the chariot, be here? In that case, if they are really here, they should not be in the chariot." Saying so he emerged from the water and perceived the two Brothers seated even there in the chariot as heretofore. He, therefore, took a plunge again saying to himself, "Is my having seen Them in the water false?" (42-43)

भूयस्तत्रापि सोऽद्राक्षीत् स्तूयमानमहीश्वरम्।
सिद्धचारणगन्धर्वैरसुरैर्नतकन्धरैः॥ ४४॥
सहस्त्रशिरसं देवं सहस्त्रफणमौलिनम्।
नीलाम्बरं बिसश्वेतं शृङ्गैः श्वेतमिव स्थितम्॥ ४५॥

This time he saw in that very water, being glorified by Siddhas, Cāraṇas,

Gandharvas and Asuras with bent heads, the thousand-headed god Śeṣa, the lord of serpents—with his thousand hoods protected by the same number of diadems—clad in blue silk, himself white as a lotus fibre and rooted there like Mount Kailāsa (the silvery mountain) with its golden peaks, corresponding to the diadems of Śeṣa. (44-45)

तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम्।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम्॥ ४६॥

He further beheld on the coils of the serpent-god Lord Viṣṇu, the Supreme Person, dark-brown as a cloud, clad in yellow silk, possessed of four arms and eyes reddish like lotus petals, and looking very serene. (46)

चारुप्रसन्नवदनं चारुहासनिरीक्षणम्।
सुभ्रून्नसं चारुकर्णं सुकपोलारुणाधरम्॥ ४७॥

He wore a lovely and cheerful countenance with winsome smiles and glances, shapely eyebrows, a prominent nose, beautiful ears, charming cheeks and ruddy lips. (47)

प्रलम्बपीवरभुजं तुङ्गांसोरःस्थलश्रियम्।
कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम्॥ ४८॥

He had pretty long and plump arms, high shoulders, a breast which is the abode of Śrī, a conch-shaped neck, a deep navel and a belly shaped like a leaf of the Indian fig tree and marked with folds. (48)

बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम्।
चारुजानुयुगं चारुजङ्घायुगलसंयुतम्॥ ४९॥

He had bulky buttocks and hips and a pair of thighs, tapering like the outer edge of the hand from the wrist to the root of the little finger, a pair of well-formed knees as well as a pair of shapely shanks. (49)

तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम्।
नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्पादपङ्कजम्॥ ५०॥

He had prominent ankles and was enveloped with rays of light radiating from the ruddy nails of His toes and had lotus-like feet charming with toes and a pair of big toes tender as petals. (50)

सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः।
कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः॥ ५१॥
भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम्।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम्॥ ५२॥

He shone resplendent with a diadem, bracelets and armlets set with most valuable gems, as well as with a girdle, a sacred thread, necklaces and pairs of anklets and ear-rings, and held a lotus in one of His hands and a conch, a discus and a mace in the others. His breast was distinguished with a white curl of hair, the Kaustubha gem shining at His neck, and was adorned with a garland of sylvan flowers. (51-52)

सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः।
सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः॥ ५३॥
प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः।
स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः॥ ५४॥

He was being glorified through praises expressive of divergent sentiments by attendants, the foremost of whom were Sunanda and Nanda and who severally occupied the four quarters and the four intermediate points, the sage Sanaka and his three brothers, Sanandana, Sanātana and Sanatkumāra, all of whom including Sanaka, were standing behind the Lord, the chiefs of gods, headed by Brahmā and Lord Śiva, all of whom occupied a position to His right, the nine foremost Brāhmaṇas, Marīci and others, who stood to His left, as well as by the foremost of the Lord's devotees of pure mind, such as Prahrāda, Nārada and the Vasu, Uparicara by name, all of whom stood in front of the Lord. (53-54)

श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर्जया।
विद्ययाविद्यया शक्त्या मायया च निषेवितम्॥ ५५॥

He was also waited upon in living forms by Śrī, the goddess of beauty and

good fortune, Puṣṭi, the goddess presiding over nutrition, Saraswatī, the goddess presiding over speech, Kānti, the goddess presiding over splendour, Kīrti, the goddess presiding over glory, Tuṣṭi, the goddess presiding over contentment, Ilā, goddess Earth, Ūrjā, the goddess presiding over omnipotence, Vidyā, the goddess presiding over spiritual enlightenment conducive to Liberation, Avidyā, the goddess presiding over nescience, which binds the Jīva to mundane existence, Śakti, the foremost of all divine energies, going by the name of Hlādinī or the delighting potency and Māyā, the Cause of Vidyā and Avidyā both. (55)

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः।
हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः॥ ५६॥
गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः।
प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः॥ ५७॥

Extremely rejoiced to perceive the Lord and summoning his presence of mind, Akrūra, who belonged to the Sātvata clan and was full of supreme devotion, greeted the Lord with his head bent low, and with joined palms and a concentrated mind, slowly proceeded to extol the Lord in a voice choked with emotion, his hair standing on end and his mind and eyes moistened with love. (56-57)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धेऽक्रूरप्रतियाने एकोनचत्वारिंशोऽध्यायः॥ ३९॥

Thus ends the thirty-ninth discourse forming part of the story of Akrūra's withdrawal to Mathurā, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चत्वारिंशोऽध्यायः

Discourse XL

Akrūra's eulogy of the Lord

अक्रूर उवाच

नतोऽस्म्यहं त्वाखिलहेतुहेतुं
नारायणं पूरुषमाद्यमव्ययम्।
यन्नाभिजातादरविन्दकोशाद्
ब्रह्माऽऽविरासीद् यत एष लोकः॥ १॥

Akrūra prayed: I bow to You, Lord Nārāyaṇa, the most ancient and undecaying Person, the Cause of all causes, the Mahat-tattva and so on, from the lotus bud sprung from whose navel emerged Brahmā, from whom evolved this creation, both animate and inanimate! (1)

भूस्तोयमग्निः पवनः खमादि-
र्महानजादिर्मन इन्द्रियाणि।
सर्वेन्द्रियार्था विबुधाश्च सर्वे
ये हेतवस्ते जगतोऽङ्गभूताः॥ २॥

Whatever causes there are, viz., the earth, water, fire, the air, ether and its cause, Ahaṅkāra, the Mahat-tattva, the principle of cosmic intelligence, Prakṛti, primordial Matter, as well as its Cause, the Spirit, the mind, the Indriyas, the five senses of perception and the five organs of action, the objects of all the five senses as well as the deities presiding over them have all evolved from Your divine Person. (2)

नैते स्वरूपं विदुरात्मनस्ते
ह्यजादयोऽनात्मतया गृहीताः।

अजोऽनुबद्धः स गुणैरजाया
गुणात् परं वेद न ते स्वरूपम्॥ ३॥

All these causes, Prakṛti and so on, which are objectively perceived, fail to know Your essential character because of their being material other than the Spirit; while You are the Spirit. The celebrated Brahmā, too, who is conditioned by the modes of Prakṛti, is unable to know Your reality, which lies beyond the three Guṇas. (3)

त्वां योगिनो यजन्त्यद्धा महापुरुषमीश्वरम्।
साध्यात्मं साधिभूतं च साधिदैवं च साधवः॥ ४॥

Yet pious Yogīs given to contemplation, directly worship and thereby seek to attain You as indwelling the diverse limbs of the body (the eye, the heart and so on), nay, in forming all material bodies and presiding over the bodies of the various gods, the Inner Controller and Ruler of the universe. (4)

त्रय्या च विद्यया केचित् त्वां वै वैतानिका द्विजाः।
यजन्ते विततैर्यज्ञैर्नानारूपामराख्यया॥ ५॥

Some Brāhmaṇas given to sacrificial performance worship You alone under the name of gods invested with different forms, through extensive sacrifices as revealed by the three Vedas, i.e., Ṛk, Yajus and Sāma. (5)

एके त्वाखिलकर्माणि संन्यस्योपशमं गताः।
ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम्॥ ६॥

Some men of wisdom, who have developed dispassion, worship You, the embodiment of pure consciousness, through sacrifice in the form of spiritual enlightenment consisting of absorption into the Self, renouncing all actions in the form of worldly as well as religious duties. (6)

अन्ये च संस्कृतात्मानो विधिनाभिहितेन ते।
यजन्ति त्वन्मयास्त्वां वै बहुमूर्त्येकमूर्तिकम्॥ ७॥

And, having consecrated themselves through initiation in the various forms of worship, and fully absorbed in You, others worship You in a plurality of forms, viz., Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha—or in one form, that of Nārāyaṇa—according to the procedure taught by Yourself in Tantric works such as the Pāñcarātra. (7)

त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम्।
बह्वाचार्यविभेदेन भगवन् समुपासते॥ ८॥

Others, the votaries of Lord Śiva, duly worship You alone in the form of Śiva along the lines recommended by Śiva Himself, of course, differing in details according to the teachings of a plurality of teachers, O almighty Lord! (8)

सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम्।
येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो॥ ९॥

Even those who are devoted to other minor deities, although they look upon those gods as other than You, O Lord, all worship You alone, the almighty God representing all the gods in Your Person. (9)

यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो।
विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः॥ १०॥

Just as rivers having their source in a mountain and made full by the god of rain and branching forth into so many streams, O Lord, find their way into the ocean from all sides, so do all paths ultimately lead to You alone. (10)

सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणाः।
तेषु हि प्राकृताः प्रोता आब्रह्मस्थावरादयः॥ ११॥

Sattva, Rajas and Tamas are the three modes of Your own Prakṛti (energy). Hence those endowed with a material body—from inanimate creatures (trees etc.) to Brahmā, the creator—ultimately enter into them and they into Prakṛti, the latter merging in You. In this way all the gods finally enter into You. (11)

तुभ्यं नमस्तेऽस्त्वविषक्तदृष्टये
सर्वात्मने सर्वधियां च साक्षिणे।

गुणप्रवाहोऽयमविद्यया कृतः
प्रवर्तते देवनृतिर्यगात्मसु॥ १२॥

My salutation be to You, whose mind is unattached, identified as You are with all and the witness of all minds ! This stream of the three Guṇas, in the form of the cycle of birth and death, brought about by Avidyā, an energy of Yours that veils one's essential character, operates only on those that are identified with a celestial, human or sub-human form. (12)

अग्निर्मुखं तेऽवनिरङ्घ्रिरीक्षणं
सूर्यो नभो नाभिरथो दिशः श्रुतिः।
द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः
कुक्षिर्मरुत् प्राणबलं प्रकल्पितम्॥ १३॥

Fire has been conceived by Your worshippers to be Your mouth, the earth as Your feet, the sun as Your eye, the sky as Your navel, and the quarters as Your ears, the highest heaven, the abode of Brahmā, as the top part of Your head, the chiefs of gods, Indra and others, as Your arms, the oceans as Your abdomen and the air as Your life-breath and strength. (13)

रोमाणि वृक्षौषधयः शिरोरुहा
मेघाः परस्यास्थिनखानि तेऽद्रयः।
निमेषणं रात्र्यहनी प्रजापति-
र्मेढ्रस्तु वृष्टिस्तव वीर्यमिष्यते॥ १४॥

Trees and herbal plants are looked upon as the pours on Your body, clouds as Your locks, the mountains as the bones and nails of Your body, day and night as the twinkling of Your eyes, Brahmā, the lord of creation, as Your membrum virile and rainfall as Your semen. (14)

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता
लोकाः सपाला बहुजीवसङ्कुलाः।
यथा जले सञ्जिहते जलौकसो-
ऽप्युदुम्बरे वा मशका मनोमये॥ १५॥

Conceived in You, the perfect and imperishable person, who can only be hinted at by the mind, the numberless universes, teeming with innumerable Jīvas (embodied beings) with their guardians move about like the eggs of tiny aquatic creatures in water or even like microbes in an udumbara fruit. (15)

यानि यानीह रूपाणि क्रीडनार्थं बिभर्षि हि।
तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः॥ १६॥

With their grief dispelled by the thought of the several forms You assume from time to time for the sake of sport, people sing Your glory with delight. (16)

नमः कारणमत्स्याय प्रलयाब्धिचराय च।
हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे॥ १७॥

Hail to You, who appeared as the divine Fish from a definite motive and roamed through the ocean that deluged the world at the time of universal dissolution. Salutation to You, the Slayer of the demons, Madhu and Kaiṭabha, in the person of Hayagrīva, the Lord manifested with the head and neck of a horse. (17)

अकूपाराय बृहते नमो मन्दरधारिणे।
क्षित्युद्धारविहाराय नमः सूकरमूर्तये॥ १८॥

Hail to You as the gigantic Tortoise that supported Mount Mandara on His back. Salutation to You in the form of the divine Boar that sported in the ocean for lifting up the earth. (18)

नमस्तेऽद्भुतसिंहाय साधुलोकभयापह।
वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च॥ १९॥

Hail to You in the form of a weird lion, half man and half lion, O Dispeller of the fears of the righteous! Salutation to You, again, as the divine Dwarf, who covered all the three worlds in one stride. (19)

नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे।
नमस्ते रघुवर्याय रावणान्तकराय च॥ २०॥

Hail to You in the form of Paraśurāma, the Lord of the Bhṛgus, who cut down the forest of haughty and insolent Kṣatriyas !

Salutation to You as Śrī Rāma, the Chief of the Raghus, who put an end to Rāvaṇa! (20)

नमस्ते वासुदेवाय नमः सङ्कर्षणाय च।
प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः॥ २१॥

Hail, hail to You, manifested in the four divine forms of Vāsudeva (Śrī Kṛṣṇa), Saṅkarṣaṇa (Balarāma), Pradyumna[1] (Śrī Kṛṣṇa's Son) and Aniruddha (Pradyumna's Son)! Salutation to You, the Protector of the Sātvatas. (21)

नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने।
म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे॥ २२॥

Hail to You as Lord Buddha, who was altogether faultless (though His gospel ran counter to the teachings of the Vedas) and who deluded the Daityas and the Dānavas by preaching an anti-Vedic doctrine! Salutation to You in the form of Lord Kalki, who is going to appear towards the end of Kaliyuga as the Destroyer of Kṣatriyas, who will have well-nigh been reduced to the position of Mlecchas![2] (22)

भगवञ्जीवलोकोऽयं मोहितस्तव मायया।
अहंममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु॥ २३॥

O Lord, infatuated by Your Māyā (deluding potency) and consequently clinging to the body and those connected with it (which are all devoid of reality) as the very self and as one's own, respectively, this entire world of living beings is made to revolve in the maze of Karma. (23)

अहं चात्मात्मजागारदारार्थस्वजनादिषु।
भ्रमामि स्वप्नकल्पेषु मूढः सत्यधिया विभो॥ २४॥

I too revolve in the domain of the body, offspring, homestead, wife, wealth, relations and so on—which are all false like a dream thinking them to be real, a fool that I am, O almighty Lord! (24)

अनित्यानात्मदुःखेषु विपर्ययमतिर्ह्यहम्।
द्वन्द्वारामस्तमोविष्टो न जाने त्वाऽऽत्मनः प्रियम्॥ २५॥

Holding as a matter of fact a contrary view with regard to the transient and to that which is not the Self as well as about that which is rooted in sorrow, or, in other words, mistaking that which is transient to be eternal, that which is not the Self as one's own Self and that which is full of sorrow as an embodiment of joy and taking delight in pairs of opposites, I am unable to know You, who are dear to me, enveloped as I am in the darkness of ignorance. (25)

यथाबुधो जलं हित्वा प्रतिच्छन्नं तदुद्भवैः।
अभ्येति मृगतृष्णां वै तद्वत्त्वाहं पराङ्मुखः॥ २६॥

Even as an ignorant person would actually run after a mirage, abandoning water screened by its own products, viz., duck-weeds and other aquatic plants, so have I turned my face towards the body etc., leaving You. (26)

नोत्सहेऽहं कृपणधीः कामकर्महतं मनः।
रोद्धुं प्रमाथिभिश्चाक्षैर्ह्रियमाणमितस्ततः॥ २७॥

Possessed of a poor understanding clouded by an appetite for sensuous pleasures, I am not able to restrain my mind, agitated as it is by cravings and activities of various kinds and dragged here and there by the turbulent senses. (27)

सोऽहं तवाङ्घ्र्युपगतोऽस्म्यसतां दुरापं
तच्चाप्यहं भवदनुग्रह ईश मन्ये।
पुंसो भवेद् यर्हि संसरणापवर्ग-
स्त्वय्यब्जनाभ सदुपासनया मतिः स्यात्॥ २८॥

As such I have sought as my refuge

1. Even though Pradyumna and Aniruddha were not yet born, Akrūra refers here to Their eternal forms which are only brought to light during Their descent in the world of matter.

2. A Mleccha has been characterized by Baudhāyana, a Hindu law-giver, as follows:

गोमांसखादको यस्तु विरुद्धं बहु भाषते। धर्माचारविहीनश्च म्लेच्छ इत्यभिधीयते॥

"He who eats beef and indulges in self-contradictory statements, and is devoid of righteousness and purity of conduct is called a Mleccha."

Your feet, which are so difficult of access to the unrighteous. This too I think is possible only with Your grace; for devotion to You comes through the service of holy men only, when the end of the cycle of birth and death for a man draws near, O Lord with a lotus sprung from Your navel! (28)

नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे।
पुरुषेशप्रधानाय ब्रह्मणेऽनन्तशक्तये॥ २९॥

Hail to You who are all perfect and possessed of endless potencies, are invested with a body consisting of pure consciousness, the Source of all knowledge and the Ruler of all those, viz., the Time-Spirit, Karma, nature and so on that control the destiny of the Jīva! (29)

नमस्ते वासुदेवाय सर्वभूतक्षयाय च।
हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो॥ ३०॥

Salutation to You, the Deity presiding over the intellect in the form of Vāsudeva, the abode of all created beings in the form of Lord Saṅkarṣaṇa, the Deity presiding over the ego-sense, which is the sustainer of all living creation! Hail to You, O Ruler of the senses in the forms of Pradyumna and Aniruddha, the deities presiding over reason and the mind, respectively! Pray, protect me, fallen at Your feet, O Lord! (30)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
पूर्वार्धेऽक्रूरस्तुतिर्नाम चत्वारिंशोऽध्यायः॥ ४०॥

Thus ends the fortieth discourse entitled "Akrūra's Eulogy of the Lord" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकचत्वारिंशोऽध्यायः

Discourse XLI

Entry into Mathurā of Śrī Kṛṣṇa and Balarāma

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः।
भूयः समाहरत् कृष्णो नटो नाट्यमिवात्मनः॥ १॥

Śrī Śuka began again: Having shown to Akrūra His Nārāyaṇa's form under water, Lord Śrī Kṛṣṇa withdrew it again, even while he was eulogizing Him, just as an actor would wind up his part. (1)

सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्ज्य सत्वरः।
कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत्॥ २॥

Perceiving the vision withdrawn and emerging from the water, Akrūra also hurriedly finished all his unavoidable routine of devotions, and returned wonder-struck to the chariot. (2)

तमपृच्छद्धृषीकेशः किं ते दृष्टमिवाद्भुतम्।
भूमौ वियति तोये वा तथा त्वां लक्षयामहे॥ ३॥

Śrī Kṛṣṇa, the Ruler of the senses, asked him, "What wonder did you see just now on earth, in the heavens or in the water of the Yamunā? From your moist and blooming eyes and cheerful countenance etc., we conclude you to have witnessed something unusual. (3)

अक्रूर उवाच

अद्भुतानीह यावन्ति भूमौ वियति वा जले।
त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः॥ ४॥

Akrūra replied: "Whatever wonders there are on this earth, in the firmament or in water, exist in You alone, who ensoul the

universe. What wonder can, therefore, remain unseen by me, when I am directly looking at You? (4)

यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले।
तं त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम्॥ ५॥

"When I am gazing on Yourself, in whom all marvels exist, O infinite Lord, what miracle could have been seen by me elsewhere, viz., on this earth, in the sky or in water?" (5)

इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः।
मथुरामनयद् रामं कृष्णं चैव दिनात्यये॥ ६॥

Observing thus, Akrūra, the son of Gāndinī*, drove his chariot with Balarāma and Śrī Kṛṣṇa to Mathurā reaching there in the evening. (6)

मार्गे ग्रामजना राजंस्तत्र तत्रोपसंगताः।
वसुदेवसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः॥ ७॥

People from the country, O king, who flocked at every stage on the road, felt delighted to behold the two Sons of Vasudeva and could not withdraw their eyes from Them. (7)

तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः।
पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे॥ ८॥

Meanwhile the people of Vraja, headed by Nanda, the chief of the cowherds, who had left the main road when they found Akrūra tarrying on the bank of the Yamunā, and taking a shorter route, reached a garden in the precincts of the city in advance and stood waiting there for Balarāma and Śrī Kṛṣṇa. (8)

तान् समेत्याह भगवानक्रूरं जगदीश्वरः।
गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव॥ ९॥

Having joined them, Lord Śrī Kṛṣṇa, the Ruler of the universe, clasped with His own hand the hand of Akrūra, who stood bent low with reverence, and spoke to him as though laughing heartily: (9)

भवान् प्रविशतामग्रे सहयानः पुरीं गृहम्।
वयं त्विहावमुच्याथ ततो द्रक्ष्यामहे पुरीम्॥ १०॥

"Enter you the city in advance with the chariot and return home. We, however, shall presently take down our things here and having rested awhile shall then visit the city." (10)

अक्रूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो।
त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल॥ ११॥

Akrūra submitted: Bereft of You both I shall not enter Mathurā, O Lord! You ought not to abandon me, Your devotee, my master, so fond of Your votaries. (11)

आगच्छ याम गेहान् नः सनाथान् कुर्वधोक्षज।
सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम॥ १२॥

Come, let us all go together. Pray, grace our house, O Lord, who are above sense-perception, with the presence of its master in You, visiting it alongwith Balarāma, Your elder Brother, as well as with Your near and dear ones and other cowherds, O my best Friend! (12)

पुनीहि पादरजसा गृहान् नो गृहमेधिनाम्।
यच्छौचेनानुतृप्यन्ति पितरः साग्नयः सुराः॥ १३॥

Please sanctify our house, householders as we are, with the dust of Your feet. With the water washing Your feet and collected in a basin in one's house or flowing in the form of the holy Gaṅgā, the manes as well as the gods including the fire-god get eternally propitiated if it is offered to them by way of Tarpaṇa. (13)

अवनिज्याङ्घ्रियुगलमासीच्छ्लोक्यो बलिर्महान्।
ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु या॥ १४॥

Nay, by washing both Your feet the celebrated demon king Bali not only became worthy of sacred renown and great in point of merits but also attained incomparable affluence and power as well as the goal

* The name of Akrūra's mother.

which is reached by those exclusively devoted to You. (14)

आपस्तेऽङ्घ्र्यवनेजन्यस्त्रीँल्लोकाञ्छुचयोऽपुनन्।
शिरसाधत्त याः शर्वः स्वर्याताः सगरात्मजाः ॥ १५ ॥

The waters that washed Your feet when You measured the earth and heaven in a couple of strides, and which flowed in the form of the holy Gaṅgā, and were thus hallowed beyond all measure, sanctified all the three worlds through which the Gaṅgā flows, the great Lord Śiva, the Destroyer of the universe, bore* them on His head and the famous sons of Sagara ascended to heaven by contact of their remains with those sacred waters. (15)

देवदेव जगन्नाथ पुण्यश्रवणकीर्तन।
यदूत्तमोत्तमश्लोक नारायण नमोऽस्तु ते॥ १६ ॥

My salutation be to You, O Lord of the universe, adored even by the gods, the hearing and recital of whose praises brings supreme merit, O jewel among the Yadus, O Nārāyaṇa of excellent renown! (16)

श्रीभगवानुवाच

आयास्ये भवतो गेहमहमार्यसमन्वितः।
यदुचक्रद्रुहं हत्वा वितरिष्ये सुहृत्प्रियम्॥ १७॥

The glorious Lord said: Accompanied by My elder brother, I shall visit your house only when I have slain Kaṁsa, the enemy of Yadu's race, and bring delight to My other relations as well. (17)

श्रीशुक उवाच

एवमुक्तो भगवता सोऽक्रूरो विमना इव।
पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ॥ १८ ॥

Śrī Śuka continued: Thus spoken to by the Lord, the aforesaid Akrūra entered the city like one sad at heart and, having apprised Kaṁsa of what he had done, returned home. (18)

अथापराह्ण भगवान् कृष्णः सङ्कर्षणान्वितः।
मथुरां प्राविशद् गोपैर्दिदृक्षुः परिवारितः॥ १९ ॥

Accompanied by Saṅkarṣaṇa (Balarāma) and surrounded by the other cowherds, Lord Śrī Kṛṣṇa, who was eager to have a look at the city, fearlessly entered Mathurā the next afternoon. (19)

ददर्श तां स्फाटिकतुङ्गगोपुर-
द्वारां बृहद्धेमकपाटतोरणाम्।
ताम्रारकोष्ठां परिखादुरासदा-
मुद्यानरम्योपवनोपशोभिताम् ॥ २० ॥

Presently He saw the city with high gateways in its fortification wall and portals of its houses, made of crystal and fitted with huge doors of gold and embellished with ornamental arches—also of gold—over them. It had granaries etc., of copper and brass, had been rendered difficult of access by a moat and was adorned with gardens and delightful parks. (20)

सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः
श्रेणीसभाभिर्भवनैरुपस्कृताम् ।
वैदूर्यवज्रामलनीलविद्रुमै-
र्मुक्ताहरिद्भिर्वलभीषु वेदिषु॥ २१ ॥
जुष्टेषु जालामुखरन्ध्रकुट्टिमे-
ष्वाविष्टपारावतबर्हिनादिताम् ।
संसिक्तरथ्यापणमार्गचत्वरां
प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् ॥ २२ ॥

It was further graced with sheds of gold erected on the cross roads, mansions and rest-houses also of gold, halls for the meeting together of individuals following a particular trade and other public buildings, and was resonant with the noise of pigeons and peacocks perched on small wooden sheds erected in front of houses, platforms under them air-holes and pavements, all inlaid with cat's-eyes, diamonds, crystals, sapphires, corals, pearls and emeralds. Its roads, market-places, streets and quadrangles were profusely sprinkled with water and it was strewn with flowers, sprouts of barley, parched paddy and rice-grains. (21-22)

* Vide IX. ix. 9

आपूर्णकुम्भैर्दधिचन्दनोक्षितैः
प्रसूनदीपावलिभिः सपल्लवैः।
सवृन्दरम्भाक्रमुकैः सकेतुभिः
स्वलङ्कृतद्वारगृहां सपट्टिकैः॥ २३॥

The entrances of its houses were artistically adorned on both sides with a pitcher full of water and sprinkled with curds and sandal-paste, nay, surrounded with rows of flowers and crowned with rows of lights, with bunches of leaves and strips of silk and with trunks of plantain, and areca-nut trees alongwith bunches of fruits fixed beside them and festive flags hoisted near them. (23)

तां सम्प्रविष्टौ वसुदेवनन्दनौ
वृतौ वयस्यैर्नरदेववर्त्मना।
द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो
हर्म्याणि चैवारुरुहुर्नृपोत्सुकाः॥ २४॥

Eager to have a look at the two Sons of Vasudeva—who had duly entered the city by the main road and were surrounded by Their companions—the women of the city hurriedly came together at every stage and climbed up the mansions lining the road, O protector of men ! (24)

काश्चिद् विपर्यग्धृतवस्त्रभूषणा
विस्मृत्य चैकं युगलेष्वथापराः।
कृतैकपत्रश्रवणैकनूपुरा
नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम्॥ २५॥

Some ran with their garments and jewels wrongly placed, while others came out forgetting one of the ornaments worn in pairs. Some left with ornaments only on one ear and with anklet only on one ankle, while others painted only one of their eyes with collyrium, omitting in their hurry to paint the other. (25)

अश्नन्त्य एकास्तदपास्य सोत्सवा
अभ्यज्यमाना अकृतोपमज्जनाः।
स्वपन्त्य उत्थाय निशम्य निःस्वनं
प्रपाययन्त्योऽर्भमपोह्य मातरः॥ २६॥

Full of joy some, who were taking their meal, went away leaving it; others, who were being smeared with oil, came away without taking their bath. Some, who were lying asleep, sprang on their feet as soon as they heard the noise of the spectators at Their arrival; while mothers, who were fondly suckling their babe, sallied forth leaving the child to see Śrī Kṛṣṇa. (26)

मनांसि तासामरविन्दलोचनः
प्रगल्भलीलाहसितावलोकनैः।
जहार मत्तद्विरदेन्द्रविक्रमो
दृशां ददच्छ्रीरमणात्मनोत्सवम्॥ २७॥

Possessed of the gait of a lordly elephant in rut, Śrī Kṛṣṇa, of lotus-like eyes, captivated their mind by His smiles and glances full of charming sport, providing a feast to their eyes by the sight of His divine personality, the delight of Śrī, the goddess of beauty and prosperity. (27)

दृष्ट्वा मुहुःश्रुतमनुद्रुतचेतसस्तं
तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः।
आनन्दमूर्तिमुपगुह्य दृशाऽऽत्मलब्धं
हृष्यत्त्वचो जहुरनन्तमरिन्दमाधिम्॥ २८॥

Beholding Him, who had already been heard of by them many a time before, and feeling honoured by being sprinkled with the nectar of His penetrating glances and unreserved smiles, the women of Mathurā, whose mind had already taken wings after Him, mentally embraced that Embodiment of Bliss—now that He had been ushered into their mind through the gateway of their eyes—thrilling all over with joy, and shed their agony of separation from Him, which knew no bounds, O queller of your foes, in the shape of lust and so on ! (28)

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः।
अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ॥ २९॥

Standing on the top of mansions, their lotus-like faces blooming with delight, the women covered Bala and Śrī Kṛṣṇa, the

Ruler even of Brahmā and Lord Śiva, with showers of flowers, which embodied, as it were, their affectionate feelings towards the two Brothers. (29)

दध्यक्षतैः सोदपात्रैः स्रग्गन्धैरभ्युपायनैः।
तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः॥ ३०॥

At every step overjoyed Brāhmaṇas worshipped the two Brothers with curds and unbroken grains of rice with which they adorned Their foreheads as a mark of auspiciousness, garlands and perfumes of various kinds, offerings in the shape of sweets, fruits etc., as well as with vessels full of water for washing Their hands and feet with. (30)

ऊचुः पौरा अहो गोप्यस्तपः किमचरन् महत्।
या ह्येतावनुपश्यन्ति नरलोकमहोत्सवौ॥ ३१॥

The women of the city said to one another, "Oh, what great austerities did the cowherd women of Vraja perform, by virtue of which they actually behold without interruption the two Brothers who afford great delight to the world of humans?" (31)

रजकं कञ्चिदायान्तं रङ्गकारं गदाग्रजः।
दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च॥ ३२॥

Seeing a certain washerman, who was also a dyer of clothes, coming that way, Śrī Kṛṣṇa (the elder Brother of Gada*) asked of him the very best and well-washed clothes in the following words: (32)

देह्यावयोः समुचितान्यङ्ग वासांसि चार्हतोः।
भविष्यति परं श्रेयो दातुस्ते नात्र संशयः॥ ३३॥

"Please give Us both—who deserve the gift from you—eminently suitable clothes, O dear one! The highest blessing will be yours if you make the gift: there is no doubt about it." (33)

स याचितो भगवता परिपूर्णेन सर्वतः।
साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः॥ ३४॥

Solicited thus by the Lord, who was most perfect in everyway, that extremely arrogant servant of Kaṁsa, the king of Mathurā, angrily and tauntingly replied as follows: (34)

ईदृशान्येव वासांसि नित्यं गिरिवनेचराः।
परिधत्त किमुद्वृत्ता राजद्रव्याण्यभीप्सथ॥ ३५॥

"Do you always wear such excellent clothes alone, roaming as you do on the mountain and in the woods, that, transcending all bounds of propriety, you dare seek to have royal goods? (35)

यात शु बालिशा मैवं प्रार्थ्यं यदि जिजीविषा।
बध्नन्ति घ्नन्ति लुम्पन्ति दृप्तं राजकुलानि वै॥ ३६॥

"Get away soon, O foolish ones! You should never make such requests if you wish to survive. The king's men actually put in bonds, slay and strip the insolent of their possessions." (36)

एवं विकत्थमानस्य कुपितो देवकीसुतः।
रजकस्य कराग्रेण शिरः कायादपातयत्॥ ३७॥

While he was thus bragging, Śrī Kṛṣṇa, the Son of Devakī, got somewhat angry and severed the head of the washerman from his body by His mere slap. (37)

तस्यानुजीविनः सर्वे वासः कोशान् विसृज्य वै।
दुद्रुवुः सर्वतो मार्गं वासांसि जगृहेऽच्युतः॥ ३८॥

Leaving the bundles of clothes, all his servants ran away in every direction and Śrī Kṛṣṇa, the immortal Lord, seized the clothes. (38)

वसित्वाऽऽत्मप्रिये वस्त्रे कृष्णः सङ्कर्षणस्तथा।
शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित्॥ ३९॥

Putting on two pieces of cloth each of Their choice (one about the loins and the other across the shoulder baldricwise), Śrī Kṛṣṇa and Saṅkarṣaṇa distributed the rest among the other cowherds according to their liking, casting some to the ground. (39)

* The foremost of Śrī Kṛṣṇa's half-brothers (next to Balarāma), who was born of Devarakṣitā—one of the thirteen wives of Vasudeva and a sister of Devakī—who gave birth to nine sons, the eldest of whom was Gada. (Vide IX. xxiv. 52)

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत्।
विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः ॥ ४० ॥

Then, again, a weaver full of love adorned the two Brothers with beautiful outfits of cloth of various colours in a befitting manner. (40)

नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः।
स्वलङ्कृतौ बालगजौ पर्वणीव सितेतरौ ॥ ४१ ॥

With Their decorations of divergent patterns Śrī Kṛṣṇa and Balarāma shone brightly like a pair of young elephants, one dark and the other fair, tastefully adorned on a festive occasion. (41)

तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः।
श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् ॥ ४२ ॥

Pleased with the weaver, the Lord conferred on him a title to final beatitude in the shape of similarity of form with Himself as well as great prosperity, physical strength, authority, God-consciousness and acuteness of the senses in the world. (42)

ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः।
तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥ ४३ ॥

Next the two Brothers went to the house of the florist Sudāmā. Seeing Them he respectfully rose and bowed to Them with his head placed on the ground. (43)

तयोरासनमानीय पाद्यं चार्घ्यार्हणादिभिः।
पूजां सानुगयोश्चक्रे स्रक्ताम्बूलानुलेपनैः ॥ ४४ ॥

Fetching a seat as well as water to wash Their feet with, he offered worship to Them alongwith Their followers with water to wash Their hands with and other articles of worship including garlands, betel-leaves seasoned with catechu, lime and areca-nut parings and sandal-paste. (44)

प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो।
पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् ॥ ४५ ॥

He submitted, "Thanks to Your advent, O Lord, fruitful is our birth and hallowed is our race today! Indeed the manes, the gods and the Ṛṣis, too, are pleased with me for the same reason. (45)

भवन्तौ किल विश्वस्य जगतः कारणं परम्।
अवतीर्णाविहांशेन क्षेमाय च भवाय च ॥ ४६ ॥

"The ultimate Cause of the whole universe, You two, I understand, have appeared on this earth by Your own will for the protection as well as for the growth of the world. (46)

न हि वां विषमा दृष्टिः सुहृदोर्जगदात्मनोः।
समयोः सर्वभूतेषु भजन्तं भजतोरपि ॥ ४७ ॥

"Even though You love him alone who worships You, Your eye is never discriminating inasmuch as You are the disinterested friend, nay, the very Self of the universe and the same to all created beings. (47)

तावाज्ञापयतं भृत्यं किमहं करवाणि वाम्।
पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥ ४८ ॥

"As such be pleased to command me, Your servant, both of You what service can I render to You. Indeed this constitutes a great boon to a man that he is entrusted by You with some service." (48)

इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः।
शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥ ४९ ॥

Saying so and divining the wishes of the Lord, O king of kings, Sudāmā, whose mind was full of joy, presented to the two Brothers garlands made of excellent flowers of superb fragrance. (49)

ताभिः स्वलङ्कृतौ प्रीतौ कृष्णरामौ सहानुगौ।
प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥ ५० ॥

Charmingly adorned with them alongwith Their followers and full of delight, Śrī Kṛṣṇa and Balarāma, the Bestowers of boons, conferred boons on the florist, who stood bent low with reverence and sought Their protection. (50)

सोऽपि वव्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि।
तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥ ५१ ॥

He too asked for the gift of unflinching devotion to Śrī Kṛṣṇa alone, the Self of all,

as well as friendship with His devotees and supreme disinterested compassion for all created beings. (51)

इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम्।
बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः॥ ५२॥

Having thus conferred his desired boon as well as a fortune that would grow in the hands of his posterity, physical strength, longevity, glory and splendour, the Lord departed from that place alongwith Balarāma, His elder Brother. (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पुरप्रवेशो नामैकचत्वारिंशोऽध्यायः॥ ४१॥

Thus ends the forty-first discourse entitled "Entry of Śrī Kṛṣṇa and Balarāma into Mathurā", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्विचत्वारिंशोऽध्यायः

Discourse XLII

A description of the amphitheatre for wrestlers, set up by Kaṁsa

श्रीशुक उवाच

अथ व्रजन् राजपथेन माधवः
स्त्रियं गृहीताङ्गविलेपभाजनाम्।
विलोक्य कुब्जां युवतीं वराननां
पप्रच्छ यान्तीं प्रहसन् रसप्रदः॥ १॥

Śrī Śuka began again: Proceeding further along the main road, Śrī Kṛṣṇa (a scion of Madhu), who affords delight liberally to all, saw a hunchbacked young woman of comely appearance passing that way with a vessel full of sandal-paste used for smearing one's body with and laughingly questioned her as follows: (1)

का त्वं वरोर्वेतदु हानुलेपनं
कस्याङ्गने वा कथयस्व साधु नः।
देह्यावयोरङ्गविलेपमुत्तमं
श्रेयस्ततस्ते नचिराद् भविष्यति॥ २॥

"Hallo! who are you, O handsome woman? And for whom is this sandal-paste intended? Please tell us the truth. Pray, give us both the excellent paste; good will betide you not long afterwards through this piece of service." (2)

सैरन्ध्र्युवाच

दास्यस्म्यहं सुन्दर कंससम्मता
त्रिवक्रनामा ह्यनुलेपकर्मणि।
मद्भावितं भोजपतेरतिप्रियं
विना युवां कोऽन्यतमस्तदर्हति॥ ३॥

The maid-servant replied: "I am a maid-servant, Trivakrā* by name, esteemed by Kaṁsa for my art of preparing sandal-pastes, O pretty youth! Sandal-paste prepared by me is much to the taste of Kaṁsa (the ruler of the Bhojas). Who else other than you two deserves to have it?" (3)

रूपपेशलमाधुर्यहसितालापवीक्षितैः।
धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम्॥ ४॥

Her mind bewitched by the comeliness and delicacy of form, loving disposition, laughter, conversation and penetrating glances of the two Brothers, the hunchback gave Them both the thick sandal-paste. (4)

* She was curved at three places, viz., the neck, the breast and the waist, hence the name.

ततस्तावङ्गरागेण स्ववर्णेतरशोभिना।
सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ॥ ५॥

Painted severally with the pigment which shone in contrast with Their complexion and adorned the upper part of Their body, They then looked most charming. (5)

प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननाम्।
ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम्॥ ६॥

The propitious Lord made up His mind to straighten the hunchback—who was curved at three places, though possessed of a charming countenance thereby showing to the world the immediate reward of His sight. (6)

पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना।
प्रगृह्य चुबुकेऽध्यात्ममुदनीनमदच्युतः॥ ७॥

Pressing the forepart of her feet with His own feet and supporting her chin on the index and middle fingers, raised upwards, of His open right hand, Śrī Kṛṣṇa, the infallible Lord, straightened up her body. (7)

सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा।
मुकुन्दस्पर्शनात् सद्यो बभूव प्रमदोत्तमा॥ ८॥

By the magic touch of Śrī Kṛṣṇa, the Bestower of Liberation, she then turned at once into a most beautiful woman with a straight and symmetrical body, bulky hips and full breasts. (8)

ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम्।
उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया॥ ९॥

Endowed with the wealth of beauty and good qualities, Trivakrā, who had the fire of love kindled in her heart, then smilingly submitted as follows to Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), pulling the end of His upper garment: (9)

एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे।
त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ॥ १०॥

"Come, O gallant youth, let us go home. I am unable to leave you here; hence, be gracious to me, whose mind has been robbed of its patience by you, O jewel among men!" (10)

एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः।
मुखं वीक्ष्यानुगानां च प्रहसंस्तामुवाच ह॥ ११॥

Being solicited by the woman thus, while Balarāma stood looking on, Śrī Kṛṣṇa gazed on the latter's face as well as on that of His followers and laughingly replied to her as follows: (11)

एष्यामि ते गृहं सुभ्रूः पुंसामाधिविकर्शनम्।
साधितार्थोऽगृहाणां नः पान्थानां त्वं परायणम्॥ १२॥

"Having accomplished my errand, I shall call at your house, which assuages the agony of men, O pretty girl; for you are the last refuge of us, shelterless wayfarers." (12)

विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिक्पथैः।
नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽर्चितः॥ १३॥

Letting her go with honeyed words and proceeding further along the road, Śrī Kṛṣṇa alongwith Balarāma (His elder brother) was honoured by those following the trade of a merchant with various presents, betel-leaves seasoned with catechu, lime and areca-nut parings, garlands and sandal-paste. (13)

तद्दर्शनस्मरक्षोभादात्मानं नाविदन् स्त्रियः।
विस्रस्तवासःकबरवलयालेख्यमूर्तयः॥ १४॥

Due to agitation of mind caused by love at His sight, the women of Mathurā forgot all about themselves. Standing spell-bound with their garments unsettled, bangles slipped off and braids loosened, they looked like painted figures. (14)

ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः।
तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम्॥ १५॥
पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत्।
वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे॥ १६॥

Enquiring of the citizens about the place where the bow had been kept for the purpose of a bow-sacrifice, Śrī Kṛṣṇa, the

immortal Lord, then entered the sacrificial hall and beheld there the wonderful bow—which resembled the rainbow (in point of size and picturesqueness, studded as it was with jewels of various colours), was guarded by many men, had been duly worshipped and was attended with a large fortune in the shape of valuable gold ornaments—and, even though being stopped by the men, He forcibly seized it. (15-16)

करेण वामेन सलीलमुद्धृतं
सज्यं च कृत्वा निमिषेण पश्यताम्।
नृणां विकृष्य प्रबभञ्ज मध्यतो
यथेक्षुदण्डं मदकर्युरुक्रमः॥ १७॥

Having strung the bow, which had already been playfully lifted by Him with His left hand, and pulling the string to its utmost capacity, Lord Śrī Kṛṣṇa (of immeasurable prowess) broke it in two in the middle in the twinkling of an eye—while the men, guarding the bow, stood looking on—even as an elephant in rut would snap a sugarcane. (17)

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः।
पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत्॥ १८॥

The terrific sound of the crash of the bow filled heaven and earth and the intermediate region as well as the four quarters. Hearing it Kaṁsa was seized with consternation. (18)

तद्रक्षिणः सानुचराः कुपिता आततायिनः।
ग्रहीतुकामा आवव्रुर्गृह्यतां बध्यतामिति॥ १९॥

Full of wrath and eager to apprehend the Lord, the custodians of the bow alongwith their followers surrounded Him with their bows drawn in order to kill Him, exclaiming; "Let the intruder be seized, let him be bound!" (19)

अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ।
क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः॥ २०॥

Immediately perceiving them to be of wicked intent, Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) grew angry and, seizing the two pieces of the broken bow, made short work of them. (20)

बलं च कंसप्रहितं हत्वा शालामुखात्ततः।
निष्क्रम्य चेरतुर्हृष्टौ निरीक्ष्य पुरसम्पदः॥ २१॥

Having also destroyed a detachment sent by Kaṁsa, the two Brothers came away through the entrance of the amphitheatre and were delighted to witness the fabulous grandeur of the city. (21)

तयोस्तदद्भुतं वीर्यं निशाम्य पुरवासिनः।
तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ॥ २२॥

Perceiving such wonderful prowess, indomitable spirit, intrepidity and comeliness of the two Brothers, the citizens thought them to be two foremost gods. (22)

तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान्।
कृष्णरामौ वृतौ गोपैः पुराच्छकटमीयतुः॥ २३॥

While They were yet roving at will, the sun set on Them. Surrounded by the cowherds, Śrī Kṛṣṇa and Balarāma now returned to Their carts outside the city. (23)

गोप्यो मुकुन्दविगमे विरहातुरा या
आशासताशिष ऋता मधुपुर्यभूवन्।
सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं
हित्वेतरान् नु भजतश्चकमेऽयनं श्रीः॥ २४॥

In the case of those who gazed in Mathurā (the city founded by the demon Madhu) on the elegance of the personality of Śrī Kṛṣṇa, the Jewel among men—which lo! Śrī, the goddess of beauty and prosperity, coveted as Her abode, leaving all others who sought Her—the predictions that the cowherd women, afflicted at the thought of their separation from Śrī Kṛṣṇa, had made at the time of departure from Vraja of Śrī Kṛṣṇa came to be literally true. (24)

अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम्।
ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम्॥ २५॥

With Their feet duly washed and partaking of rice cooked in milk with sugar, and having come to know what Kaṁsa intended to do the next day, the two Brothers passed that night happily. (25)

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च।
वधं निशम्य गोविन्दरामविक्रीडितं परम्॥ २६॥
दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः।
बहून्यचष्टोभयथा मृत्योर्दौत्यकराणि च॥ २७॥

Kaṁsa, on the other hand, felt dismayed to hear of the breaking of the huge bow and the destruction of its keepers as well as of his own detachment—which was a mere child's play on the part of Śrī Kṛṣṇa (the Protector of cows) and Balarāma. Getting no sleep for a long time, the evil-minded fellow saw both in dream and while awake many an evil portent foreboding death and infamy. (26-27)

अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि।
असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा॥ २८॥

Even though his reflection could be seen in a mirror etc., the head was not visible. Nay, the luminaries likewise appeared duplicated although no other object such as a finger etc., intervened between his eye and the luminary. (28)

छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः।
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम्॥ २९॥

Holes were seen by him in his shadow and the whizzing sound which is heard inside the ears on closing them was not heard by him. Trees appeared to him golden in hue and he failed to see his footprints on sands, mud etc. (29)

स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम्।
यायान्नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः॥ ३०॥

In dreams he was embraced by his deceased relations, rode on a donkey, swallowed poison and went about all alone adorned with a wreath of red hibiscus flowers, and his body smeared with oil, having no covering. (30)

अन्यानि चेत्थं भूतानि स्वप्नजागरितानि च।
पश्यन् मरणसन्त्रस्तो निद्रां लेभे न चिन्तया॥ ३१॥

Beholding similar other scenes both in dreams and in waking life and terribly afraid of death, Kaṁsa did not have a wink of sleep in his anxiety. (31)

व्युष्टायां निशि कौरव्य सूर्ये चाद्भ्यः समुत्थिते।
कारयामास वै कंसो मल्लक्रीडामहोत्सवम्॥ ३२॥

When the night passed and the sun rose from the eastern waters, O scion of Kuru, Kaṁsa actually had a grand festival of wrestling bouts to be celebrated. (32)

आनर्चुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे।
मञ्चाश्चालङ्कृताः स्रग्भिः पताकाचैलतोरणैः॥ ३३॥

The men of Kaṁsa swept the arena, sprinkled it with water and decorated it with flowers and garlands etc., trumpets and tabors were sounded and the galleries for the spectators were adorned with garlands, flags, tapestries and temporary arches. (33)

तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः।
यथोपजोषं विविशू राजानश्च कृतासनाः॥ ३४॥

On them were comfortably seated the people of the city and the country, headed by Brāhmaṇas and Kṣatriyas, as well as chiefs and princes on their respective thrones.(34)

कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत्।
मण्डलेश्वरमध्यस्थो हृदयेन विदूयता॥ ३५॥

Surrounded by his ministers, Kaṁsa took his seat on the royal dais in the midst of feudal lords and with a sore aching heart. (35)

वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च।
मल्लाः स्वलङ्कृता दृप्ताः सोपाध्यायाः समाविशन्॥ ३६॥

Amidst a flourish of trumpets, which was drowned at intervals by the clapping of the wrestlers' arms, proud wrestling champions, picturesquely adorned majestically, entered the arena alongwith their masters. (36)

चाणूरो मुष्टिकः कूटः शलस्तोशल एव च।
त आसेदुरुपस्थानं वल्गुवाद्यप्रहर्षिताः॥ ३७॥

Feeling greatly cheered by the stirring music of the trumpets and other instruments—Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośala too, all eminent wrestlers, found their way into the arena. (37)

नन्दगोपादयो गोपा भोजराजसमाहुताः।
निवेदितोपायनास्ते एकस्मिन् मञ्च आविशन्॥ ३८॥

Specially invited by Kaṁsa, the ruler of the Bhojas, the aforementioned cowherds headed by Nanda, the chief of the Gopas, who had just offered their presents, took their seats on a separate dais. (38)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे मल्लरङ्गोपवर्णनं नाम द्विचत्वारिंशोऽध्यायः॥ ४२॥

Thus ends the forty-second discourse entitled "A description of the amphitheatre for wrestlers set up by Kaṁsa", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिचत्वारिंशोऽध्यायः

Discourse XLIII

The elephant Kuvalayāpīḍa killed by the Lord

श्रीशुक उवाच

अथ कृष्णश्च रामश्च कृतशौचौ परन्तप।
मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः॥ १॥

Śrī Śuka began again: Having finished Their bath etc., the next day, and hearing the loud noise of the wrestlers and the din of kettledrums, O chastiser of foes, Śrī Kṛṣṇa and Balarāma went to see the wrestling match. (1)

रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम्।
अपश्यत् कुवलयापीडं कृष्णोऽम्बष्ठप्रचोदितम्॥ २॥

Having duly reached the entrance of the amphitheatre, Śrī Kṛṣṇa saw stationed there the elephant Kuvalayāpīḍa as goaded by its Mahaut. (2)

बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान्।
उवाच हस्तिपं वाचा मेघनादगभीरया॥ ३॥

Tightening the cloth round His waist by way of preparation for an encounter and tying up His curly locks, Śrī Kṛṣṇa (a scion of Śūra) challenged the keeper as follows in a voice deep as the rumbling of clouds: (3)

अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम मा चिरम्।
नो चेत् सकुञ्जरं त्वाद्य नयामि यमसादनम्॥ ४॥

"O Mahaut (keeper of the elephant), O Mahaut! allow us passage; clear out without delay. If not, I shall presently despatch you alongwith the elephant to the abode of Death." (4)

एवं निर्भर्त्सितोऽम्बष्ठः कुपितः कोपितं गजम्।
चोदयामास कृष्णाय कालान्तकयमोपमम्॥ ५॥

Threatened thus, the Mahaut full of rage goaded the elephant—which had already been enraged and which looked like Yama (the chastiser of beings subject to the ravages of Time)—towards Śrī Kṛṣṇa. (5)

करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत्।
कराद् विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत॥ ६॥

Running towards Him, the lordly elephant quickly seized Śrī Kṛṣṇa with its trunk. He,

however, slipped off from the coils of the trunk and, striking it with His fist, disappeared in the midst of its legs. (6)

संक्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम्।
परामृशत् पुष्करेण स प्रसह्य विनिर्गतः॥ ७॥

Failing to perceive Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), the infuriated animal, which could discover things through scent, caught hold of the Lord with the end of its trunk. He, however, forcibly escaped from its hold. (7)

पुच्छे प्रगृह्यातिबलं धनुषः पञ्चविंशतिम्।
विचकर्ष यथा नागं सुपर्ण इव लीलया॥ ८॥

Tightly seizing the mighty elephant by the tail, He then violently pulled it by way of sport to a distance of twenty-five bows (or a hundred cubits) without pausing even as Garuḍa, possessed of beautiful wings, would drag a cobra. (8)

स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः।
बभ्राम भ्राम्यमाणेन गोवत्सेनेव बालकः॥ ९॥

Keeping hold of its tail all the while, the immortal Lord whirled with the elephant, which was being caused to revolve contrariwise when it turned either to the left or to the right in order to catch hold of Śrī Kṛṣṇa, even as a boy would with a calf that was similarly made to revolve by him. (9)

ततोऽभिमुखमभ्येत्य पाणिनाऽऽहत्य वारणम्।
प्राद्रवन् पातयामास स्पृश्यमानः पदे पदे॥ १०॥

Then, advancing in front of the elephant and striking it with His hand, the Lord in His attempt to throw it down ran swiftly before it so close that He looked as though being touched by it at every step. (10)

स धावन् क्रीडया भूमौ पतित्वा सहसोत्थितः।
तं मत्वा पतितं क्रुद्धो दन्ताभ्यां सोऽहनत्क्षितिम्॥ ११॥

While running, the Lord sportfully toppled down on the ground and immediately got up and stood aside. Taking Him to be fallen, yet the angry elephant struck the ground with its tusks. (11)

स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षितः।
चोद्यमानो महामात्रैः कृष्णमभ्यद्रवद् रुषा॥ १२॥

Infuriated at its prowess having been frustrated and being urged by its keepers, the lordly elephant ran towards Śrī Kṛṣṇa in rage. (12)

तमापतन्तमासाद्य भगवान् मधुसूदनः।
निगृह्य पाणिना हस्तं पातयामास भूतले॥ १३॥

Approaching the elephant even as it came rushing, Lord Śrī Kṛṣṇa, the Slayer of the demon Madhu, caught hold of its trunk with His hand and hurled it down to the ground. (13)

पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया।
दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः॥ १४॥

Treading on the fallen animal like a lion (the king of beasts), and sportfully extracting its tusks, Śrī Hari killed with it the elephant as well as its keepers. (14)

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत्।
अंसन्यस्तविषाणोऽसृङ्मदबिन्दुभिरङ्कितः।
विरूढस्वेदकणिकावदनाम्बुरुहो बभौ॥ १५॥

Leaving the dead elephant where it was, the Lord duly entered the amphitheatre, tusk in hand. Stained with drops of blood as well as with those of ichor and with a tusk resting against one of His shoulders and His lotus-like face bedecked with drops of sweat appearing on it, He looked most charming. (15)

वृतौ गोपैः कतिपयैर्बलदेवजनार्दनौ।
रङ्गं विविशतू राजन् गजदन्तवरायुधौ॥ १६॥

Surrounded by a few Gopas and with the tusks of the elephant for Their excellent weapons, Baladeva and Śrī Kṛṣṇa (who is solicited by the people) entered the amphitheatre, O king! (16)

मल्लानामशनिर्नृणां नरवरः
स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां
शास्ता स्वपित्रोः शिशुः।

मृत्युर्भोजपतेर्विराडविदुषां
तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो
रङ्गं गतः साग्रजः ॥ १७ ॥

Present in the amphitheatre by the side of Balarāma, His elder brother, the Lord appeared as a thunderbolt to the wrestlers, a jewel among men to the male persons, love incarnate to the ladies (other than the elderly ones), a kinsman to the cowherds of Vraja, a chastiser to the vile princes, just a child to His parents, death personified to Kaṁsa, the ruler of the Bhojas, a human being like themselves to the ignorant, the Supreme Reality to the Yogīs and the highest Divinity to the Vṛṣṇis. (17)

हतं कुवलयापीडं दृष्ट्वा तावपि दुर्जयौ।
कंसो मनस्व्यपि तदा भृशमुद्विविजे नृप॥ १८ ॥

Finding the elephant, Kuvalayāpīḍa, killed and also perceiving the two Brothers difficult to conquer, Kaṁsa, though self-possessed, felt much terrified at that time, O protector of men! (18)

तौ रेजतू रङ्गगतौ महाभुजौ
विचित्रवेषाभरणस्त्रगम्बरौ ।
यथा नटावुत्तमवेषधारिणौ
मनः क्षिपन्तौ प्रभया निरीक्षताम्॥ १९ ॥

Decorated in a queer fashion, decked with quaint jewels and garlands and clad in weird garments and captivating the mind of the lookers-on with Their brilliance, the two mighty-armed Brothers shone in the arena like a pair of actors dressed in an excellent garb. (19)

निरीक्ष्य तावुत्तमपूरुषौ जना
मञ्चस्थिता नागरराष्ट्रका नृप।
प्रहर्षवेगोत्कलितेक्षणाननाः
पपुर्न तृप्ता नयनैस्तदाननम्॥ २० ॥

Gazing on the aforesaid foremost Persons, the people of the city as well as of the country, who were seated on the galleries, O protector of men, and whose eyes and faces were blooming with an outburst of ecstatic joy, drank in the beauty of Their countenance with the cup of their eyes, but did not feel satiated. (20)

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया।
जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥ २१ ॥

They seemed to drinking up the beauty of the two Brothers with their eyes, to lick Them with their tongue, to inhale Them with their nostrils and to embrace Them with their arms. (21)

ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम्।
तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव॥ २२ ॥

As though put in mind of Their story by the sight of Their comeliness of form, excellences, loving disposition and intrepidity, the onlookers spoke to one another (as follows) in the light of whatever they had actually seen and whatever they had heard of the two Brothers: (22)

एतौ भगवतः साक्षाद्धरेर्नारायणस्य हि।
अवतीर्णाविहांशेन वसुदेवस्य वेश्मनि॥ २३ ॥

"Actually descended through a part of Lord Śrī Hari Himself, who has His abode in water in the form of Nārāyaṇa, these two Brothers have appeared on this earth in the house of Vasudeva. (23)

एष वै किल देवक्यां जातो नीतश्च गोकुलम्।
कालमेतं वसन् गूढो ववृधे नन्दवेश्मनि॥ २४॥

The younger One, Śrī Kṛṣṇa, was, it is understood, born as a matter of fact of Devakī and taken to Gokula for fear of being killed by Kaṁsa. Dwelling all this time incognito, he grew up to this age at the residence of Nanda. (24)

पूतनानेन नीतान्तं चक्रवातश्च दानवः।
अर्जुनौ गुह्यकः केशी धेनुकोऽन्ये च तद्विधाः॥ २५ ॥

By Him was put to an end Pūtanā as well as the demon Tṛṇāvarta, who appeared in the form of a whirlwind, the demigod, Śaṅkhacūḍa, the demons Keśī, who came

in the form of a horse, and Dhenuka[1], who lived in the guise of a donkey, and others of that class, and the two Arjuna trees salvaged by uprooting them. (25)

गावः सपाला एतेन दावाग्नेः परिमोचिताः।
कालियो दमितः सर्प इन्द्रश्च विमदः कृतः॥ २६॥
सप्ताहमेकहस्तेन धृतोऽद्रिप्रवरोऽमुना।
वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम्॥ २७॥

By this Boy were the cows alongwith their keepers rescued from a forest fire, the snake Kāliya subdued and Indra, the ruler of the gods, rid of his pride when Govardhana, the chief of the mountains, was borne by Him on one hand for a week and the land of Vraja protected from rain, storm and strokes of lightning. (26-27)

गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम्।
पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा॥ २८॥

Beholding with joy His ever-cheerful and smiling face enlivened with penetrating glances the cowherd women overcame agonies of various kinds without any effort. (28)

वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः।
श्रियं यशो महत्त्वं च लप्स्यते परिरक्षितः॥ २९॥

The wise declare that, protected in everyway by the yonder Boy, this race of Yadu will become very well-known and attain prosperity, renown and glory. (29)

अयं चास्याग्रजः श्रीमान् रामः कमललोचनः।
प्रलम्बो निहतो येन वत्सको ये बकादयः॥ ३०॥

And here is His elder brother, the glorious Balarāma of lotus-like eyes, by whom was slain Pralamba as well as the demon who came disguised as a calf[2] and others of whom Baka was the foremost. (30)

जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च।
कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत्॥ ३१॥

While the people were talking thus and trumpets were loudly sounding, Cāṇūra, the foremost of the king's wrestlers, accosted Śrī Kṛṣṇa and Balarāma and spoke to Them as follows: (31)

हे नन्दसूनो हे राम भवन्तौ वीरसंमतौ।
नियुद्धकुशलौ श्रुत्वा राज्ञाऽऽहूतौ दिदृक्षुणा॥ ३२॥

"O Kṛṣṇa (Nanda's darling), O Balarāma, both of you are esteemed by the people as heroes! On hearing of you as skilled in wrestling, you have been invited to participate in the tournament by the king, who has been eager to see you. (32)

प्रियं राज्ञः प्रकुर्वन्त्यः श्रेयो विन्दन्ति वै प्रजाः।
मनसा कर्मणा वाचा विपरीतमतोऽन्यथा॥ ३३॥

"Subjects doing precisely by thought, word and deed what is agreeable to their king attain to prosperity indeed; while those acting otherwise than this meet with harmful results. (33)

नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम्।
वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः॥ ३४॥

"It is well-known how cowherds, from the time they begin to tend calves, daily pasture their cows with great joy in woodlands, diverting themselves with wrestling. (34)

तस्माद् राज्ञः प्रियं यूयं वयं च करवाम हे।
भूतानि नः प्रसीदन्ति सर्वभूतमयो नृपः॥ ३५॥

"Therefore, let yourselves as well as ourselves, O boys, do what is liked by the king. If the king is pleased, all beings will be pleased with us; for, the king is an embodiment of all creatures." (35)

तन्निशम्याब्रवीत् कृष्णो देशकालोचितं वचः।
नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च॥ ३६॥

Hearing the aforesaid speech of Cāṇūra and welcoming it, Śrī Kṛṣṇa, who regarded

1. Although the demons Vatsa and Baka were slain by Śrī Kṛṣṇa and Dhenuka by Bala, the people of Mathurā were evidently misinformed that the former two had been killed by Bala and the last-named by Śrī Kṛṣṇa.

2. Vide above footnote.

wrestling with him as something to His liking, gave the following reply, which was appropriate to the occasion and place of the dialogue: (36)

प्रजा भोजपतेरस्य वयं चापि वनेचराः।
करवाम प्रियं नित्यं तन्नः परमनुग्रहः॥ ३७॥

"We too, who dwell in the woods, as well as yourselves, are the subjects of this king of the Bhojas. Let us all, therefore, always do what would please him; through such conduct his infinite grace will descend on us. (37)

बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम्।
भवेन्नियुद्धं माधर्मः स्पृशेन्मल्ल सभासदः॥ ३८॥

"Youngsters, as we are, we shall, however, sport with those who are our equals in strength. Let there be a well-matched wrestling bout, so that no sin of allowing an unequal match may attach to those present in the assembly, O great wrestler!" (38)

चाणूर उवाच

न बालो न किशोरस्त्वं बलश्च बलिनां वरः।
लीलयेभो हतो येन सहस्रद्विपसत्त्वभृत्॥ ३९॥

Cāṇūra replied: "You are neither a youngster nor a lad; nor is Bala, the foremost of the mighty, of such description, by both of whom the elephant, Kuvalayāpīḍa, that possessed the strength of a thousand elephants, was disposed of in mere sport. (39)

तस्माद् भवद्भ्यां बलिभिर्योद्धव्यं नानयोऽत्र वै।
मयि विक्रम वार्ष्णेय बलेन सह मुष्टिकः॥ ४०॥

"Therefore, you both should unhesitatingly contend with powerful rivals; there will be no unrighteousness involved in your doing so. Show your prowess against me, O scion of Vṛṣṇi, and let Muṣṭika try his strength with Bala." (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कुवलयापीडवधो नाम त्रिचत्वारिंशोऽध्यायः॥ ४३॥

Thus ends the forty-third discourse entitled "The elephant Kuvalayāpīḍa killed by Śrī Kṛṣṇa," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुश्चत्वारिंशोऽध्यायः

Discourse XLIV

Kaṁsa slain by the Lord

श्रीशुक उवाच

एवं चर्चितसङ्कल्पो भगवान् मधुसूदनः।
आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः॥ १॥

Śrī Śuka began again: Challenged thus, Lord Madhusūdana of unflinching resolution immediately closed with Cāṇūra, and Balarāma, son of Rohiṇī, with Muṣṭika. (1)

हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः।
विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया॥ २॥

Interlacing their hands with the hands and their feet with the feet of their rival, Śrī Kṛṣṇa and Cāṇūra, and, even so, Balarāma and Muṣṭika, tugged at one another vehemently with intent to overthrow their opponent. (2)

अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी।
शिरः शीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः॥ ३॥

They struck with their elbows the two elbows, with their knees the knees, with

their head the head and with their chest the chest of each other. (3)

परिभ्रामणविक्षेपपरिरम्भावपातनैः ।
उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम्॥ ४॥

They tried to frustrate each other by revolving, pushing, squeezing in their arms, throwing down, and slipping to the front or to the rear of their opponent. (4)

उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि।
परस्परं जिगीषन्तावपचक्रतुरात्मनः॥ ५॥

Eager to score a victory over each other, they hurt the body of their adversary by lifting up, carrying, throwing back and even fixing him to a spot. (5)

तद् बलाबलवद्युद्धं समेताः सर्वयोषितः।
ऊचुः परस्परं राजन् सानुकम्पा वरूथशः॥ ६॥

Full of compassion all the ladies present there collected in batches and spoke to one another about the contest being ill-matched as going on between strong and delicate rivals, O king! (6)

महानयं बताधर्म एषां राजसभासदाम्।
ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः॥ ७॥

"It is gross unrighteousness on the part of the king's courtiers, who countenance such a contest, alas! between the strong and the tender while the king sits looking on! (7)

क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसन्निभौ।
क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ॥ ८॥

"What comparison can there be between the two wrestlers (Cāṇūra and Muṣṭika) of adamantine frame and closely resembling a pair of two large mountains, on the one hand, and the two lads, Balarāma and Śrī Kṛṣṇa, of extremely delicate limbs, who have not yet attained their youth, on the other? (8)

धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत्।
यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित्॥ ९॥

"Forfeiture of religious merit earned in the past will surely fall to the lot of this assembly. As a matter of fact, one should never stay there where unrighteousness fully rears its head. (9)

न सभां प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन्।
अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्नुते॥ १०॥

"Recognizing the faults of those present in an assembly, a wise man should not even enter that assembly; for, a man keeping silent, even though knowing the truth, making a false statement in order to please those assembled or pleading ignorance surely incurs sin. (10)

वल्गतः शत्रुमभितः कृष्णस्य वदनाम्बुजम्।
वीक्ष्यतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः॥ ११॥

"Mark the lotus face—dripping all over with perspiration even like a lotus bud sprinkled with water—of Śrī Kṛṣṇa quickly shifting His position about His adversary. (11)

किं न पश्यत रामस्य मुखमाताम्रलोचनम्।
मुष्टिकं प्रति सामर्षं हाससंरम्भशोभितम्॥ १२॥

"Don't you see the face of Balarāma with reddish eyes, full of wrath as it is for Muṣṭika and enlivened by a bellicose spirit accompanied with risibility? (12)

पुण्या बत व्रजभुवो यदयं नृलिङ्ग-
गूढः पुराणपुरुषो वनचित्रमाल्यः।
गाः पालयन् सहबलः क्वणयंश्च वेणुं
विक्रीडयाञ्चति गिरित्ररमार्चिताङ्घ्रिः॥ १३॥

"Ah, blessed is the soil of Vraja on which treads in a merrily sportful spirit this Most Ancient Person—whose feet are adored even by Lord Śiva, the Guardian of Mount Kailāsa, and Ramā, the goddess of beauty and prosperity—disguised in a human semblance and adorned with sylvan flowers of various kinds, tending cows in the company of Balarāma and playing on His flute. (13)

गोप्यस्तपः किमचरन् यदमुष्य रूपं
लावण्यसारमसमोर्ध्वमनन्यसिद्धम्।

दृग्भिः पिबन्त्यनुसवाभिनवं दुराप-
मेकान्तधाम यशसः श्रिय ऐश्वरस्य ॥ १४ ॥

"What austerities did the cowherd women of Vraja perform, by virtue of which they imbibe with the cup of their eyes the beauty of His bewitching form—the very acme of elegance—which is not only unsurpassed but unequalled too, is not embellished by anything external, is eternally new and hard to attain and which is the unfailing abode of renown, splendour and divine glory? (14)

या दोहनेऽवहनने मथनोपलेप-
प्रेङ्खेङ्खनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो
धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥ १५ ॥

"Blessed are the women of Vraja, who celebrate Him in song while milking their cows, pounding the corn, churning their curds, plastering their floor with cowdung etc., rocking the cradles, lulling their crying babes, sprinkling and sweeping their houses and attending to other such duties with a mind full of love and their throat choked with tears, nay, all, whose movements are inspired by the thought of Śrī Kṛṣṇa, who is no other than Lord Viṣṇu, who took wide strides while measuring the three worlds during His descent as the divine Dwarf. (15)

प्रातर्व्रजाद् व्रजत आविशतश्च सायं
गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः
पश्यन्ति सस्मितमुखं सदयावलोकम् ॥ १६ ॥

"Possessed of endless merit are those women who—having heard His music even as He sallies forth from Vraja in the morning and returns in the evening alongwith the cows playing on the flute—come out hastily on the road and behold His smiling countenance enlivened with kind glances." (16)

एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः ।
शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥ १७ ॥

While the women of Mathurā were thus talking with one another in anxious tones as aforesaid, Lord Śrī Hari, the Master of Yoga and therefore able to read others' thoughts, made up His mind to get rid of His opponent, Cāṇūra, O jewel among the Bharatas ! (17)

सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽतुरौ ।
पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥ १८ ॥

Hearing the aforesaid remarks—full of apprehension—of those women, His parents, Vasudeva and Devakī, who were unaware of their Son's strength and consequently overwhelmed with anxiety out of affection for Them, were filled with remorse at their not having asked Akrūra to desist from taking Balarāma and Śrī Kṛṣṇa to Mathurā. (18)

तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ ।
युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥ १९ ॥

Even as Śrī Kṛṣṇa, the immortal Lord, and His antagonist, Cāṇūra, contended with each other according to the various popular modes of wrestling, in that very manner did Balarāma and Muṣṭika struggle with each other. (19)

भगवद्गात्रनिष्पातैर्वज्रनिष्पेषनिष्ठुरैः ।
चाणूरो भज्यमानाङ्गो मुहुर्ग्लानिमवाप ह ॥ २० ॥

His limbs being shattered by the hits of the Lord's limbs, which were as hard as strokes of lightning, Cāṇūra—so the tradition goes—fainted again and again. (20)

स श्येनवेग उत्पत्य मुष्टीकृत्य करावुभौ ।
भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥ २१ ॥

Springing with the swiftness of a hawk and clenching the fingers of both his hands into fists, the latter, full of anger, struck Lord Śrī Kṛṣṇa, Son of Vasudeva, on the chest. (21)

नाचलत्तत्प्रहारेण मालाहत इव द्विपः।
बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः॥ २२॥
भूपृष्ठे पोथयामास तरसा क्षीणजीवितम्।
विस्रस्ताकल्पकेशस्रगिन्द्रध्वज इवापतत्॥ २३॥

The Lord, however, did not stir even one inch from His position under his blow, any more than an elephant would when struck with a garland. On the other hand, Śrī Hari caught hold of Cāṇūra by his arms and, whirling him several times, dashed him to the ground, his life having become extinct even as a result of his being whirled with vehemence. His ornaments and garlands having fallen off and his locks dishevelled, the wrestler fell like a thunderbolt, the likeness of which is borne as an emblem on the ensign of Indra. (22-23)

तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै।
बलभद्रेण बलिना तलेनाभिहतो भृशम्॥ २४॥

Precisely in the same manner was Muṣṭika struck violently with his palm by the mighty Balabhadra, who had also been struck with his fist by the latter in the first instance. (24)

प्रवेपितः स रुधिरमुद्वमन् मुखतोऽर्दितः।
व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः॥ २५॥

Violently shaken and sore afflicted, and vomiting blood from his mouth, he dropped lifeless on the ground like a tree blown down by the wind. (25)

ततः कूटमनुप्राप्तं रामः प्रहरतां वरः।
अवधील्लीलया राजन् सावज्ञं वाममुष्टिना॥ २६॥

Balarāma, the foremost of warriors, playfully and scornfully slew with his left fist Kūṭa, another reputed wrestler, who came up next to wrestle. (26)

तर्ह्येव हि शलः कृष्णपदापहतशीर्षकः।
द्विधा विदीर्णस्तोशलक उभावपि निपेततुः॥ २७॥

That very moment Śala (another of Kaṁsa's wrestlers) had his head knocked off with Śrī Kṛṣṇa's foot, while Tośala, the other wrestler of repute, was split into two like a blade of grass and both fell down dead. (27)

चाणूरे मुष्टिके कूटे शले तोशलके हते।
शेषाः प्रदुद्रुवुर्मल्लाः सर्वे प्राणपरीप्सवः॥ २८॥

Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośala, having thus been despatched, all the remaining wrestlers ran away anxious to save their life. (28)

गोपान् वयस्यानाकृष्य तैः संसृज्य विजह्रतुः।
वाद्यमानेषु तूर्येषु वल्गन्तौ रुतनूपुरौ॥ २९॥

Drawing near them Their cowherd mates and closing with them, the two Brothers sported in the arena, while the trumpets were being sounded, dancing at intervals with Their anklets jingling. (29)

जनाः प्रजह्रुः सर्वे कर्मणा रामकृष्णयोः।
ऋते कंसं विप्रमुख्याः साधवः साधु साध्विति॥ ३०॥

With the exception of Kaṁsa all the people present there exceedingly rejoiced over the achievement of Balarāma and Śrī Kṛṣṇa. And pious men, including the foremost of the Brāhmaṇas, exclaimed, "Well done! bravo !!" (30)

हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट्।
न्यवारयत् स्वतूर्याणि वाक्यं चेदमुवाच ह॥ ३१॥

The chief of the wrestlers having been struck down and the rest having fled away, Kaṁsa, the ruler of the Bhojas, stopped the flourish of his trumpets and, so the tradition goes, uttered the following injunctions: (31)

निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात्।
धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम्॥ ३२॥

"Drive out of the city the two ill-behaved sons of Vasudeva; confiscate the wealth of the Gopas and put in bonds the wicked Nanda. (32)

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः।
उग्रसेनः पिता चापि सानुगः परपक्षगः॥ ३३॥

"On the other hand, let Vasudeva of evil mind, the vilest of all, be made short work of at once and so also Ugrasena, my father,

who has sided with my enemy, alongwith his followers." (33)

एवं विकत्थमाने वै कंसे प्रकुपितोऽव्ययः।
लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत्॥ ३४॥

While Kaṁsa was bragging thus, Śrī Kṛṣṇa, the unwearied Lord, flew into a rage and, springing with agility, speedily ascended the elevated dais, which Kaṁsa was occupying. (34)

तमाविशन्तमालोक्य मृत्युमात्मन आसनात्।
मनस्वी सहसोत्थाय जगृहे सोऽसिचर्मणी॥ ३५॥

Seeing Śrī Kṛṣṇa approaching as his very death, the heroic Kaṁsa rose at once from his seat and took up his sword and shield. (35)

तं खड्गपाणिं विचरन्तमाशु
श्येनं यथा दक्षिणसव्यमम्बरे।
समग्रहीद् दुर्विषहोग्रतेजा
यथोरगं ताक्ष्र्यसुतः प्रसह्य॥ ३६॥

Śrī Kṛṣṇa, who was possessed of formidable and terrific energy, quickly caught hold, with a firm hand, of Kaṁsa—who was moving right and left as a hawk in the air, sword in hand—even as Garuḍa, son of Kaśyapa, would forcibly seize a serpent. (36)

प्रगृह्य केशेषु चलत्किरीटं
निपात्य रङ्गोपरि तुङ्गमञ्चात्।
तस्योपरिष्टात् स्वयमब्जनाभः
पपात विश्वाश्रय आत्मतन्त्रः॥ ३७॥

Grasping him tightly by the hair, his diadem slipping off even in the course of his being caught, and hurling him from the lofty dais to the floor of the arena, Lord Śrī Kṛṣṇa, who was no other than Lord Viṣṇu with a lotus sprung from His navel, the Support of the universe, depending on none other than Himself, jumped down in person upon him. (37)

तं सम्परेतं विचकर्ष भूमौ
हरिर्यथेभं जगतो विपश्यतः।
हाहेति शब्दः सुमहांस्तदाभू-
दुदीरितः सर्वजनैर्नरेन्द्र॥ ३८॥

Nay, He dragged him hard, though fully dead, along the ground, the world witnessing it, even as a lion would drag an elephant. Very loud cries of "Alas ! Alas !!" uttered by all the people, O ruler of men, then arose and rent the air. (38)

स नित्यदोद्विग्नधिया तमीश्वरं
पिबन् वदन् वा विचरन् स्वपञ्छ्वसन्।
ददर्श चक्रायुधमग्रतो य-
स्तदेव रूपं दुरवापमाप॥ ३९॥

Since with a mind full of dismay he ever saw before his mental eyes that very Lord armed with a discus while drinking or speaking, walking to and fro or lying asleep, nay, even while breathing, he attained after death that very form so difficult to attain. (39)

तस्यानुजा भ्रातरोऽष्टौ कङ्क्न्यग्रोधकादयः।
अभ्यधावन्नभिक्रुद्धा भ्रातुर्निर्वेशकारिणः॥ ४०॥

Burning all over with rage, the eight younger brothers of Kaṁsa—Kaṅka, Nyagrodha and others—rushed towards Śrī Kṛṣṇa in order to get square with their deceased brother by avenging his death. (40)

तथातिरभसांस्तांस्तु संयत्तान् रोहिणीसुतः।
अहन् परिघमुद्यम्य पशूनिव मृगाधिपः॥ ४१॥

Taking up a bludgeon Balarāma (Rohiṇī's son), however, made short work of them even as they came fully prepared for an encounter with such great impetuosity, just as a lion, the king of beasts, would kill the cattle. (41)

नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः।
पुष्पैः किरन्तस्तं प्रीताः शशंसुर्ननृतुः स्त्रियः॥ ४२॥

Kettledrums sounded in the heavens; full of delight, Brahmā, the creator, Lord Śiva and other special manifestations of divine glory extolled the Lord covering Him

with showers of flowers, and celestial women, Apsarās danced out of joy. (42)

तेषां स्त्रियो महाराज सुहृन्मरणदु:खिता:।
तत्राभीयुर्विनिघ्नन्त्य: शीर्षाण्यश्रुविलोचना: ॥ ४३ ॥

Grieved at the death of their near and dear ones, O great king, the widows of the deceased came over to that place, severely and repeatedly beating their heads with tears in their eyes. (43)

शयानान् वीरशय्यायां पतीनालिङ्ग्य शोचती:।
विलेपु: सुस्वरं नार्यो विसृजन्त्यो मुहु: शुच: ॥ ४४ ॥

Embracing their husbands lying dead in the arena (which serves as a most glorious bed for heroes that have laid down their lives in an open combat), the women wailed in the following words at the pitch of their voice, lamenting their lot and repeatedly shedding tears of grief: (44)

हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल।
त्वया हतेन निहता वयं ते सगृहप्रजा: ॥ ४५ ॥

"Ah, beloved lord, the knower of Dharma, the principles of righteousness! O kind-hearted one, fond of the helpless! due to your having been slain, we too, your own, with our homes and progeny have been ruined. (45)

त्वया विरहिता पत्या पुरीयं पुरुषर्षभ।
न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥ ४६ ॥

Bereft of you, its master, this city of Mathurā, O jewel among men, does not look charming any more than we, who have been widowed, and all its festivities and felicity having ceased. (46)

अनागसां त्वं भूतानां कृतवान् द्रोहमुल्बणम्।
तेनेमां भो दशां नीतो भूतध्रुक् को लभेत शम् ॥ ४७ ॥

You wrought immense harm even to innocent creatures. It is for that reason that you have been reduced to this plight, O lord! What oppressor of living beings can attain happiness? (47)

सर्वेषामिह भूतानामेष हि प्रभवाप्यय:।
गोप्ता च तदवध्यायी न क्वचित् सुखमेधते ॥ ४८ ॥

This Śrī Kṛṣṇa, indeed, is the Source, the End and the Protector of all created beings in this universe. Anyone showing disrespect to Him can never prosper. (48)

श्रीशुक उवाच

राजयोषित आश्वास्य भगवाँल्लोकभावन:।
यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥ ४९ ॥

Śrī Śuka went on: Having comforted the royal ladies, the Lord, who is the Protector of the universe, caused what they call obsequies to be duly performed with regard to the slain for their welfare in the other world. (49)

मातरं पितरं चैव मोचयित्वाथ बन्धनात्।
कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयो: ॥ ५० ॥

Having then secured the release of Their mother, Devakī, and father, Vasudeva, too from bondage (while they were being taken to the gaol for being placed behind the bars), Śrī Kṛṣṇa and Balarāma bowed to them fully touching their feet with Their head. (50)

देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ।
कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥ ५१ ॥

Perceiving their sons—who had just bowed to them—to be none else than the Rulers of the universe, Devakī and Vasudeva did not embrace Them, afraid as they were of showing disrespect to Them. (51)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
कंसवधो नाम चतुश्चत्वारिंशोऽध्याय: ॥ ४४ ॥

Thus ends the forty-fourth discourse entitled "Kaṁsa slain by the Lord," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चचत्वारिंशोऽध्यायः

Discourse XLV

The Lord brings back His preceptor's son from the abode of Death

श्रीशुक उवाच

पितरावुपलब्धार्थौ विदित्वा पुरुषोत्तमः।
मा भूदिति निजां मायां ततान जनमोहिनीम्॥ १॥

Śrī Śuka began again: Having come to know that His parents, Vasudeva and Devakī, had grasped the truth about the divinity of the two Brothers prematurely, before they had enjoyed the supreme bliss of loving Them as their own sons, which was sure to be marred by that knowledge, Śrī Kṛṣṇa, who was no other than the Supreme Person, spread His own Māyā (enchantment)—which infatuates His own people—so that such knowledge might not endure. (1)

उवाच पितरावेत्य साग्रजः सात्वतर्षभः।
प्रश्रयावनतः प्रीणन्नम्ब तातेति सादरम्॥ २॥

Approaching His father and mother in the company of His elder brother, Balarāma, and bowing in humility, the Jewel of the Sātvatas spoke respectfully to them as follows, addressing them as "Mama and Papa" in order to delight them. (2)

नास्मत्तो युवयोस्तात नित्योत्कण्ठितयोरपि।
बाल्यपौगण्डकैशोराः पुत्राभ्यामभवन् क्वचित्॥ ३॥

"Though you have been all along full of longing for us, O father, the joys of witnessing the infancy, childhood and boyhood of your sons (in us) have never fallen to your lot. (3)

न लब्धो दैवहतयोर्वासो नौ भवदन्तिके।
यां बालाः पितृगेहस्था विन्दन्ते लालिता मुदम्॥ ४॥

"Ill-fated as we are, the privilege of living by your side could not be attained by us so far nor was that joy ever experienced by us, which children dwelling in their father's house and fondled by their parents do. (4)

सर्वार्थसम्भवो देहो जनितः पोषितो यतः।
न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा॥ ५॥

"Even by serving them through a life of full hundred years a mortal is not able to get square with his parents by whom is brought into being and nourished this body in which all the four objects of human pursuit can be realized. (5)

यस्तयोरात्मजः कल्प आत्मना च धनेन च।
वृत्तिं न दद्यात्तं प्रेत्य स्वमांसं खादयन्ति हि॥ ६॥

"The servants of Yama actually make that son eat his own flesh on his departing from this world, who, though able-bodied, does not with his body and resources maintain them. (6)

मातरं पितरं वृद्धं भार्यां साध्वीं सुतं शिशुम्।
गुरुं विप्रं प्रपन्नं च कल्पोऽबिभ्रच्छ्वसन् मृतः॥ ७॥

"He is dead to all intents and purposes, though breathing, who, though capable, fails to support his mother, aged father, virtuous wife, infant son, preceptor, a Brāhmaṇa (depending on him) and one who has sought him for protection. (7)

तन्नावकल्पयोः कंसान्नित्यमुद्विग्नचेतसोः।
मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतोः॥ ८॥

"Therefore, all these days have slipped in vain by us who have failed to serve you, helpless as we were, our mind being constantly afraid of Kaṁsa. (8)

तत् क्षन्तुमर्हथस्तात मातर्नौ परतन्त्रयोः।
अकुर्वतोर्वां शुश्रूषां क्लिष्टयोर्दुर्हृदा भृशम्॥ ९॥

"Be pleased, O father and mother, to forgive that sin of omission, on our part, who failed to render service to you, subject, as you were, to the will of another and sore oppressed by that evil-minded fellow, Kaṁsa". (9)

श्रीशुक उवाच

इति मायामनुष्यस्य हरेर्विश्वात्मनो गिरा।
मोहितावङ्कमारोप्य परिष्वज्यापतुर्मुदम्॥ १०॥

Śrī Śuka continued: Deluded by the foregoing speech of Śrī Hari, the Soul of the universe, though appearing as a human being through His Māyā (enchanting potency), His parents experienced supreme felicity as they placed Him on their lap and folded Him in their arms. (10)

सिञ्चन्तावश्रुधाराभिः स्नेहपाशेन चावृतौ।
न किञ्चिदूचतू राजन् बाष्पकण्ठौ विमोहितौ॥ ११॥

Bathing Him with streams of tears and bound with ties of affection the couple said nothing, O king, bewildered as they were, their throats choked with tears. (11)

एवमाश्वास्य पितरौ भगवान् देवकीसुतः।
मातामहं तूग्रसेनं यदूनामकरोन्नृपम्॥ १२॥
आह चास्मान् महाराज प्रजाश्चाज्ञप्तुमर्हसि।
ययातिशापाद् यदुभिर्नासितव्यं नृपासने॥ १३॥

Having thus comforted His parents, Lord Śrī Kṛṣṇa, the Son of Devakī, presently made His maternal grand-uncle, Ugrasena, king of the Yadus and said, "Be pleased to command us (your servants) as well as the people of Mathurā, O great king! As for myself, the Yadus ought not to sit on a royal throne because of the curse of Yayāti. Since, however, it is My desire to see you on the throne of Mathurā, no blame will attach to you. (12-13)

मयि भृत्य उपासीने भवतो विबुधादयः।
बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः॥ १४॥

"When I am waiting on you as a servant, even the gods and others will bear tribute to you, bent low with submissiveness. What wonder, then, that other rulers of men should do so." (14)

सर्वान् स्वाञ्ज्ञातिसम्बन्धान् दिग्भ्यः कंसभयाकुलान्।
यदुवृष्ण्यन्धकमधुदाशार्हकुकुरादिकान्॥ १५॥
सभाजितान् समाश्वास्य विदेशावासकर्शितान्।
न्यवासयत् स्वगेहेषु वित्तैः संतर्प्य विश्वकृत्॥ १६॥

Calling back from the various quarters all His kinsmen and relations—the Yadus, the Vṛṣṇis, the Andhakas, the Madhus, the Dāśārhas, the Kukuras and others—that had fled through fear of Kaṁsa and were facing great hardships on account of their staying in exile—nay, consoling them fully and highly gratifying them with riches, Śrī Kṛṣṇa (the Maker of the universe) settled them in their own houses when they had been duly honoured. (15-16)

कृष्णसङ्कर्षणभुजैर्गुप्ता लब्धमनोरथाः।
गृहेषु रेमिरे सिद्धाः कृष्णरामगतज्वराः॥ १७॥

Protected by the all-powerful arms of Śrī Kṛṣṇa and Saṅkarṣaṇa and having realized their ambition and accomplished their purpose, they lived happily in their homes, all their agony having disappeared due to the grace of Śrī Kṛṣṇa and Balarāma. (17)

वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम्।
नित्यं प्रमुदितं श्रीमत् सदयस्मितवीक्षणम्॥ १८॥

They felt rejoiced to gaze everyday on the lotuslike countenance of Śrī Kṛṣṇa, the Bestower of Liberation, which was ever full of ecstatic joy, charming and enlivened with compassionate and smiling glances. (18)

तत्र प्रवयसोऽप्यासन् युवानोऽतिबलौजसः।
पिबन्तोऽक्षैर्मुकुन्दस्य मुखाम्बुजसुधां मुहुः॥ १९॥

Drinking now and again with the cup of their eyes the nectar-like beauty of the lotus face of Śrī Kṛṣṇa, the Bestower of Liberation, even the aged there at Mathurā turned young and acquired great strength and energy. (19)

अथ नन्दं समासाद्य भगवान् देवकीसुतः।
सङ्कर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः॥ २०॥

Meanwhile duly approaching Nanda and embracing him, Lord Śrī Kṛṣṇa, the Son of Devakī, and Saṅkarṣaṇa, O king of kings, spoke as follows: (20)

पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम्।
पित्रोरभ्यधिका प्रीतिरात्मजेष्वात्मनोऽपि हि॥ २१॥

"O father, by you two (mother Yaśodā and yourself), full of affection, both of us have been nourished and fondled with utmost care. Parents' affection for their progeny is surely more profound than the love they cherish for their own self. (21)

स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत्।
शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे॥ २२॥

"He is the real father and she the mother, who nourish like their own offspring the babes cast off by their relations incapable of nourishing and protecting them. (22)

यात यूयं व्रजं तात वयं च स्नेहदुःखितान्।
ज्ञातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम्॥ २३॥

"Return you now to Vraja, O dear father! Having afforded delight to our near and dear ones, we two shall follow suit in order to see you, our kinsmen, disconsolate through affection." (23)

एवं सान्त्वय्य भगवान् नन्दं सव्रजमच्युतः।
वासोऽलङ्कारकुप्याद्यैरर्हयामास सादरम्॥ २४॥

Having thus consoled Nanda alongwith the other people of Vraja, the immortal Lord honoured them with reverence with articles of wearing apparel, ornaments, utensils and other loving presents. (24)

इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः।
पूरयन्नश्रुभिर्नेत्रे सह गोपैर्व्रजं ययौ॥ २५॥

Thus addressed by Śrī Kṛṣṇa and overwhelmed with affection, Nanda hugged the two Brothers and, filling his eyes with tears, returned to Vraja alongwith the other cowherds. (25)

अथ शूरसुतो राजन् पुत्रयोः समकारयत्।
पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम्॥ २६॥

Vasudeva, the son of Śūra, O king, then duly caused to be performed in accordance with the scriptural ordinance by his priest (the sage Garga) and other Brāhmaṇas the purificatory rite of investiture with the sacred thread conferring the rank of a Dwija (the twice-born) with respect to both his sons. (26)

तेभ्योऽदाद् दक्षिणा गावो रुक्ममालाः स्वलङ्कृताः।
स्वलङ्कृतेभ्यः संपूज्य सवत्साः क्षौममालिनीः॥ २७॥

Having appropriately worshipped them he gave to them, when they were duly adorned, fees for their services as well as cows fully decked with gold necklaces and other ornaments as also with silk wreaths and accompanied by calves. (27)

याः कृष्णरामजन्मर्क्षे मनोदत्ता महामतिः।
ताश्चाददादनुस्मृत्य कंसेनाधर्मतो हृताः॥ २८॥

Recalling his resolve made at the time of birth of Śrī Kṛṣṇa and Balarāma, Vasudeva, who was possessed of a lofty mind, gave away even those cows that had been mentally gifted by him on that occasion and which had been unlawfully seized by Kaṁsa. (28)

ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ।
गर्गाद् यदुकुलाचार्याद् गायत्रं व्रतमास्थितौ॥ २९॥

Having gone through the purificatory rite of investiture with the sacred thread and thereby having attained the rank of a Dwija (the twice-born), the two Brothers of noble vows thereupon embarked on the vow of celibacy* under the instructions of Garga, the preceptor of Yadu's race. (29)

प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ।
नान्यसिद्धामलज्ञानं गूहमानौ नरेहितैः॥ ३०॥
अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः।
काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम्॥ ३१॥

* The vow of celibacy actually consists of three vows successively entered into by a religious student belonging to the twice-born classes. The first of them, known by the name of Gāyatra, is of three days' duration and is undertaken as a preparation for learning the holy Gāyatrī-Mantra. This is followed by the second vow, known by the name of Prājāpatya, which extends to the time of commencing the study of the Vedas; and this is followed by the third, Brāhma vow, which lasts till the end of the Vedic study.

Concealing by Their actions—which looked more or less human—Their unclouded wisdom, that had not been acquired through another, and seeking to reside in the house of a preceptor with the object of attaining knowledge in order to set an example before the world, the two Brothers, who were the omniscient Rulers of the universe and the source of all learning, now actually sought the presence of a Brāhmaṇa of Ujjain, Sāndīpani (the son of Sandīpana) by name, born in the family of Kāśa. (30-31)

यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम्।
ग्राहयन्तावुपेतौ स्म भक्त्या देवमिवादृतौ॥ ३२॥

Having duly approached him the two Brothers tamely and reverently waited upon him as a god with devotion, thereby teaching to the world irreproachable behaviour towards one's preceptor. (32)

तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः।
प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरुः॥ ३३॥
सरहस्यं धनुर्वेदं धर्मान् न्यायपथांस्तथा।
तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम्॥ ३४॥

Gratified with Their services rendered with genuine devotion, Sāndīpani, the teacher, the foremost of Brāhmaṇas, taught them all the four Vedas alongwith the six auxiliary branches of learning, viz., Śikṣā or phonetics, Chanda or prosody, Vyākaraṇa or grammar, Jyotiṣa or astronomy, Kalpa or the science prescribing the ritual and giving rules for ceremonial or sacrificial acts and Nirukta or etymology and the Upaniṣads, the crowning part of the Veda expounding the secret meaning of the Vedas and treating of Brahma, as well as Dhanurveda, the science of archery, including its secrets, viz., the knowledge of Mantras by means of which the various Astras or mystic missiles are invoked and the deities presiding over them, the Dharmaśāstras, codes of laws such as the Manusmṛti and the various systems of philosophy such as Mīmāṁsā as well as the science of logic and the science of politics with its six branches, viz., those dealing with peace, warfare, expedition, encampment, exciting dissension or causing the separation of allies and depending on one's allies. (33-34)

सर्वं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ।
सकृन्निगदमात्रेण तौ संजगृहतुर्नृप॥ ३५॥

The two Brothers, who were jewels amongst the foremost of men and the Originators of all sciences, learnt everything in a single session, O protector of men ! (35)

अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावतीः कलाः।
गुरुदक्षिणयाऽऽचार्यं छन्दयामासतुर्नृप॥ ३६॥

With their mind fully controlled, They mastered in the course of sixty-four days and nights as many arts* and then persuaded the teacher to ask for the preceptor's fee of his liking, O King! (36)

* The following are the sixty-four arts mentioned in the Śaiva Tantras—(1) Singing; (2) playing on various musical instruments; (3) dancing; (4) acting and gesticulation, mimicry etc.; (5) drawing and painting as well as calligraphy; (6) painting figures of various designs on the various parts of the body with musk-paste and other fragrant substances; (7) preparing for use in worship various designs with grains of rice, flowers etc.; (8) preparing a bed of flowers; (9) colouring the teeth and other limbs and articles of wearing apparel; (10) paving a floor with precious stones; (11) preparing a bed; (12) using a pot full of water as a musical instrument and treading on water; (13) showing miracles of various kinds; (14) preparing chaplets and wreathe of flowers; (15) making ornaments of flowers for the ears, braid etc.; (16) modes of beautifying the body with clothes and ornaments of various kinds; (17) painting ornamental figures on the ears; (18) making perfumes and cosmetics etc., of various kinds; (19) making ornaments of various designs; (20) jugglery; (21) appearing in various guises of one's choice; (22) sleight of hand; (23) culinary art; (24) making drinks of various tastes and colours and spirituous liqurs of various kinds; (25) weaving and needle-work of various kinds; (26) working puppets by strings; (27) making musical instruments of various kinds; (28) solving riddles; (29) capping verses; (30) skill in uttering tongue-twisters; (31) the art of reading manuscripts easily and quickly; (32) dramaturgy and story-writing; (33) completion of incomplete verses or part verses; (34) making ligatures, canes, arrows etc.; (35) spindle-work; (36) carpentry; (37) architecture;

द्विजस्तयोस्तं महिमानमद्भुतं
संलक्ष्य राजन्नतिमानुषीं मतिम्।
सम्मन्त्र्य पत्न्या स महार्णवे मृतं
बालं प्रभासे वरयाम्बभूव ह॥ ३७॥

Clearly perceiving such marvellous glory of the two Brothers in the shape of Their having mastered all sciences and the other branches of learning without any effort as well as Their superhuman intelligence, and deliberating with his wife, O Parīkṣit, the aforesaid Brāhmaṇa, Sāndīpani, asked for, as his fee, the restoration of their child lost in the ocean at Prabhāsa (the modern Prabhāspatan in Saurashtra), so the tradition goes. (37)

तथेत्यथारुह्य महारथौ रथं
प्रभासमासाद्य दुरन्तविक्रमौ।
वेलामुपव्रज्य निषीदतुः क्षणं
सिन्धुर्विदित्वार्हणमाहरत्तयोः ॥ ३८॥

Saying "So be it!" and mounting Their chariot, the two Brothers, who were great car-warriors, of endless powers, presently reached Prabhāsa and, going near the seashore, squatted there for a moment. Coming to know of Their divine character, the god presiding over the ocean brought presents for Them. (38)

तमाह भगवानाशु गुरुपुत्रः प्रदीयताम्।
योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा॥ ३९॥

The Lord said to him, "Let My preceptor's son be restored at once, the same child which was swallowed up by you in a great wave here." (39)

समुद्र उवाच

नैवाहार्षमहं देव दैत्यः पञ्चजनो महान्।
अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः॥ ४०॥
आस्ते तेनाहृतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः।
जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम्॥ ४१॥

The god of the ocean replied: "I did not carry away the child, O Lord! There is a great demon belonging to the Daitya class, Pañcajana by name, who lives under water in the form of a conch, O Kṛṣṇa! The child was surely carried away by him." Hearing it the Lord speedily plunged into the water, but on killing the demon did not find the child in his bowels. (40-41)

तदङ्गप्रभवं शङ्खमादाय रथमागमत्।
ततः संयमनीं नाम यमस्य दयितां पुरीम्॥ ४२॥
गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः।
शङ्खनिर्ह्रादमाकर्ण्य प्रजासंयमनो यमः॥ ४३॥
तयोः सपर्यां महतीं चक्रे भक्त्युपबृंहिताम्।
उवाचावनतः कृष्णं सर्वभूताशयालयम्।
लीलामनुष्य हे विष्णो युवयोः करवाम किम्॥ ४४॥

Taking the conch that formed his body, the Lord returned to the chariot. Then, going to the beloved city of Yama, Saṁyamanī by name, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma (who had a plough for his weapon), blew the same conch. Hearing the blast of the conch, Yama, the chastiser of the people transgressing

(38) testing valuable metals and precious stones; (39) alchemy; (40) colouring precious stones; (41) knowledge of latent minerals; (42) nursing and treating plants; (43) setting game rams, cocks and quails to fight as sport; (44) teaching parrots and other birds to imitate human speech; (45) making an enemy quit his place by means of a charm; (46) cleaning and dressing the hair; (47) reading letters removed from one's sight and divining the nature of substances held within one's palm; (48) knowledge of books written in the language of barbarians; (49) fluently talking in the different Indian dialects; (50) reading good or bad omens; (51) making diagrams etc., by means of letters arranged in different orders as mystical formulae to be worshipped or worn as an amulet; (52) splitting hard substances such as diamonds into two or more pieces of different shapes; (53) reading the thoughts of others and bringing them out in a verse; (54) lexicography; (55) knowledge of prosody; (56) increasing the number of an object by various devices; (57) playing tricks; (58) showing off one's clothes as made of a superior texture than what they actually are; (59) playing at dice; (60) attracting remote objects; (61) playing children's games; (62) the practice of charms; (63) fore knowledge of the party going to win in a debate and (64) keeping goblins and vampires under one's control.

the scriptural ordinance, offered to Them both worship on a grand scale, accompanied with devotion, and, bending low with humility, addressed as follows Śrī Kṛṣṇa, who has His abode in the heart of all created beings as the Inner Controller of all, "O Viṣṇu, the all-pervading Lord, disguised as a human being by way of sport, what can we do for You both?" (42—44)

श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम्।
आनयस्व महाराज मच्छासनपुरस्कृतः॥ ४५॥

The glorious Lord said: "Impelled by My command, O great ruler, fetch My preceptor's son, who was brought here as a result of his own Karma." (45)

तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ।
दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः॥ ४६॥

Handing over to Their preceptor his son, brought by Yama with the words "So be it !", the two Brothers, the foremost of the Yadus, said to him, "Be pleased to ask for another boon of your choice." (46)

गुरुरुवाच

सम्यक् संपादितो वत्स भवद्भ्यां गुरुनिष्क्रयः।
को नु युष्मद्विधगुरोः कामानामवशिष्यते॥ ४७॥

The preceptor replied: "The debt of your preceptor has been fully repaid by you both, O my child ! Which of the desires of him, who has been a preceptor to pupils like you, can remain unfulfilled as a matter of fact? (47)

गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी।
छन्दांस्ययातयामानि भवन्त्विह परत्र च॥ ४८॥

"Return to your home, O valiant ones ! May your glory purify all and let the Vedas ever remain fresh in your memory here as well as hereafter." (48)

गुरुणैवमनुज्ञातौ रथेनानिलरंहसा।
आयातौ स्वपुरं तात पर्जन्यनिनदेन वै॥ ४९॥

Thus permitted by Their preceptor, the two Brothers forthwith returned to Their city Mathurā, O dear Parīkṣit, in Their chariot swift as wind and thundering like a cloud. (49)

समनन्दन् प्रजाः सर्वा दृष्ट्वा रामजनार्दनौ।
अपश्यन्त्यो बह्वहानि नष्टलब्धधना इव॥ ५०॥

All the people of Mathurā greatly rejoiced to behold Balarāma and Śrī Kṛṣṇa, whom they had missed for many days, like people who had once lost and then recovered their wealth. (50)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गुरुपुत्रानयनं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

Thus ends the forty-fifth discourse entitled "The Lord brings back His preceptor's son from the abode of Death," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षट्चत्वारिंशोऽध्यायः

Discourse XLVI

The Lord relieves the agony of Nanda by despatching Uddhava to Vraja with a message of endearment

श्रीशुक उवाच

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा।
शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः॥ १॥

Śrī Śuka began again: A beloved friend and counsellor of Śrī Kṛṣṇa was Uddhava, the most distinguished of the Vṛṣṇis and a direct disciple of the sage Bṛhaspati, the preceptor of the gods, and foremost in intelligence. (1)

तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित्।
गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः॥ २॥

Clasping his hand with His own on a certain day, Lord Śrī Hari, who alleviates the suffering of those that flee for protection to Him, spoke as follows to Uddhava, who was most beloved of and exclusively devoted to Him: (2)

गच्छोद्धव व्रजं सौम्य पित्रोर्नौ प्रीतिमावह।
गोपीनां मद्वियोगाधिं मत्सन्देशैर्विमोचय॥ ३॥

"Proceed you, gentle Uddhava, to Vraja and thereby bring delight to Our parents, Nanda and Yaśodā, and relieve in particular the agony—caused by separation from Me—of the cowherd women through My messages. (3)

ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः।
(मामेव दयितं प्रेष्ठमात्मानं मनसा गताः।*)
ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्म्यहम्॥ ४॥

"The latter have not only given their mind to Me, but their very life is centred in Me; nay, they have renounced for My sake everything connected with their body and have mentally taken refuge in Me alone, their beloved friend, the highest object of their affection, their very Self. I stand through thick and thin by those that have not only given up their interests in this as well as in the other world but have also set at naught their moral obligations for My sake. (4)

मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्त्रियः।
स्मरन्त्योऽङ्ग विमुह्यन्ति विरहौत्कण्ठ्यविह्वलाः॥ ५॥

"I—the most beloved of all their beloved objects—being at a distance from them, the women of Vraja, O dear Uddhava, remain forgetful of everything including their own self, thinking constantly, as they do, of Me, and overwhelmed with intense longing occasioned by separation from Me. (5)

धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथञ्चन।
प्रत्यागमनसंदेशैर्बल्लव्यो मे मदात्मिकाः॥ ६॥

"With their mind absorbed in Me, the cowherd women are in most cases somehow propping up their life with great difficulty on My assurance of coming back to Vraja." (6)

श्रीशुक उवाच

इत्युक्त उद्धवो राजन् संदेशं भर्तुरादृतः।
आदाय रथमारुह्य प्रययौ नन्दगोकुलम्॥ ७॥

Śrī Śuka continued: Thus instructed by the Lord and mounting a chariot, Uddhava drove to Nanda's Gokula (the village of cowherds) carrying the message of his Master, Śrī Kṛṣṇa, with great reverence. (7)

प्राप्तो नन्दव्रजं श्रीमान् निम्लोचति विभावसौ।
छन्नयानः प्रविशतां पशूनां खुररेणुभिः॥ ८॥

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* The part of the verse placed within brackets has not been commented on by Śrīdhara.

The blessed one reached Nanda's Vraja while the sun was just setting, his chariot obscured with the dust raised by the hoofs of cattle that were entering Vraja at that very moment. (8)

वासितार्थेऽभियुध्यद्भिर्नादितं शुष्मिभिर्वृषैः।
धावन्तीभिश्च वास्राभिरूधोभारैः स्ववत्सकान्॥ ९॥

The place was rendered noisy by bulls in rut contending with one another for the sake of cows in heat and by cows rushing to meet their respective calves though oppressed with the weight of their udders. (9)

इतस्ततो विलङ्घद्भिर्गोवत्सैर्मण्डितं सितैः।
गोदोहशब्दाभिरवं वेणूनां निःस्वनेन च॥ १०॥

Nay, it was graced with white calves capering here and there as well as with the music of flutes and was full of noise, on all sides, accompanied with the sound of the milking of cows. (10)

गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः।
स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम्॥ ११॥

Again, it shone most resplendent with cowherd women richly adorned and singing the noble deeds of Balarāma and Śrī Kṛṣṇa, as well as with cowherds. (11)

अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः ।
धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम्॥ १२॥

The place ravished the mind with its dwellings of cowherds characterized by the worship of sacred fires, the sun-god, newcomers, cows, Brāhmaṇas, the manes and gods as well as with frank-in-cense that was being burnt there, and lights and garlands with which the houses were decorated. (12)

सर्वतः पुष्पितवनं द्विजालिकुलनादितम्।
हंसकारण्डवाकीर्णैः पद्मषण्डैश्च मण्डितम्॥ १३॥

It abounded in groves in full blossom on all sides and was rendered noisy with the notes of birds and the humming of black bees and was graced with beds of lotuses crowded with swans and Kāraṇḍavas (a species of ducks). (13)

तमागतं समागम्य कृष्णस्यानुचरं प्रियम्।
नन्दः प्रीतः परिष्वज्य वासुदेवधियाऽऽर्चयत्॥ १४॥

Delighted to meet and embrace that beloved devotee/servant of Śrī Kṛṣṇa, arrived at his door, Nanda showed him all regard, looking upon him as Śrī Kṛṣṇa Himself. (14)

भोजितं परमान्नेन संविष्टं कशिपौ सुखम्।
गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः॥ १५॥

When he had been duly treated to rice boiled in milk with sugar, (a porridge which has been regarded as the best food), and was comfortably seated on a couch and had been relieved of his fatigue by kneading his feet and other such services rendered by servants, Nanda enquired of him as follows: (15)

कच्चिदङ्ग महाभाग सखा नः शूरनन्दनः।
आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्वृतः॥ १६॥

"Is our friend, Vasudeva (the delight of Śūra), O dear Uddhava, doing well, O highly blessed one, now that he is free from bondage, united with his sons and wives and so on and surrounded by his near and dear ones? (16)

दिष्ट्या कंसो हतः पापः सानुगः स्वेन पाप्मना।
साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा॥ १७॥

"Luckily enough for us the wicked Kaṁsa, who always hated the pious Yadus, that are given to the practice of virtue—has been killed alongwith his followers, and younger brothers, by his own sin. (17)

अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन्।
गोपान् व्रजं चात्मनाथं गावो वृन्दावनं गिरिम्॥ १८॥

"Does Kṛṣṇa remember us and his mother (sitting there), other relations and playmates, the cowherds in general, the people of Vraja, that looked upon him as its protector, the cows, the woodland of Vṛndāvana and the Govardhana hill? (18)

अप्यायास्यति गोविन्दः स्वजनान् सकृदीक्षितुम्।
तर्हि द्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम्॥ १९॥

"Will Śrī Kṛṣṇa, the protector of cows, come over to this place but once to see his own people? Then only we shall be able to behold His countenance with a shapely nose and winsome smiles and glances. (19)

दावाग्नेर्वातवर्षाच्च वृषसर्पाच्च रक्षिताः।
दुरत्ययेभ्यो मृत्युभ्यः कृष्णेन सुमहात्मना॥ २०॥

"We were protected from forest fire, storm and rain, the demon Ariṣṭa (who came disguised as a bull) and a python, named Sudarśana—perils that were so difficult to overcome—by Śrī Kṛṣṇa, who is exceedingly magnanimous. (20)

स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम्।
हसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः॥ २१॥

"Even as we remember the exploits of Śrī Kṛṣṇa, his sportful sidelong looks, laughter and talk, O dear Uddhava, all our activities get slackened. (21)

सरिच्छैलवनोद्देशान् मुकुन्दपदभूषितान्।
आक्रीडानीक्षमाणानां मनो याति तदात्मताम्॥ २२॥

"Nay, our mind gets absorbed in him as we behold the streams, hills and woodlands as well as the playgrounds graced by the footprints of Śrī Kṛṣṇa, the Bestower of Liberation. (22)

मन्ये कृष्णं च रामं च प्राप्ताविह सुरोत्तमौ।
सुराणां महदर्थाय गर्गस्य वचनं यथा॥ २३॥

"I look upon Kṛṣṇa and Balarāma too as the foremost of divinities come down here on this earth for accomplishing some momentous purpose of the gods, as the word of Garga indicated. (23)

कंसं नागायुतप्राणं मल्लौ गजपतिं तथा।
अवधिष्टां लीलयैव पशूनिव मृगाधिपः॥ २४॥

"They killed in mere sport Kaṁsa, who possessed the strength of not less than ten thousand elephants, and his two principal wrestlers, Cāṇūra and Muṣṭika, as well as Kuvalayāpīḍa (the chief of his elephants) just as a lion, the king of beasts, would kill a number of animals. (24)

तालत्रयं महासारं धनुर्यष्टिमिवेभराट्।
बभञ्जैकेन हस्तेन सप्ताहमदधाद् गिरिम्॥ २५॥

"Kṛṣṇa snapped the most powerful bow of Kaṁsa measuring 3 Tālas (equivalent to 27 spans*), even as a leader of elephants would break a sugarcane, and held the Govardhana hill on one hand for a full week. (25)

प्रलम्बो धेनुकोऽरिष्टस्तृणावर्तो बकादयः।
दैत्याः सुरासुरजितो हता येनेह लीलया॥ २६॥

"Nay, by the two brothers were sportfully slain here in this land of Vraja the demons Pralamba, Dhenuka, Ariṣṭa, Tṛṇāvarta, Baka and others, who had conquered gods as well as demons." (26)

श्रीशुक उवाच

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः।
अत्युत्कण्ठोऽभवत्तूष्णीं प्रेमप्रसरविह्वलः॥ २७॥

Śrī Śuka continued: Thus vividly remembering again and again all about the two Brothers, Nanda, whose mind was full of love for Śrī Kṛṣṇa, kept quiet, seized as he was with excessive longing and overwhelmed with a flood of love. (27)

यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च।
शृण्वन्त्यश्रूण्यवास्राक्षीत् स्नेहस्नुतपयोधरा॥ २८॥

Hearing of her Son's exploits being recounted as aforesaid, Yaśodā too shed tears of love, her breasts overflowing with maternal affection. (28)

तयोरित्थं भगवति कृष्णे नन्दयशोदयोः।
वीक्ष्यानुरागं परमं नन्दमाहोद्धवो मुदा॥ २९॥

Perceiving such supreme love of Nanda

* 'तालो नववितस्तयः' : so says the lexicographer Devabodha.

and Yaśodā for Lord Śrī Kṛṣṇa, Uddhava joyfully spoke to Nanda as follows: (29)

उद्धव उवाच

युवां श्लाघ्यतमौ नूनं देहिनामिह मानद।
नारायणेऽखिलगुरौ यत् कृता मतिरीदृशी॥ ३०॥

Uddhava said: "Indeed you two, Yaśodā and Nanda, are the most praiseworthy of all embodied beings here on this earth, O bestower of honour on us all, of being the devotees/servants of the Lord, who has been made available to us only through you, in that such unique love has been conceived by you for Śrī Kṛṣṇa, who is no other than Lord Nārāyaṇa, the Father and Controller of all. (30)

एतौ हि विश्वस्य च बीजयोनी
रामो मुकुन्दः पुरुषः प्रधानम्।
अन्वीय भूतेषु विलक्षणस्य
ज्ञानस्य चेशात इमौ पुराणौ॥ ३१॥

"Indeed, Balarāma and Śrī Kṛṣṇa, the Bestower of Liberation—They are both the material and the efficient cause of the universe; They are also the Puruṣa (individual soul) and Pradhāna (primordial Matter). Nay, entering into the various living organisms, They control the various types of consciousness in the form of the individual soul conditioned by those organisms, eternal (beginningless) as They are. (31)

यस्मिञ्जनः प्राणवियोगकाले
क्षणं समावेश्य मनो विशुद्धम्।
निर्हृत्य कर्माशयमाशु याति
परां गतिं ब्रह्ममयोऽर्कवर्णः॥ ३२॥

"Focussing even one's impure mind on Śrī Kṛṣṇa merely for an instant at the time of death one speedily attains the supreme goal, burning the store of Karma and becoming one with Brahma, the Absolute, and attaining a form consisting of Sattva, unmixed with Rajas and Tamas. (32)

तस्मिन् भवन्तावखिलात्महेतौ
नारायणे कारणमर्त्यमूर्तौ।
भावं विधत्तां नितरां महात्मन्
किं वावशिष्टं युवयोः सुकृत्यम्॥ ३३॥

"You cherish such great devotion to that Supreme Spirit, Lord Nārāyaṇa, the Soul as well as the Source of all, who has assumed a human semblance for some purpose. What meritorious act remains to be done by you two under the circumstances? (33)

आगमिष्यत्यदीर्घेण कालेन व्रजमच्युतः।
प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः॥ ३४॥

"At no distant date will the divine Śrī Kṛṣṇa, the immortal Lord, the Protector of the Yadus, come back to Vraja and bring delight to you, His parents. (34)

हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम्।
यदाह वः समागत्य कृष्णः सत्यं करोति तत्॥ ३५॥

"Śrī Kṛṣṇa will make good what He told you* on coming back after killing Kaṁsa, the enemy of the Yadus, in the midst of an open assembly. (35)

मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके।
अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि॥ ३६॥

"Grieve not, O highly blessed ones; you will at no distant date find Śrī Kṛṣṇa by your side. He dwells in the hearts of all created beings even as fire is latent in wood. (36)

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः।
नोत्तमो नाधमो नापि समानस्यासमोऽपि वा॥ ३७॥

"Indeed, none is dear or unwelcome to Him, who is not identified with a particular body. Nor is anyone superior or inferior nor even unequal in His eyes, He being the same to all. (37)

न माता न पिता तस्य न भार्या न सुतादयः।
नात्मीयो न परश्चापि न देहो जन्म एव च॥ ३८॥

* Vide verse 23 of Discourse XLV above.

न चास्य कर्म वा लोके सदसन्मिश्रयोनिषु।
क्रीडार्थः सोऽपि साधूनां परित्राणाय कल्पते॥ ३९॥

"He has neither father nor mother, neither wife nor sons etc., none is His own or alien to Him; nor can a body, much less birth or action be attributed to Him. Even as such He descends in high, low and mixed species of life in the world for the sake of pastime with a view to protect the virtuous. (38-39)

सत्त्वं रजस्तम इति भजते निर्गुणो गुणान्।
क्रीडन्नतीतोऽत्र गुणैः सृजत्यवति हन्त्यजः॥ ४०॥

"Though untouched by the three Guṇas, modes of Prakṛti, He assumes the qualities of Sattva, Rajas and Tamas, and, sporting with them, though really transcending them, the birthless Lord evolves, maintains and absorbs the universe by means of these Guṇas here in the realm of Prakṛti. (40)

यथा भ्रमरिकादृष्ट्या भ्राम्यतीव महीयते।
चित्ते कर्तरि तत्रात्मा कर्तेवाहंधिया स्मृतः॥ ४१॥

"Just as when looked at with a revolving eye by a revolving person the earth is seen rotating or while the mind alone is the doer, the soul is recognized as such due to its identification with the mind, so is God held to be responsible for the creation etc., of the universe, although, as a matter of fact, the same is being done by the Guṇas. (41)

युवयोरेव नैवायमात्मजो भगवान् हरिः।
सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः॥ ४२॥

"He, the divine Śrī Kṛṣṇa, the alleviator of the distress of all, is certainly not only your son; for He is the Son, the very Self, the Father, the Mother, nay, the Ruler of all. (42)

दृष्टं श्रुतं भूतभवद् भविष्यत्
स्थास्नुश्चरिष्णुर्महदल्पकं च।
विनाच्युताद् वस्तु तरां न वाच्यं
स एव सर्वं परमार्थभूतः॥ ४३॥

"Nay, nothing which is seen or heard of, has gone by or is still existent or which is yet to come, which is immobile or mobile, big or small, is really worth naming, when considered apart from God; for He alone is everything, He alone is true." (43)

एवं निशा सा ब्रुवतोर्व्यतीता
नन्दस्य कृष्णानुचरस्य राजन्।
गोप्यः समुत्थाय निरूप्य दीपान्
वास्तून् समभ्यर्च्य दधीन्यमन्थन्॥ ४४॥

The night slipped past Nanda and Uddhava (Śrī Kṛṣṇa's devotee) while they were thus chatting, O king! Quitting their bed towards the close of night, kindling their lights and duly worshipping on the threshold etc., the deities presiding over their house, the cowherdesses of Vraja began to churn their curds. (44)

ता दीपदीप्तैर्मणिभिर्विरेजू
रज्जूर्विकर्षद्भुजकङ्कणस्रजः।
चलन्नितम्बस्तनहारकुण्डल-
त्विषत्कपोलारुणकुङ्कुमाननाः॥ ४५॥

With rows of bangles round their wrists pulling the cords that revolved the churning-staff, their cheeks shining with bright ear-rings that rocked with the motion of their arms, and their faces painted with red saffron (a product of the Balkh territory), the Gopīs looked very charming with gems in their girdle etc., brightened by the lights, their hips, breasts and necklaces shaking all the time. (45)

उद्गायतीनामरविन्दलोचनं
व्रजाङ्गनानां दिवमस्पृशद् ध्वनिः।
दध्नश्च निर्मन्थनशब्दमिश्रितो
निरस्यते येन दिशाममङ्गलम्॥ ४६॥

Now rose to the heavens the music of the women of Vraja, who were celebrating at the pitch of their voice the exploits of Śrī Kṛṣṇa, the lotus-eyed Lord, blended with the gurgling noise produced by the churning of curds, both of which combined to drive away the evil forces operating in the four quarters. (46)

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकसः।
दृष्ट्वा रथं शातकौम्भं कस्यायमिति चाब्रुवन्॥ ४७॥

Seeing a chariot plated with gold at the portals of Nanda, now that the glorious sun-god had appeared at the horizon, the unsophisticated women of Vraja, who had no knowledge of the outside world, Śrī Kṛṣṇa being their solitary concern, inquired of one another as to whose chariot it was, and suggested as follows: (47)

अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः।
येन नीतो मधुपुरीं कृष्णः कमललोचनः॥ ४८॥

"May it be that Akrūra—by whom the lotus-eyed Śrī Kṛṣṇa was taken away to Mathurā (the city founded by and named after the demon Madhu), and who thus accomplished the purpose of Kaṁsa (his master)—has turned up once more. (48)

किं साधयिष्यत्यस्माभिर्भर्तुः प्रेतस्य निष्कृतिम्।
इति स्त्रीणां वदन्तीनामुद्धवोऽगात् कृताह्निकः॥ ४९॥

"Is he now going to offer oblations to the spirit of his deceased master with our bodies flesh?" While the women were talking in this strain, Uddhava returned to Nanda's residence from the bank of the holy Yamunā having finished his daily routine of bath and devotions. (49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दशोकापनयनं नाम षट्चत्वारिंशोऽध्यायः॥ ४६॥

Thus ends the forty-sixth discourse entitled "Śrī Kṛṣṇa dispels the agony of Nanda," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तचत्वारिंशोऽध्यायः

Discourse XLVII

Dialogue between Uddhava and the Gopīs and ode to a black bee

श्रीशुक उवाच

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः
प्रलम्बबाहुं नवकञ्जलोचनम्।
पीताम्बरं पुष्करमालिनं लस-
न्मुखारविन्दं मणिमृष्टकुण्डलम्॥ १॥
शुचिस्मिताः कोऽयमपीच्यदर्शनः
कुतश्च कस्याच्युतवेषभूषणः।
इति स्म सर्वाः परिवव्रुरुत्सुका-
स्तमुत्तमश्लोकपदाम्बुजाश्रयम्॥ २॥

Śrī Śuka began again: Gazing on the aforesaid servant of Śrī Kṛṣṇa with unusually long arms, eyes resembling a pair of fresh-blown lotuses and a bright lotus-like countenance, clad in yellow silk and wearing a garland of lotuses and adorned with ear-rings brilliant with gems, all the women of Vraja with bright smiles eagerly surrounded Uddhava, who had taken shelter under the lotus-feet of Śrī Kṛṣṇa, the illustrious Lord, wondering who he was with such a handsome appearance and dressed and adorned in the style of that immortal Lord, whence he had come and whose son or servant he was. (1-2)

तं प्रश्रयेणावनताः सुसत्कृतं
सव्रीडहासेक्षणसूनृतादिभिः।
रहस्यपृच्छन्नुपविष्टमासने
विज्ञाय सन्देशहरं रमापतेः॥ ३॥

Concluding him to be a messenger from Śrī Kṛṣṇa, who was no other than Lord Viṣṇu, the Spouse of Goddess Ramā, the Gopīs, bent low with modesty, enquired of him in private as follows, when he had been duly greeted with bashful smiles and glances and kind words etc., and had squatted on a seat: (3)

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम्।
भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया॥ ४॥

"We know you to be a companion of Śrī Kṛṣṇa, the Lord of the Yadus, duly arrived in our midst. You have been despatched here by your master with intent to bring delight to His parents. (4)

अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे।
स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः॥ ५॥

"Otherwise we do not find anything worth remembering for Him in Vraja, a mere pasture-land for cows. Ties of affection for one's relations are most difficult to disregard even for a hermit. (5)

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम्।
पुम्भिः स्त्रीषु कृता यद्वत् सुमनस्स्विव षट्पदैः॥ ६॥

"Friendship with others (who are not bound by ties of blood)—like that cultivated by lovers with their sweethearts or by black bees with flowers—actuated as it is by self-interest, lasts only till one's interests continue to be served by them and is at best a travesty of love. (6)

निस्स्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः।
अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम्॥ ७॥
खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम्।
दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम्॥ ८॥

"Harlots forsake a destitute lover; the people, an incapable ruler; students who have learnt what they wanted to learn, their teacher; the priests officiating at a sacrifice, the sacrificer, who has paid the sacrificial fees at the end of the sacrifice; the birds, a tree from which fruits have disappeared; strangers, a dwelling (which afforded shelter to them) after finishing their meal; animals, a burnt forest and a paramour, a women attached to him (even though unsated), the moment he has enjoyed her." (7-8)

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः।
कृष्णदूते व्रजं याते उद्धवे त्यक्तलौकिकाः॥ ९॥

In this way, when Uddhava, the messenger of Śrī Kṛṣṇa, arrived in Vraja, the cowherd women, whose speech, body and mind were undoubtedly devoted to Śrī Kṛṣṇa, (the Protector of cows) cast to the winds all worldly etiquette. (9)

गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः।
तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः॥ १०॥

Recalling again and again the exploits of Śrī Kṛṣṇa, their beloved Lord, that pertained to His boyhood and infancy they celebrated them in song and wept, all sense of shame having taken leave of them. (10)

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम्।
प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत्॥ ११॥

Musing over her past union with Śrī Kṛṣṇa and presently perceiving a black bee before her, a certain Gopī (presumably Śrī Rādhā Herself, the foremost and the beloved of all Gopīs, some of whom loved Her even more than they loved Śrī Kṛṣṇa) fancied it to be a messenger despatched by Śrī Kṛṣṇa, her Darling, and spoke* as follows: (11)

* Authoritative Vaiṣṇava commentators like Sanātana Goswāmī, who are believed to have actually witnessed these Līlās of Śrī Kṛṣṇa and His beloved Gopīs by the special grace of the Lord, have traced the following utterances to Śrī Rādhā, on the basis of the Agni-Purāṇa as well as on the strength of their own transcendent vision. Again, these utterances are believed to have escaped from the lips of Śrī Rādhā in a state of divine ecstasy (Divyonmāda), which has no parallel anywhere and is the special monopoly of Śrī Rādhā, a unique personification of Mahābhāva, the highest and purest form of divine Love. These utterances have also been classified under various heads such as Citrajalpa, which have been clearly defined in standard works on poetics like the Ujjvala-nīlamaṇi of Rūpa Goswāmī.

गोप्युवाच

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्या:
कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्न:।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं
यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥ १२ ॥

The Gopī said: O black bee (lit., the sucker of honey), O friend of Śrī Kṛṣṇa (a treacherous lover), pray, do not touch our feet by way of supplication with your moustache-like tentacles tinged red with the saffron of the garland of Śrī Kṛṣṇa pressed against the breasts painted with saffron of our rivals at Mathurā. Let Śrī Kṛṣṇa (the Chief of the Madhus), whose messenger you are—you who are distinguished by such characteristics as have been depicted just now—bear on His garland etc., the token of favour in the shape of marks of saffron etc., of those proud ladies of Mathurā, which would be an object of ridicule for the court of the Yadus. What will you gain by conciliating us, rustic women of Vraja? (12)

सकृदधरसुधां स्वां मोहिनीं पाययित्वा
सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक्।
परिचरति कथं तत्पादपद्मं तु पद्मा
ह्यपि बत हृतचेता उत्तमश्लोकजल्पै: ॥ १३ ॥

Having allowed us to drink the entrancing nectar of His lips but once, He deserted us, innocent women, all of a sudden even as a black bee like you would leave the guileless flowers. I wonder how Lakṣmī, who is reputed to be very clever and discerning, continues to serve His lotus-feet, which She would not if She came to know of His infidelity and ungratefulness? Presumably, She does so only because She has Her mind captivated, alas ! by the honeyed words of our illustrious Lord. We for our part have grown too wise to be deceived any more by His false promises. (13)

किमिह बहु षडङ्घ्रे गायसि त्वं यदूना-
मधिपतिमगृहाणामग्रतो न: पुराणम्।
विजयसखसखीनां गीयतां तत्प्रसङ्ग:
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टा: ॥ १४ ॥

Why do you, O six-legged one, glorify before us homeless people here at such length Śrī Kṛṣṇa, now the Lord of the Yadus, the most Ancient One (and therefore too well-known to us to need any introduction)? Let His stories be profitably sung in the presence of the blessed lady-companions of Śrī Kṛṣṇa (who is shortly going to be nicknamed as Arjuna's Friend). They will, in return for Your service, confer on you the object of your desire, beloved as they are of Him and have the agony of their heart soothed by His loving embraces. (14)

दिवि भुवि च रसायां का: स्त्रियस्तद्दुरापा:
कपटरुचिरहासभ्रूविजृम्भस्य या: स्यु:।
चरणरज उपास्ते यस्य भूतिर्वयं का
अपि च कृपणपक्षे ह्युत्तमश्लोकशब्द: ॥ १५ ॥

What women are there on earth, in heaven or in the subterranean regions, who are hard to win for the playful movements of His eyebrows accompanied by His cunning and winsome smiles? Of what account are we in His eyes, whose dust of feet even Lakṣmī, the goddess of fortune, worships? Nevertheless, tell Him that the epithet of Uttamaśloka (one enjoying excellent fame), as a matter of fact, applies to him who espouses the cause of the forlorn like us. (15)

विसृज शिरसि पादं वेद्म्यहं चाटुकारै-
रनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात्।
स्वकृत इह विसृष्टापत्यपत्यन्यलोका
व्यसृजदकृतचेता: किं नु सन्धेयमस्मिन् ॥ १६ ॥

Leave my foot, on which you have placed your head, acquainted as I am with you, who know how to win over others with blandishments and messages of love, having learnt this art from Śrī Kṛṣṇa, who is a past master in such artifices. Ah, here He left us, who had for His own sake renounced our children, husband and

even happiness in the other world, obtainable through virtuous conduct alone, fickle-minded as He is. What, then, is to be gained by coming to terms with Him? (16)

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा
स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम्।
बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्क्षवद् य-
स्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥ १७॥

Hard-hearted by nature, He, in His previous descent as Śrī Rāma, hit with an arrow Vālī, the lord of the monkeys, like a hunter without giving him any notice or challenging him to an open combat according to the established canons of warfare and, domineered over by His Consort, Sītā, deformed a woman, Śūrpaṇakhā,who had approached Him with lust in her heart. Nay, having accepted (as the divine Dwarf) Bali's worship in the form of a gift of land measuring three strides, He bound him even as a crow would (in conjunction with other crows) surround and plague its feeder after eating the food offered by the latter. Therefore, enough of friendship with those possessed of a dark hue. Yet the treasure in the form of His story is difficult to forgo. (17)

यदनुचरितलीलाकर्णपीयूषविप्रुट्-
सकृददनविधूतद्वन्द्वधर्मा विनष्टाः।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना
बहव इह विहङ्गा भिक्षुचर्यां चरन्ति॥ १८॥

With all their natural propensities in the form of likes and dislikes etc., existing as pairs of opposites uprooted by tasting but once even a small bit of His supremely delightful stories, which fall as nectar on their ears, and thus completely ruined in the eyes of the world, and leaving all of a sudden their home and family in a wretched condition, many men here lead a life of mendicants, deprived of all enjoyment, like so many birds. (18)

वयमृतमिव जिह्मव्याहृतं श्रद्दधानाः
कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः।
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र-
स्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता॥ १९॥

Believing as true the false professions of love on the part of that Cheat, even as she-deer, the foolish companions of a black antelope, would put faith in the deceptive music of a hunter and suffer the torment of being hit with a shaft, we ignorant sweethearts of Śrī Kṛṣṇa have repeatedly suffered this fate, having been subjected to smarting pangs of love occasioned by the loving touch of His nails. Therefore, O messenger, let any other topic be discussed but talk no more of Śrī Kṛṣṇa, whose very mention awakens memories that accentuate our agony of separation from Him. (19)

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं
वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग।
नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं
सततमुरसि सौम्य श्रीर्वधूः साकमास्ते॥ २०॥

O friend of our beloved Lord ! sent back by our Darling, though stung with our pungent words, have you come to us again? If so, ask what you would of us; for you are worthy of honour to me, O dear one ! How will you take us who are here—to His side, whose companionship is difficult to forgo once it is had? For His divine Spouse, Śrī, the goddess of beauty and prosperity, O gentle one, ever remains with Him on His very bosom in the form a golden streak. (20)

अपि बत मधुपुर्यामार्यपुत्रोऽधुनाऽऽस्ते
स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान्।
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु॥ २१॥

Ah, is my Darling (lit., son of one's

father-in-law*) now at Mathurā, has returned from the house of His preceptor after completing His studies there? Does He remember, O gentle one, his paternal house, (the house of His godfather, Nanda) as well as His relations and other cowherds? Does He ever make any references to us, His maid-servants? Oh, when will He, return to Vraja and place His arm, more fragrant even than aloe-wood, on our head by way of consolation? (21)

श्रीशुक उवाच

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः।
सान्त्वयन् प्रियसन्देशैर्गोपीरिदमभाषत॥ २२॥

Śrī Śuka resumed: On hearing this unprecedented effusion of love, Uddhava forthwith spoke as follows to the cowherd women—who had been pining for a sight of Śrī Kṛṣṇa—comforting them with messages of love from their beloved Lord. (22)

उद्धव उवाच

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः।
वासुदेवे भगवति यासामित्यर्पितं मनः॥ २३॥

Uddhava said: Oh, you Gopīs have all your objects accomplished indeed and are the adored of all the worlds in that your mind is so fully and exclusively absorbed in Lord Vāsudeva. (23)

दानव्रततपोहोमजपस्वाध्यायसंयमैः।
श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते॥ २४॥

Devotion to Śrī Kṛṣṇa indeed is sought to be attained through charitable gifts, fasting, austerities, pouring oblations into the sacred fire, muttering prayers, study of the Vedas, self-control and various other virtuous practices. (24)

भगवत्युत्तमश्लोके भवतीभिरनुत्तमा।
भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा॥ २५॥

It is a matter for congratulation that the ideal of supreme devotion to the divine Lord of excellent renown—which is hard to attain even for sages—has been set up by you.(25)

दिष्ट्या पुत्रान् पतीन् देहान् स्वजनान् भवनानि च।
हित्वावृणीत यूयं यत् कृष्णाख्यं पुरुषं परम्॥ २६॥

It is further gratifying to note that you all have sought the Supreme Person under the name of Śrī Kṛṣṇa neglecting your children, husbands and other relations, dwellings, nay, your very bodies. (26)

सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे।
विरहेण महाभागा महान् मेऽनुग्रहः कृतः॥ २७॥

Due to your separation from the Lord you have developed exclusive devotion to Śrī Kṛṣṇa, which has enabled you to behold Him in all that meets the eye. Nay, you have conferred a great boon on me by thus affording me an opportunity to witness your unprecedented love with my own eyes, O highly blessed ones! (27)

श्रूयतां प्रियसन्देशो भवतीनां सुखावहः।
यमादायागतो भद्रा अहं भर्तू रहस्करः॥ २८॥

Now listen to the message of your Darling, Śrī Kṛṣṇa, which, I am sure, will bring joy to you and carrying which I, who execute His secret commissions, have come to you, O good ladies! (28)

श्रीभगवानुवाच

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित्।
यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही।
तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः॥ २९॥

The glorious Lord says: Your separation from Me, the material cause of all and, therefore, present in all as their very Self, is not possible under any circumstance. Just as the five gross elements—viz., ether, air, fire, water and

* It is forbidden in our Śāstras to utter one's own name or that of one's preceptor and other elders (including one's parents and grandparents, husband and his parents and so on), that of an abject miser or of one's eldest son or wedded wife even while dying: आत्मनाम गुरोर्नाम नामातिकृपणस्य च। प्राणान्तेऽपि न वक्तव्यं ज्येष्ठपुत्रकलत्रयोः॥ (Karmalocana)

earth—are present in all created beings as their constituents, so am I, underlying as I do the mind, the vital airs, the elements, the Indriyas, the five senses of perception and the five organs of action, and the three Guṇas, modes of Prakṛti. (29)

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये।
आत्ममायानुभावेन भूतेन्द्रियगुणात्मना॥ ३०॥

In Myself (as the ground) do I create, maintain and then dissolve Myself in the form of the cosmos by dint of My own Māyā, creative energy, by Myself in the form of the elements, the Indriyas and the Guṇas. (30)

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः।
सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥ ३१॥

The Spirit is all knowledge, transcendent, unconnected with the three Guṇas and absolutely pure (untainted by Māyā). It is experienced through the various states of the mind, viz., wakefulness, the dream state and deep sleep, brought about by Māyā. (31)

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः।
तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत॥ ३२॥

Remaining vigilant all the time, one should, therefore, endeavour to control that mind through which one conceives the various objects of sense, viz., sound, touch, sight, taste and smell, though unreal like one who, when awake, recalls the objects seen in a dream and seizes the senses. (32)

एतदन्तः समाम्नायो योगः सांख्यं मनीषिणाम्।
त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः॥ ३३॥

In the eyes of the wise, the teachings of the Vedas, the eightfold path of Yoga, the Sāṅkhya system of philosophy, which differentiates Matter from the Spirit, renunciation, suffering hardships for the sake of one's faith, subjugation of one's senses and truthfulness have their goal in mind-control even as rivers terminate in the ocean. (33)

यत्त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम्।
मनसः सन्निकर्षार्थं मदनुध्यानकाम्यया॥ ३४॥

It is only with intent to focus your thought constantly on Me in order to ensure your mental proximity with Me that I, your Darling, am actually staying so far from your eyes. (34)

यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते।
स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिगोचरे॥ ३५॥

The mind of women as well as of others does not get so absorbed in the thought of their most beloved one living close by and open to their view as in that of one staying at a distance. (35)

मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत्।
अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ॥ ३६॥

Incessantly thinking of Me, as you do, having devoted to Me your whole undivided mind, which has completely shed all other thoughts, you will come to Me before long. (36)

या मया क्रीडता रात्र्यां वनेऽस्मिन् व्रज आस्थिताः।
अलब्धरासाः कल्याण्यो माऽऽपुर्मद्वीर्यचिन्तया॥ ३७॥

Those blessed cowherd women who, having been held back by their husbands and others, stayed away in Vraja and could not, therefore, get an opportunity to sport with Me while I diverted myself in the woodland of Vṛndāvana one night attained to Me through contemplation on My exploits. (37)

श्रीशुक उवाच

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः।
ता ऊचुरुद्धवं प्रीतास्तत्सन्देशागतस्मृतीः॥ ३८॥

Śrī Śuka continued: Delighted to hear the message of Śrī Kṛṣṇa, their most beloved Lord, the aforesaid women of Vraja spoke to Uddhava as follows, their memories of Śrī Kṛṣṇa having been awakened by His message. (38)

गोप्य ऊचुः

दिष्ट्याहितो हतः कंसो यदूनां सानुगोऽघकृत्।
दिष्ट्याऽऽप्तैर्लब्धसर्वार्थैः कुशल्यास्तेऽच्युतोऽधुना॥ ३९॥

The Gopīs said: By good-luck Kaṁsa, the sworn enemy and persecutor of the Yadus, has been killed alongwith his followers. It is a matter for further gratification that Śrī Kṛṣṇa, the immortal Lord, is now doing well with His relations, who have attained all their objects through Him. (39)

कच्चिद् गदाग्रजः सौम्य करोति पुरयोषिताम्।
प्रीतिं नः स्निग्धसव्रीडहासोदारेक्षणार्चितः॥ ४०॥

Others said: Does Śrī Kṛṣṇa (elder Brother of Gada), who was till the other day greeted by us with our loving and pleasing glances accompanied by bashful smiles, bring delight to the women of the city of Mathurā, O gentle one? (40)

कथं रतिविशेषज्ञः प्रियश्च वरयोषिताम्।
नानुबध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः॥ ४१॥

Still others said: How can He, an expert in love-making and hence beloved of charming women, help being won over by them when greeted with their sweet words and amorous gestures? (41)

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित्।
गोष्ठीमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे॥ ४२॥

Some more said: Does Śrī Kṛṣṇa, the Protector of cows, O pious one, remember us, rustic women, in any context in the course of an unreserved talk in an assembly of the ladies of the city? (42)

ताः किं निशाः स्मरति यासु तदा प्रियाभि-
वृन्दावने कुमुदकुन्दशशाङ्करम्ये।
रेमे क्वणच्चरणनूपुरासगोष्ठ्या-
मस्माभिरीडितमनोज्ञकथः कदाचित्॥ ४३॥

Others said: Does He ever recall those nights, during that period of His stay in Vraja, when He sported with us, His sweethearts, in the woodland of Vṛndāvana, charming with lilies and jasmines as well as with a full moon (bearing a spot resembling the figure of a hare) in the ring of the Rāsa dance accompanied by the sound of jingling anklets, in the course of which His delightful stories were sung by us? (43)

अप्येष्यतीह दाशार्हस्तप्ताः स्वकृतया शुचा।
सञ्जीवयन् नु नो गात्रैर्यथेन्द्रो वनमम्बुदैः॥ ४४॥

Will Śrī Kṛṣṇa, a scion of Daśārha, ever come over here to infuse new life into us—tormented as we are with grief occasioned by separation from Him—by the soothing touch of His delightful limbs even as Indra, the god of rain, would refresh a forest, scorched with summer heat by sending clouds of rain? (44)

कस्मात् कृष्ण इहायाति प्राप्तराज्यो हताहितः।
नरेन्द्रकन्या उद्वाह्य प्रीतः सर्वसुहृद्वृतः॥ ४५॥

Still others said: Wherefore should Śrī Kṛṣṇa come here now that He has slain His enemies and attained sovereignty and, surrounded by all His kinsmen, the Yadus, will feel extremely delighted when He has married so many princesses? (45)

किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः।
श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः॥ ४६॥

Some more wisely said: What purpose of the high-souled Śrī Kṛṣṇa, the Spouse of Śrī, who has all His desires fulfilled and is ever perfect in His own Self, could be served by us, dwelling in a forest, or even by other ladies of royal descent? (46)

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला।
तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया॥ ४७॥

Even Piṅgalā, a wanton woman of the legend, once spoke of hopelessness as the only road to supreme happiness. Though we know all that, our hope to meet Śrī Kṛṣṇa is nevertheless hard to overcome. (47)

क उत्सहेत सन्त्यक्तुमुत्तमश्लोकसंविदम्।
अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित्॥ ४८॥

Who can dare withdraw his mind from the confidential talk of Śrī Kṛṣṇa, who is extolled by the most high, nay, from whose person (bosom) Śrī, the goddess of beauty and prosperity, never gets down even though He does not long for Her? (48)

सरिच्छैलवनोद्देशा गावो वेणुरवा इमे।
सङ्कर्षणसहायेन कृष्णेनाचरिताः प्रभो॥ ४९॥
पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत।
श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः॥ ५०॥

Alas! the river Yamunā, the mountain Govardhana, and the forest lands of Vṛndāvana, the cows and the notes of flutes over there, hallowed as they are by Śrī Kṛṣṇa coupled with Saṅkarṣaṇa through association with Them, O mighty Uddhava, awaken again and again the memory of Śrī Kṛṣṇa, the Son of Nanda, the cowherd chief, through His footprints, the abodes of all charm and prosperity. Surely we cannot, therefore, forget Him. (49-50)

गत्या ललितयोदारहासलीलावलोकनैः।
माध्व्या गिरा हृतधियः कथं तं विस्मरामहे॥ ५१॥

How can we forget Him—O Uddhava, we, whose mind has been captivated by His charming gait, pleasing laughter and playful glances as well as by His honeyed words? (51)

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन।
मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात्॥ ५२॥

O Lord, O Spouse of Ramā, O Saviour of Vraja, O Reliever of our agony, O Protector of cows, lift the village of Gokula out of the ocean of suffering, in which it lies plunged. (52)

श्रीशुक उवाच

ततस्ताः कृष्णसन्देशैर्व्यपेतविरहज्वराः।
उद्धवं पूजयाञ्चक्रुर्ज्ञात्वाऽऽत्मानमधोक्षजम्॥ ५३॥

Śrī Śuka went on: The Gopīs, whose agony of separation from the Lord was now gone to a large extent, thanks to the messages received from Śrī Kṛṣṇa, duly worshipped Uddhava, recognizing him to be Śrī Kṛṣṇa Himself, who is above sense-perception, and, therefore, their very Self. (53)

उवास कतिचिन्मासान् गोपीनां विनुदञ्छुचः।
कृष्णलीलाकथां गायन् रमयामास गोकुलम्॥ ५४॥

He stayed for some months there in order to drive away the grief of the cowherd women. Nay, celebrating in song the story of the pastimes of Śrī Kṛṣṇa, he brought delight to the entire village of Gokula. (54)

यावन्त्यहानि नन्दस्य व्रजेऽवात्सीत् स उद्धवः।
व्रजौकसां क्षणप्रायाण्यासन् कृष्णस्य वार्तया॥ ५५॥

As long as the aforesaid Uddhava lived in Nanda's Vraja, the days passed like so many moments with the people of Vraja in talks about Śrī Kṛṣṇa. (55)

सरिद्वनगिरिद्रोणीर्वीक्षन् कुसुमितान् द्रुमान्।
कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम्॥ ५६॥

Eagerly observing the river, the woodlands and the dales as well as the trees in blossom and vividly reminding the inhabitants of Vraja of Śrī Kṛṣṇa by questioning them about the pastimes connected with the various spots, Uddhava (the devotee of Śrī Kṛṣṇa) spent his time in delight. (56)

दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविक्लवम्।
उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ॥ ५७॥

Supremely delighted to perceive the anguish of mind—as depicted before* and of an allied nature—of the Gopīs, occasioned by their absorbing thought of Śrī Kṛṣṇa, and bowing to them in reverence, Uddhava sang as follows: (57)

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः।
वाञ्छन्ति यद् भवभियो मुनयो वयं च
किं ब्रह्मजन्मभिरनन्तकथारसस्य॥ ५८॥

* Vide verses 4 to 21 and 39 to 52 Supra.

"These cowherd women alone on earth have justified their possessing a human body in that they have developed supreme love exclusively for Śrī Kṛṣṇa, the Protector of cows, the Soul of the universe—a love which not only strivers, afraid of metempsychosis, but sages (emancipated souls), nay, even we devotees of the Lord aspire for? What else is there to be gained through three kinds of* births as a Brāhmaṇa by him who has developed a taste for the stories of Śrī Kṛṣṇa, the deathless Lord? Or what is to be gained through repeated births as Brahmā by him who has not been able to develop a zest for such stories?† (58)

क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः
कृष्णे क्व चैष परमात्मनि रूढभावः।
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षा-
च्छ्रेयस्तनोत्यगदराज इवोपयुक्तः॥ ५९॥

"The two are quite out of keeping with one another—these women (impure by their very sex), roaming about in woods and polluted in the eyes of adverse critics, through infidelity to their worldly husbands, on the one hand, and surpassing unflinching love for Śrī Kṛṣṇa, the Supreme Spirit, as depicted above, on the other! Surely the almighty Lord, directly and liberally confers final beatitude on him who constantly remembers Him, though not knowing His reality, just as nectar, the sovereign of all medicines, does good to an ailing person when taken even unknowingly. (59)

नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः
स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-
लब्धाशिषां य उदगाद् व्रजवल्लवीनाम्॥ ६०॥

"Oh, the grace which descended on the cowherdesses of Vraja—who attained the object of their desire in the form of having their necks clasped by Him during the Rāsa festival—did not fall to the lot of celestial damsels (nymphs) possessing the fragrance and splendour of a lotus, or even of Śrī, who is exclusively attached to His person (bosom); how then could others expect such favour from Him? (60)

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम्।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम्॥ ६१॥

"Oh, let me be incarnated as anyone of the shrubs, creepers or herbs in the woodlands of Vṛndāvana, catching the dust of the feet of these blessed ladies, who successfully trod the path of Devotion leading to Śrī Kṛṣṇa—the path which is still to be strenuously sought for even by the Upaniṣads‡—neglecting their own people as well as the path trodden by the virtuous, both of which are so difficult to abandon for a chaste woman. (61)

या वै श्रियार्चितमजादिभिराप्तकामै-
र्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम्।
कृष्णस्य तद् भगवतश्चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम्॥ ६२॥

"Nay, these Gopīs completely shook off their agony of separation from the Lord, embracing, as they did, those lotus-feet of the divine Śrī Kṛṣṇa, which are actually

* The three kinds of birth as a Brāhmaṇa are—(1) physical birth from Brāhmaṇa parents. (2) investiture with the sacred thread and initiation in the holy Gāyatrī-Mantra, which is regarded as a second birth and (3) consecration befitting one for the performance of a sacrific, which is looked upon as a third incarnation.

† The compound word 'अनन्तकथारसस्य' can be split up in two ways—firstly as अनन्त+कथा+रसस्य and secondly as अनन्त+कथा+रसस्य. The word 'Brahma' too admits of a double meaning. The alternative interpretation of the last quarater of the verse according to the latter way of splitting the compound has been shown within brackets.

‡ This evidently refers to the Upanishadic text 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह', which tells us that "words (scriptural texts) fail to reach Brahma and return (unsuccessful) alongwith the mind."

fondled by Goddess Śrī and mentally adored by great gods like Brahmā and others, sages that have all their desires fulfilled and are, therefore, free from all cravings, nay, even by masters of Yoga like Śiva, Sanaka and Nārada, and which were lovingly placed by the Lord on their bosom in the gathering of women on the occasion of the Rāsa dance ! (62)

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः ।
यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥ ६३ ॥

"I repeatedly salute the dust of feet of the blessed women of Nanda's Vraja, whose loud singing of the stories of Śrī Kṛṣṇa, who captivates all, purifies the three worlds." (63)

श्रीशुक उवाच

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च ।
गोपानामन्त्र्य दाशार्हो यास्यन्नारुरुहे रथम् ॥ ६४ ॥

Śrī Śuka proceeded further: Seeking the permission of the cowherd women as well as of Yaśodā and Nanda, and taking leave of the cowherds, Uddhava (a scion of Daśārha), now ready to depart for Mathurā, mounted the chariot. (64)

तं निर्गतं समासाद्य नानोपायनपाणयः ।
नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचनाः ॥ ६५ ॥

Duly approaching him, when he had just stepped out of Nanda's mansion, with various presents, intended for Śrī Kṛṣṇa and Balarāma, in their hands, Nanda and others lovingly addressed him in emotional terms as follows, with tears in their eyes: (65)

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।
वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥ ६६ ॥

"Let all the activities of our mind ever hinge on the lotus-feet of Śrī Kṛṣṇa. Let our speech utter His names alone and let our body remain engaged in bending before Him and so on. (66)

कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।
मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥ ६७ ॥

"Being tossed by our past actions coupled with the will of Providence as guided by those actions, wherever, in whatever species of life we may be, let our delight be ever found in the almighty Śrī Kṛṣṇa as a result of our virtuous actions and charitable gifts that may have been performed by us in our past lives." (67)

एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप ।
उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥ ६८ ॥

Thus honoured by the cowherds out of devotion to Śrī Kṛṣṇa, O ruler of men, Uddhava came back to Mathurā, which was now protected by the same Lord, Śrī Kṛṣṇa. (68)

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् ।
वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥ ६९ ॥

Falling prostrate before Śrī Kṛṣṇa, he spoke to Him of the plenitude of devotion to His feet of the people of Vraja and handed over the presents sent by Nanda to Him as well as to Vasudeva, Balarāma and the king, Ugrasena. (69)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
उद्धवप्रतियाने सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

Thus ends the forty-seventh discourse, bearing on the return of Uddhava to Mathurā, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टचत्वारिंशोऽध्यायः

Discourse XLVIII

The Lord pays a visit to Kubjā, the hunchbacked woman, and Akrūra at their respective places

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः।
सैरन्ध्र्याः कामतप्ताया: प्रियमिच्छन् गृहं ययौ॥ १॥
महार्होपस्करैराढ्यं कामोपायोपबृंहितम्।
मुक्तादामपताकाभिर्वितानशयनासनैः ।
धूपैः सुरभिभिर्दीपैः स्रग्गन्धैरपि मण्डितम्॥ २॥

Śrī Śuka began again: Perceiving what was in the mind of Trivakrā, the erstwhile maid-servant of Kaṁsa, smitten, as she was with pangs of love for Śrī Kṛṣṇa, and seeking her gratification, the all-seeing Lord, the Soul of the universe, then called at her house, which was equipped with costly articles of household use and supplemented by devices stimulating passion (such as erotic pictures), nay, embellished with strings of pearls and flags, canopies, beds and seats as well as with fragrant incenses, lights, wreaths and perfumes. (1-2)

गृहं तमायान्तमवेक्ष्य साऽऽसनात्
सद्यः समुत्थाय हि जातसम्भ्रमा।
यथोपसङ्गम्य सखीभिरच्युतं
सभाजयामास सदासनादिभिः॥ ३॥

Seized with a flurry, as a matter of fact, to perceive Him coming to her house, she stood up at once from her seat and meeting Him with due ceremony alongwith her female companions, honoured Śrī Kṛṣṇa, the unfailing Lord, by offering Him an exalted seat and other articles of worship. (3)

तथोद्धवः साधु तयाभिपूजितो
न्यषीददुर्व्यामभिमृश्य चासनम्।
कृष्णोऽपि तूर्णं शयनं महाधनं
विवेश लोकाचरितान्यनुव्रतः॥ ४॥

Duly honoured by her in a like manner, Uddhava squatted on the floor touching the seat offered by her with his head. Following the practices of the worldly-minded, Śrī Kṛṣṇa, for His part, quickly settled down on the costly bed already placed there. (4)

सा मज्जनालेपदुकूलभूषण-
स्रग्गन्धताम्बूलसुधासवादिभिः ।
प्रसाधितात्मोपससार माधवं
सव्रीडलीलोत्स्मितविभ्रमेक्षितैः॥ ५॥

Duly preparing herself with a bath, pigments, fine linen, jewellery, garlands, perfumes, betel-leaves chewed with catechu, lime and areca-nut parings etc., nectar-like beverage and so on, she approached Śrī Kṛṣṇa with shy looks accompanied by sportful smiles and amorous gestures. (5)

आहूय कान्तां नवसङ्गमह्रिया
विशङ्कितां कङ्कणभूषिते करे।
प्रगृह्य शय्यामधिवेश्य रामया
रेमेऽनुलेपार्पणपुण्यलेशया॥ ६॥

Calling to His side the lovely damsel, timid as she was, through bashfulness occasioned by her very first meeting with a lover, and seizing her by the hand, adorned with a bracelet, the Lord set her on the bed and dallied with the charming girl, her only merit (entitling her to this rare privilege and honour) being that she had willingly offered to Him sandal-paste which was meant for Kaṁsa, her master, who had a special liking for it. (6)

सानङ्गतप्तकुचयोरुरसस्तथाक्ष्णो-
र्जिघ्रन्त्यनन्तचरणेन रुजो मृजन्ती।
दोर्भ्यां स्तनान्तरगतं परिरभ्य कान्त-
मानन्दमूर्तिमजहादतिदीर्घतापम्॥ ७॥

Enjoying the transcendent smell of His feet and brushing off the suffering of her breasts, bosom and eyes—tormented, as they were, with pangs of love—by the soothing and thrilling touch of the feet of Śrī Kṛṣṇa, the immortal Lord, Kubjā folded in her arms the all-blissful Darling, who now rested on her bosom, and thereby rid her of her agony of separation from Him being felt by her since a long time. (7)

सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम्।
अङ्गरागार्पणेनाहो दुर्भगेदमयाचत॥ ८॥

Alas! having thus secured, by offering pigment, the presence of Śrī Kṛṣṇa, the almighty Lord, the Bestower of final beatitude, who is so difficult to attain, the hapless woman (unlike the blessed Gopīs, who dedicated their all to Him and sought nothing in return) asked of Him, the following viz., the gratification of her carnal desire, although her physical contact alone with the all-blissful and all-powerful Lord was enough to ensure for her the highest blessing in the form of final beatitude. (8)

आहोष्यतामिह प्रेष्ठ दिनानि कतिचिन्मया।
रमस्व नोत्सहे त्यक्तुं सङ्गं तेऽम्बुरुहेक्षण॥ ९॥

She said, "Be pleased to stay here in my house for a few days and make merry with me, my most beloved friend, for I just cannot forgo your company, O lotus-eyed one!" (9)

तस्यै कामवरं दत्त्वा मानयित्वा च मानदः।
सहोद्धवेन सर्वेशः स्वधामागमदर्चितम्॥ १०॥

Granting her the desired boon in the shape of a promise to revel with her again and honouring her with suitable presents and polite words and thereby acknowledging her service, Śrī Kṛṣṇa, the Ruler of all, who respects the wishes of all, returned with Uddhava to His own abode (Vasudeva's house), which was full of prosperity. (10)

दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम्।
यो वृणीते मनोग्राह्यमसत्त्वात् कुमनीष्यसौ॥ ११॥

He who, having duly propitiated Śrī Kṛṣṇa, the all-pervading Lord, the Ruler even of universal lords (Brahmā, Śiva and others), who is so hard to please except through exclusive Devotion, asks for that which is acceptable (agreeable) to the mind is of perverted understanding because of his pettiness. (11)

अक्रूरभवनं कृष्णः सहरामोद्धवः प्रभुः।
किञ्चिच्चिकीर्षयन् प्रागादक्रूरप्रियकाम्यया॥ १२॥

Wishing to get Akrūra do some errand of His and also with intent to oblige him Lord Śrī Kṛṣṇa, accompanied by Balarāma and Uddhava, visited in state the residence of Akrūra. (12)

स तान् नरवरश्रेष्ठानाराद् वीक्ष्य स्वबान्धवान्।
प्रत्युत्थाय प्रमुदितः परिष्वज्याभ्यनन्दत॥ १३॥

Overjoyed to perceive from a distance the aforesaid jewels among the best of men, who were his own relations, and rising from his seat to receive them, he went up to, embraced and welcomed them. (13)

ननाम कृष्णं रामं च स तैरप्यभिवादितः।
पूजयामास विधिवत् कृतासनपरिग्रहान्॥ १४॥

Nay, recalling Their divinity he bowed to Śrī Kṛṣṇa and Balarāma (in spite of Their young age) and, greeted by Them too, in return, duly worshipped Them, who had now taken Their seat. (14)

पादावनेजनीरापो धारयञ्छिरसा नृप।
अर्हणेनाम्बरैर्दिव्यैर्गन्धस्रग्भूषणोत्तमैः॥ १५॥
अर्चित्वा शिरसाऽऽनम्य पादावङ्कगतौ मृजन्।
प्रश्रयावनतोऽक्रूरः कृष्णरामावभाषत॥ १६॥

Sprinkling over his head in every direction the water with which he had washed Their feet, O protector of men, and honouring Them with various articles of worship, as well as with exquisite robes, sandal-paste, garlands and excellent jewels, Akrūra, who was already bent low with humility, bowed down to Them with his head inclined and,

kneading Their feet, that rested on his lap, spoke to Śrī Kṛṣṇa and Balarāma as follows: (15-16)

दिष्ट्या पापो हतः कंसः सानुगो वामिदं कुलम्।
भवद्भ्यामुद्धृतं कृच्छ्राद् दुरन्ताच्च समेधितम्॥ १७॥

"Luckily enough, by You two the sinful Kaṁsa has been slain alongwith his followers and this race of Yours has not only been saved from a calamity, which was hard to get over, but made to prosper, too. (17)

युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ।
भवद्भ्यां न विना किञ्चित् परमस्ति न चापरम्॥ १८॥

"You two are Prakṛti (primordial Matter) and Puruṣa (the Spirit), the material and efficient causes, respectively, of the universe and one with the universe too. There is neither any cause nor any effect apart from You two. (18)

आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः।
ईयते बहुधा ब्रह्मन् श्रुतप्रत्यक्षगोचरम्॥ १९॥

"Entering after its creation (as its Inner Controller) this universe, evolved by Yourself through the instrumentality of Your own potencies in the shape of Rajoguṇa etc., O Kṛṣṇa, the supreme Lord, You are perceived in various forms within the range of hearing and sight. (19)

यथा हि भूतेषु चराचरेषु
महादयो योनिषु भान्ति नाना।
एवं भवान् केवल आत्मयोनि-
ष्वात्माऽऽत्मतन्त्रो बहुधा विभाति॥ २०॥

"Even as the five elements (earth etc.), appear in various forms in the diverse orders of created beings, both mobile and immobile, the media of their manifestation, so do You, the absolute Self, entirely self-dependent, appear in numberless forms in the various worlds, the fields of Your manifestation. (20)

सृजस्यथो लुम्पसि पासि विश्वं
रजस्तमःसत्त्वगुणैः स्वशक्तिभिः।
न बध्यसे तद्गुणकर्मभिर्वा
ज्ञानात्मनस्ते क्व च बन्धहेतुः॥ २१॥

"Through the instrumentality of Your own potencies in the shape of the three Guṇas (modes of Prakṛti)—Rajas, Sattva and Tamas—You severally evolve, then protect (preserve) and ultimately reabsorb the universe. You are, however, not bound by those Guṇas or even by those actions in the form of creation, protection and reabsorption of the universe. Under no circumstance whatsoever can ignorance (the cause of bondage) be attributed to You, who are Consciousness itself. (21)

देहाद्युपाधेरनिरूपितत्वाद्
भवो न साक्षान्न भिदाऽऽत्मनः स्यात्।
अतो न बन्धस्तव नैव मोक्षः
स्यातां निकामस्त्वयि नोऽविवेकः॥ २२॥

"A body and other adjuncts that are supposed to limit the Self or Consciousness, being unascertained through metaphysical investigation, birth and differences following it cannot be directly ascribed to the Spirit, much less to You, the Supreme Spirit. Hence there can be neither bondage nor liberation for You. What appears as bondage or liberation in You is only superimposed by our ignorance about You and a reflection of our own mind. (22)

त्वयोदितोऽयं जगतो हिताय
यदा यदा वेदपथः पुराणः।
बाध्येत पाखण्डपथैरसद्भि-
स्तदा भवान् सत्त्वगुणं बिभर्ति॥ २३॥

"Each time this dateless path of the Vedas taught by You for the good of the world is obstructed by false creeds of a heretical type, You assume for the vindication of the Vedic path a form consisting of Sattva, unmixed with Rajas and Tamas. (23)

स त्वं प्रभोऽद्य वसुदेवगृहेऽवतीर्णः
स्वांशेन भारमपनेतुमिहासि भूमेः।

अक्षौहिणीशतवधेन सुरेतरांश-
राज्ञाममुष्य च कुलस्य यशो वितन्वन्॥ २४॥

"As such, O Lord, You are born this time in the house of Vasudeva here (on this planet) with Your own part manifestation, Balarāma, in order to remove the earth's burden by destroying vast number of kings who are partial manifestations of demons and in order to spread the glory of this race, the race of the Yadus. (24)

अद्येश नो वसतयः खलु भूरिभागा
यः सर्वदेवपितृभूतनृदेवमूर्तिः।
यत्पादशौचसलिलं त्रिजगत् पुनाति
स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः॥ २५॥

"Highly blessed indeed are our dwellings today, that You, O Lord who are above sense-perception, have visited—You, the well-known Father and Preceptor of the universe, manifested in the form of all the gods, manes, spirits and kings, the rulers of men—the waters washing whose feet, by the name of the Gaṅgā, sanctify all the three worlds. (25)

कः पण्डितस्त्वदपरं शरणं समीयाद्
भक्तप्रियादृतगिरः सुहृदः कृतज्ञात्।
सर्वान् ददाति सुहृदो भजतोऽभिकामा-
नात्मानमप्युपचयापचयौ न यस्य॥ २६॥

"What wise man would seek as his protector anyone other than You, who are so truthful of speech, friendly, grateful and loving to Your votaries, and who grant all the desires of a pure-hearted devotee, nay, bestow on him Your very Self, to which neither growth nor decay can be attributed. (26)

दिष्ट्या जनार्दन भवानिह नः प्रतीतो
योगेश्वरैरपि दुरापगतिः सुरेशैः।
छिन्ध्याशु नः सुतकलत्रधनाप्तगेह-
देहादिमोहरशनां भवदीयमायाम्॥ २७॥

"Luckily enough (for us), O Lord, You, who are supplicated by all men, have been perceived by us here at our very home—You, whose ways cannot be easily comprehended even by masters of Yoga like Sanaka and rulers of gods like Indra. Pray, dispel at once Your Māyā (enchantment) in the shape of ties of attachment to our children, wife, wealth, relations, houses, body and so on." (27)

श्रीशुक उवाच

इत्यर्चितः संस्तुतश्च भक्तेन भगवान् हरिः।
अक्रूरं सस्मितं प्राह गीर्भिः सम्मोहयन्निव॥ २८॥

Śrī Śuka continued: Thus honoured and glorified by His devotee, Lord Śrī Hari smilingly replied to Akrūra as follows, enchanting him, as it were, by His sweet and polite words. (28)

श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा।
वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः॥ २९॥

The glorious Lord said: "You are our preceptor (counsellor) and uncle, nay, our praiseworthy friend. We ever deserve to be protected, nourished and treated with compassion by you, as a matter of fact, since we are your children. (29)

भवद्विधा महाभागा निषेव्या अर्हसत्तमाः।
श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः॥ ३०॥

"Highly blessed and most worthy souls like you deserve constantly to be adored (more than gods) by men seeking blessedness. Gods are, after all, actuated by self-interest and are pleased with those alone who offer oblations to them through the sacred fire; but not so the pious, who habitually do good to others without expecting any return from them. (30)

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः॥ ३१॥

"It is not that there are no purifying agencies in the shape of rivers, lakes etc., consisting of water and no deities with a body made of clay and stone. They, however,

exert a purifying influence through a long process of time, whereas pious souls do so through their very sight. (31)

स भवान् सुहृदां वै नः श्रेयाञ्छ्रेयश्चिकीर्षया।
जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाह्वयम्॥ ३२॥

"As such you are the foremost of our friends and well-wishers. Therefore, with intent to do a good turn to my cousins, Yudhiṣṭhira and others, the sons of Pāṇḍu, proceed you to Hastināpura (the capital of the Kauravas, named after its founder, King Hastī) for making enquiries about them. (32)

पितर्युपरते बालाः सह मात्रा सुदुःखिताः।
आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम॥ ३३॥

"Brought back from the forest where King Pāṇḍu lived, to his capital by the blind king Dhṛtarāṣṭra, their elder uncle, who had ascended the throne on the plea of his being the reversionary heir of Pāṇḍu, their father having died (the other day), the boys are living in a most miserable condition with their mother, Kuntī, my aunt: so we have heard. (33)

तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः।
समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक्॥ ३४॥

"Sure enough, the feeble-minded King Dhṛtarāṣṭra (the son of Ambikā), who is at the same time blind and follows the will of his vile son, Duryodhana, does not behave impartially towards his nephews. (34)

गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा।
विज्ञाय तद् विधास्यामो यथा शं सुहृदां भवेत्॥ ३५॥

"Go, therefore, and ascertain his behaviour towards them now—whether it is good or bad. Having definitely known it, we shall so arrange that the welfare of our relations, the Pāṇḍavas, may be ensured." (35)

इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः।
सङ्कर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ॥ ३६॥

Having thus duly instructed Akrūra, the almighty Lord Śrī Kṛṣṇa, who alleviates the suffering of His devotees, then returned direct to His own residence alongwith Saṅkarṣaṇa (Balarāma) and Uddhava. (36)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे
अष्टचत्वारिंशोऽध्यायः॥ ४८॥

Thus ends the forty-eighth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनपञ्चाशत्तमोऽध्यायः

Discourse XLIX

Akrūra's visit to Hastināpura

श्रीशुक उवाच

स गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम्।
ददर्श तत्राम्बिकेयं सभीष्मं विदुरं पृथाम्॥ १॥
सहपुत्रं च बाह्लीकं भारद्वाजं सगौतमम्।
कर्णं सुयोधनं द्रौणिं पाण्डवान् सुहृदोऽपरान्॥ २॥

Śrī Śuka began again: Going to Hastināpura, marked with the glory of the kings of Pūru's race, Akrūra saw there Dhṛtarāṣṭra (the son of Ambikā) accompanied by Bhīṣma, nay, Vidura, Pṛthā, the mother of the Pāṇḍava brothers, Bāhlīka (uncle of Bhīṣma) alongwith his son (Somadatta), Droṇa, the son of Bharadwāja, accompanied by Kṛpa (a scion of sage Gotama), as well as Karṇa, Suyodhana (Duryodhana), Aśwatthāmā (the son of Droṇa), Yudhiṣṭhira and his four brothers, the sons of Pāṇḍu, and other friends. (1-2)

यथावदुपसङ्गम्य बन्धुभिर्गान्दिनीसुतः।
सम्पृष्टस्तैः सुहृद्वार्तां स्वयं चापृच्छदव्ययम्॥ ३॥

Meeting his relatives in an appropriate manner, Akrūra (the son of Gāndinī) was duly questioned by them about the welfare of their relatives at Mathurā, and himself enquired about their well-being in return. (3)

उवास कतिचिन्मासान् राज्ञो वृत्तविवित्सया।
दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः॥ ४॥

He stayed there for some months with intent to ascertain the conduct towards the sons of Pāṇḍu of the king Dhṛtarāṣṭra, who had vile sons and little moral strength and followed the will of the wicked his brother-in-law Śakunī, Karṇa and others. (4)

तेज ओजो बलं वीर्यं प्रश्रयादींश्च सद्गुणान्।
प्रजानुरागं पार्थेषु न सहद्भिश्चिकीर्षितम्॥ ५॥
कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम्।
आचख्यौ सर्वमेवास्मै पृथा विदुर एव च॥ ६॥

Pṛthā as well as Vidura[1] (another half-brother of Dhṛtarāṣṭra and a true friend and benefactor of the Pāṇḍavas) told him (Akrūra) of all the evil—in the shape of administering poison etc.—that had already been done and was further sought to be done by Duryodhana and others, the sons of Dhṛtarāṣṭra, who were envious of the majesty, military skill, bodily strength, prowess, modesty and other excellent qualities of Pṛthā's sons as well as of the love which the people bore for them. (5-6)

पृथा तु भ्रातरं प्राप्तमक्रूरमुपसृत्य तम्।
उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा॥ ७॥

Approaching her cousin, Akrūra, who was quite at hand, and recollecting her birth-place, Mathurā, Pṛthā for her part spoke to him with tear-drops in her eyes as follows: (7)

अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे।
भगिन्यो भ्रातृपुत्राश्च जामयः सख्य एव च॥ ८॥

"Do my parents (Śūrasena and Māriṣā) and brothers[2] (Vasudeva etc.), sisters (Śrutadevā and so on) and nephews (Śrī Kṛṣṇa, Balarāma and others), ladies of the household (Devakī, Rohiṇī and others) as well as my female friends remember me? (8)

भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्तवत्सलः।
पैतृष्वसेयान् स्मरति रामश्चाम्बुरुहेक्षणः॥ ९॥

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1. For the story of Vidura see Book III.

2. For the names of Pṛthā's brothers, sisters, nephews and the ladies of her parental home vide verse 28-29, 30-31, 46—55, 22-23 and 45 of Discourse XXIV of Book Nine.

"Does my nephew, Lord Śrī Kṛṣṇa, who is fit to protect all and is so fond of His devotees, as well as the lotus-eyed Balarāma, remember Yudhiṣṭhira and others, the sons of His father's sister, i.e., myself? (9)

सापत्नमध्ये शोचन्तीं वृकाणां हरिणीमिव।
सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान्॥ १०॥

"Will He ever care to console, with His comforting words, me—grieving, as I do, in the midst of enemies even as a she-deer would do in the midst of wolves—as well as these fatherless boys of mine? (10)

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन।
प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम्॥ ११॥

"O Kṛṣṇa, O Enchanter of all, O great Yogī (Wielder of mystic powers), O Soul of the universe, O Saviour of all, O Deliverer of cows, protect me, that have sought You as my refuge and am suffering with my infants. (11)

नान्यत्तव पदाम्भोजात् पश्यामि शरणं नृणाम्।
बिभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात्॥ १२॥

"For men afraid of death and future birth I find no asylum other than Your lotus-feet, which are capable of conferring Liberation on their worshippers, almighty that You are. (12)

नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने।
योगेश्वराय योगाय त्वामहं शरणं गता॥ १३॥

"Hail to You, the Enchanter of all, the all-pure Brahma, the Absolute, the Supreme Spirit, the Master of Yoga (mystic powers), nay, Yoga (wisdom) personified! I have sought You as my refuge." (13)

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम्।
प्रारुदद् दुःखिता राजन् भवतां प्रपितामही॥ १४॥

Śrī Śuka continued: Remembering thus her own kinsfolk and particularly Śrī Kṛṣṇa, the Lord of the universe, O king, your great grandmother, Kuntī, wept bitterly, afflicted as she was. (14)

समदुःखसुखोऽक्रूरो विदुरश्च महायशाः।
सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः॥ १५॥

Akrūra, to whom joy and sorrow made no difference, and the highly renowned Vidura comforted Kuntī by reminding her of those responsible for the birth of her sons, viz., Dharma, Vāyu, Indra and the two Aświns. (15)

यास्यन् राजानमभ्येत्य विषमं पुत्रलालसम्।
अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम्॥ १६॥

Approaching the king, Dhṛtarāṣṭra—who differentiated between his own sons and nephews and was particularly fond of the former—while about to return to Mathurā, Akrūra repeated in the midst of his kinsmen what was communicated to the king out of goodwill by his relations, Śrī Kṛṣṇa, Balarāma and others. (16)

अक्रूर उवाच

भो भो वैचित्रवीर्य त्वं कुरूणां कीर्तिवर्धन।
भ्रातर्युपरते पाण्डावधुनाऽऽसनमास्थितः॥ १७॥

Akrūra said: O son of Vicitravīrya, O enhancer of the glory of the Kurus, your younger brother, Pāṇḍu, having demised, you have now ascended the throne of Hastināpura. (17)

धर्मेण पालयन्नुर्वीं प्रजाः शीलेन रञ्जयन्।
वर्तमानः समः स्वेषु श्रेयः कीर्तिमवाप्स्यसि॥ १८॥

Ruling over the earth with piety, gratifying the people with your good conduct and behaving impartially towards your own people, viz., your sons and the sons of Pāṇḍu, you will attain prosperity and renown. (18)

अन्यथा त्वाचरँल्लोके गर्हितो यास्यसे तमः।
तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च॥ १९॥

Acting otherwise, you will be censured in the world during your lifetime and go down to hell after your death. Therefore, behave impartially towards the sons of Pāṇḍu and your own. (19)

नेह चात्यन्तसंवास: कर्हिचित् केनचित् सह।
राजन् स्वेनापि देहेन किमु जायात्मजादिभि: ॥ २० ॥

And there is no possibility of one's living together perpetually with anyone anywhere in this world even with one's own body, O king; how, then, could one expect to live eternally with one's wife, children and so on? (20)

एक: प्रसूयते जन्तुरेक एव प्रलीयते।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम्॥ २१ ॥

A creature is born alone and dies all by itself. Alone it enjoys the fruit of its good deeds and alone does it reap the consequences of its misdeeds. (21)

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधस:।
सम्भोजनीयापदेशैर्जलानीव जलौकस: ॥ २२ ॥

Others going by the names of son etc., that deserve to be nourished, drain the unrighteously accumulated wealth of the foolish one even as the brood of an aquatic animal share its waters, which constitute its very life, as it were. (22)

पुष्णाति यानधर्मेण स्वबुद्ध्या तमपण्डितम्।
तेऽकृतार्थं प्रहिण्वन्ति प्राणा राय: सुतादय: ॥ २३ ॥

Life, riches and sons etc., that a man nourishes through unrighteousness under the false notion that they are his own, ultimately forsake the stupid fellow for good even when he feels that he has not yet accomplished his purpose, i.e., the enjoyment of pleasures. (23)

स्वयं किल्बिषमादाय तैस्त्यक्तो नार्थकोविद:।
असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तम: ॥ २४ ॥

Deserted by them even when his object has not yet been achieved, and carrying with him his load of sins, a man, who is ignorant of his own real interest and, therefore, has his face turned away from his own duty, himself descends (after death) into the dismal hell. (24)

तस्माल्लोकमिमं राजन् स्वप्नमायामनोरथम्।
वीक्ष्यायम्यात्मनाऽऽत्मानं सम: शान्तो भव प्रभो ॥ २५ ॥

Therefore, realizing this world, O king, to be a mere dream, illusion or fancy, and controlling your mind with your reason, be composed and impartial to all, O lord! (25)

धृतराष्ट्र उवाच

यथा वदति कल्याणीं वाचं दानपते भवान्।
तथानया न तृप्यामि मर्त्य: प्राप्य यथामृतम्॥ २६ ॥

Dhṛtarāṣṭra replied: Even as you tender this salutary advice, O prince among the charitable, I do not feel sated with it any more than a mortal would on securing nectar. (26)

तथापि सूनृता सौम्य हृदि न स्थीयते चले।
पुत्रानुरागविषमे विद्युत् सौदामनी यथा॥ २७ ॥

Still your wholesome and agreeable counsel, O gental one, does not stick into my fickle mind, biased as it is through attachment to my sons—any more than a flash of lightning does into a cloud. (27)

ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान्।
भूमेर्भारावताराय योऽवतीर्णो यदो: कुले॥ २८ ॥

What man can possibly set aside even indirectly the decree of the almighty Lord, who, I am told, has appeared in the race of Yadu for removing the earth's burden? (28)

यो दुर्विमर्शपथया निजमाययेदं
सृष्ट्वा गुणान् विभजते तदनुप्रविष्ट:।
तस्मै नमो दुरवबोधविहारतन्त्र-
संसारचक्रगतये परमेश्वराय॥ २९ ॥

Hail to that supreme Lord, who, having evolved this creation, consisting among others of numberless living organisms, by His own creative energy, known by the name of Prakṛti—whose ways cannot be easily conceived and who enters it afterwards as its Inner Controller, apportions to them diverse duties and their rewards, and whose pastime, so difficult to comprehend, is mainly responsible for the movement of the wheel of transmigration. (29)

श्रीशुक उवाच

इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः।
सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमगात्॥ ३०॥

Śrī Śuka went on: Having thus come to know the mind of Dhṛtarāṣṭra, and duly permitted by his relatives, the Kurus and the sons of Pāṇḍu, the aforesaid Akrūra (a scion of Yadu) returned to Mathurā, the capital of the Yadus. (30)

शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम्।
पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम्॥ ३१॥

Reaching Mathurā he reported to Balarāma and Śrī Kṛṣṇa the conduct in particular of Dhṛtarāṣṭra towards Yudhiṣṭhira and others, i.e., the sons of Pāṇḍu, for which purpose, O Parīkṣit, a scion of Kuru, Akrūra had been personally sent by Them. (31)

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे एकोनपञ्चाशत्तमोऽध्यायः॥ ४९॥

Thus ends the forty-ninth discourse, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, a collection of eighteen thousand Ślokas composed by the sage Vedavyāsa.

॥ समाप्तमिदं दशमस्कन्धस्य पूर्वार्धम्॥

END OF THE FIRST HALF OF BOOK TEN

श्रीकृष्णार्पणमस्तु

॥ ॐ श्रीपरमात्मने नमः ॥

श्रीमद्भागवतमहापुराणम्

दशमः स्कन्धः

(उत्तरार्धः)

अथ पञ्चाशत्तमोऽध्यायः

Śrīmadbhāgavata-Mahāpurāṇa

Book Ten [Latter Half]

Discourse L

The Lord ensconces Himself in a fortress (built by Him in the western sea under the name of Dwārakā)

श्रीशुक उवाच

अस्तिः प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ।
मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान्॥ १॥

Śrī Śuka began again: Their husband being dead, Asti and Prāpti, the two wives of Kaṁsa, O Parīkṣit (the foremost of the Bharatas), went away stricken with sorrow to the house of their father: so the tradition goes. (1)

पित्रे मगधराजाय जरासन्धाय दुःखिते।
वेदयाञ्चक्रतुः सर्वमात्मवैधव्यकारणम्॥ २॥

Seized with agony they made known to their father, Jarāsandha, the ruler of the Magadhas, all that had contributed to their widowhood. (2)

स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप।
अयादवीं महीं कर्तुं चक्रे परममुद्यमम्॥ ३॥

Full of grief and indignation to hear that unpleasant story, O protector of men, Jarāsandha put forth a supreme endeavour to rid the earth of the Yādavas. (3)

अक्षौहिणीभिर्विंशत्या तिसृभिश्चापि संवृतः।
यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम्॥ ४॥

Protected by three and twenty Akṣauhiṇīs* he besieged Mathurā, the capital of the Yadus, on all sides. (4)

निरीक्ष्य तद्बलं कृष्ण उद्वेलमिव सागरम्।
स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम्॥ ५॥
चिन्तयामास भगवान् हरिः कारणमानुषः।
तद्देशकालानुगुणं स्वावतारप्रयोजनम्॥ ६॥

Taking a full view of his army, which resembled an ocean that had overflowed its banks, of His own city besieged by it and of His people (near and dear ones) stricken with fear, Śrī Kṛṣṇa—who was no other than Lord Śrī Hari (Viṣṇu) appearing in a

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* The strength of an Akṣauhiṇī has been specified as follows :

खबाणाग्निनवव्योमचन्द्रसंख्याः पदातयः। खेन्दुषट्शरषट्संख्या अश्वा नागा रथा अपि॥
खाद्रिनागेन्दुदृक्संख्या इत्येषाक्षौहिणी स्मृता॥

In other words, an Akṣauhiṇī consists of 1,09,350 infantry, 65,610 horse, 21,870 elephants and an equal number of chariots.

human semblance for some motive, viz., removing the burden of the earth, pondered over (reviewed) the purpose of His descent on this earthly plane as well as on what was befitting the time and place in question. (5-6)

हनिष्यामि बलं ह्येतद् भुवि भारं समाहितम्।
मागधेन समानीतं वश्यानां सर्वभूभुजाम्॥ ७॥
अक्षौहिणीभिः संख्यातं भटाश्वरथकुञ्जरैः।
मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम्॥ ८॥

He took no time in arriving at a decision and said to Himself, 'I shall certainly destroy this army of all dependent chiefs, brought together by Jarāsandha, the ruler of the Magadhas, reckoned as many Akṣauhiṇīs, strong and consisting of foot soldiers, cavalry, chariots and elephants—a concentrated burden on the earth and, therefore, easy to dispose of. Jarāsandha, however, is not to be killed at once as in the event of his being let off he is expected to put forth renewed efforts to mobilize an army so that I shall be spared the trouble of hunting up evil-doers. (7-8)

एतदर्थोऽवतारोऽयं भूभारहरणाय मे।
संरक्षणाय साधूनां कृतोऽन्येषां वधाय च॥ ९॥

'This present descent of Mine is directed towards this very end, viz., removing the earth's burden, protecting the virtuous and wiping out the vile. (9)

अन्योऽपि धर्मरक्षायै देहः संभ्रियते मया।
विरामायाप्यधर्मस्य काले प्रभवतः क्वचित्॥ १०॥

'Why this alone, other divine forms too such as those of a boar and a man-lion are duly assumed by Me from time to time for the vindication of righteousness as well as for putting a stop to the mad career of unrighteousness gaining ascendancy during certain periods.' (10)

एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ।
रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ॥ ११॥

While Śrī Kṛṣṇa, the Protector of cows, was thus contemplating, there presently alighted from the heavens two chariots, possessing the effulgence of the sun and each accompanied by a charioteer and fitted with necessary appurtenances such as armour and ensign. (11)

आयुधानि च दिव्यानि पुराणानि यदृच्छया।
दृष्ट्वा तानि हृषीकेशः सङ्कर्षणमथाब्रवीत्॥ १२॥

There also appeared of their own accord eternal divine weapons of the Lord. Perceiving them, Śrī Kṛṣṇa, the Controller of the senses, immediately spoke to Saṅkarṣaṇa as follows: (12)

पश्यार्य व्यसनं प्राप्तं यदूनां त्वावतां प्रभो।
एष ते रथ आयातो दयितान्यायुधानि च॥ १३॥

"See, noble Brother, the calamity that has come upon the Yadus, of whom You are the Guardian, O Lord! Here is Your chariot come, as well as Your favourite weapons, the plough, pestle and so on. (13)

यानमास्थाय जह्येतद् व्यसनात् स्वान् समुद्धर।
एतदर्थं हि नौ जन्म साधूनामीश शर्मकृत्॥ १४॥

"Mounting the vehicle, sweep off this army and completely deliver Your people thereby from the disaster that stares them in the face. Surely to this end is directed Our descent, which brings happiness to the virtuous, O Lord! (14)

त्रयोविंशत्यनीकाख्यं भूमेर्भारमपाकुरु।
एवं सम्मन्त्र्य दाशार्हौ दंशितौ रथिनौ पुरात्॥ १५॥
निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसाऽऽवृतौ।
शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकसारथिः॥ १६॥

"Remove the earth's burden going by the name of the twenty-three Akṣauhiṇīs." Having thus fully deliberated, Balarāma and Śrī Kṛṣṇa, the two Scions of Daśārha, rode out of the city in their respective chariots, clad in armour and armed with Their own weapons and surrounded by a very small detachment. Coming out of the city into the open land, Śrī Hari, who had Dāruka for His

charioteer, blew His conch, thereby challenging the enemy to encounter Them. (15-16)

ततोऽभूत् परसैन्यानां हृदि वित्रासवेपथुः।
तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम॥ १७॥
न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया।
गुप्तेन हि त्वया मन्द न योत्स्ये याहि बन्धुहन्॥ १८॥

From that followed a shivering occasioned by terror in the heart of the enemy's ranks. Looking intently at the two divine Brothers, Jarāsandha, the ruler of the Magadhas, said to Them, "O Kṛṣṇa, the vilest among men, for very shame I do not wish to fight with you, a youngster, especially when you are alone. No, I am not going to have an encounter with you, O stupid fellow, who remained hidden so long; therefore, get away, O slayer of your own maternal uncle! (17-18)

तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्वह।
हित्वा वा मच्छरैश्छिन्नं देहं स्वर्याहि मां जहि॥ १९॥

"If there is an itching in you for a combat, O Balarāma, offer battle to me and have patience to see the result. Casting off your body torn with my shafts, either ascend to heaven or slay me, if you can." (19)

श्रीभगवानुवाच

न वै शूरा विकत्थन्ते दर्शयन्त्येव पौरुषम्।
न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः॥ २०॥

The glorious Lord replied: The valiant never brag; they only exhibit their manliness. We do not, however, take your words to heart, O king, full of grief as you are over the death of your son-in-law, Kaṁsa, and are shortly to die. (20)

श्रीशुक उवाच

जरासुतस्तावभिसृत्य माधवौ
महाबलौघेन बलीयसाऽऽवृणोत्।
ससैन्ययानध्वजवाजिसारथी
सूर्यानलौ वायुरिवाभ्रेरणुभिः॥ २१॥

Śrī Śuka continued: Marching towards Balarāma and Śrī Kṛṣṇa, the two Scions of Madhu, Jarāsandha (the foster-son of the demoness Jarā*, who had joined the two halves of his body into one) surrounded Them, including Their troops, vehicles, flags, horses and charioteers, with a very powerful and huge multitude of troops even as a tempest would envelop the sun and a fire with clouds and particles of dust, respectively. (21)

सुपर्णतालध्वजचिह्नितौ रथा-
वलक्षयन्त्यो हरिरामयोर्मृधे।
स्त्रियः पुराट्टालकहर्म्यगोपुरं
समाश्रिताः संमुमुहुः शुचार्दिताः॥ २२॥

Stricken with grief not to perceive on the battle-field the chariots of Śrī Kṛṣṇa and Balarāma, distinguished with ensigns bearing the emblems severally of Garuḍa, the king of birds, the carrier of Lord Viṣṇu, and a palmyra tree, the women of Mathurā, who had climbed up the attics on the fort and tops of mansions and gates of the city, fell into a swoon. (22)

हरिः परानीकपयोमुचां मुहुः
शिलीमुखात्युल्बणवर्षपीडितम्।
स्वसैन्यमालोक्य सुरासुरार्चितं
व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम्॥ २३॥

Seeing His own small force oppressed with the formidable shower of shafts repeatedly discharged by clouds in the shape of hostile troops, Śrī Hari twanged His excellent Śārṅga bow, esteemed by the gods and demons alike. (23)

गृह्णन् निषङ्गादथ सन्दधच्छरान्
विकृष्य मुञ्चञ्छितबाणपूगान्।
निघ्नन् रथान् कुञ्जरवाजिपत्तीन्
निरन्तरं यद्वदलातचक्रम्॥ २४॥

Taking arrows out of His quiver and putting them to the bow, pulling the string of the bow at full length and discharging volleys

* Vide verses 7-8 of Discourse XXII of Book Nine.

of sharp arrows and striking down chariots, elephants, horses and foot-soldiers on all sides, without a break, the Lord whirled as a revolving fire-brand. (24)

निर्भिन्नकुम्भाः करिणो निपेतु-
रनेकशोऽश्वा शरवृक्णकन्धराः।
रथा हताश्वध्वजसूतनायकाः
पदातयश्छिन्नभुजोरुकन्धराः ॥ २५ ॥

Elephants fell dead with the frontal globes on their foreheads split up; horses too dropped dead in large numbers with their necks cut off with shafts; chariots toppled down with their horses, ensigns, charioteers and masters struck down, and foot-soldiers fell prostrate with their arms, thighs and necks severed. (25)

संछिद्यमानद्विपदेभवाजिना-
मङ्गप्रसूताः शतशोऽसृगापगाः।
भुजाहयः पूरुषशीर्षकच्छपा
हतद्विपद्वीपहयग्रहाकुलाः ॥ २६ ॥
करोरुमीना नरकेशशैवला
धनुस्तरङ्गायुधगुल्मसङ्कुलाः ।
अच्छूरिकावर्तभयानका महा-
मणिप्रवेकाभरणाश्मशर्कराः ॥ २७ ॥
प्रवर्तिता भीरुभयावहा मृधे
मनस्विनां हर्षकरीः परस्परम्।
विनिघ्नतारीन् मुसलेन दुर्मदान्
सङ्कर्षणेनापरिमेयतेजसा ॥ २८ ॥
बलं तदङ्गार्णवदुर्गभैरवं
दुरन्तपारं मगधेन्द्रपालितम्।
क्षयं प्रणीतं वसुदेवपुत्रयो-
र्विक्रीडितं तज्जगदीशयोः परम्॥ २९ ॥

On the field of battle were set flowing in hundreds of streams of blood issued from the bodies of foot-soldiers, elephants and horses that were being mowed down—streams in which arms of fallen soldiers floated like aquatic serpents, the heads of men like tortoises, their hands and thighs like fishes, the locks of men like duck-weeds and their excellent and big gems and ornaments like gravel and stones. The streams were thick with shoals in the shape of killed elephants and alligators in the shape of slain horses; nay, they were full of waves in the shape of bows and bushes in the shape of other weapons, and looked terrible with eddies in the shape of shields (or wheels). They brought terror to cowards and encouragement to the valiant of one army to give battle to the other. By Saṅkarṣaṇa (Balarāma) of immeasurable prowess, even as He was busy annihilating the vainglorious enemies with His pestle, was brought to destruction the remnant of that force, led by Jarāsandha, the king of the Magadhas, even though it was hard to cross and fearful like the ocean and unfathomable in prowess and endless in extent, O dear Parīkṣit! That was, however, a mere amusing play on the part of Śrī Kṛṣṇa and Balarāma, the two sons of Vasudeva, the Rulers of the universe. (26—29)

स्थित्युद्भवान्तं भुवनत्रयस्य यः
समीहतेऽनन्तगुणः स्वलीलया।
न तस्य चित्रं परपक्षनिग्रह-
स्तथापि मर्त्यानुविधस्य वर्ण्यते॥ ३० ॥

The aforesaid discomfiture of the enemy's forces is no wonder on the part of the Lord who carries on the processes of creation, preservation and annihilation of all the three worlds by way of His divine sport, endowed as He is with endless attributes. Still the story is being told, at some length, of Him who imitates the ways of mortals and fought like two Kṣatriya youths, though capable of destroying any army whatsoever in a twinkling by mere will. (30)

जग्राह विरथं रामो जरासन्धं महाबलम्।
हतानीकावशिष्टासुं सिंहः सिंहमिवौजसा॥ ३१ ॥

Even as a lion would seize another with force, Balarāma caught hold of Jarāsandha, who though very powerful, had

lost his chariot and was left alone with his life, his entire force having been wiped off. (31)

बध्यमानं हतारातिं पाशैर्वारुणमानुषैः।
वारयामास गोविन्दस्तेन कार्यचिकीर्षया॥ ३२॥

With intent to accomplish His own work of concentrating all undesirable elements through Jarāsandha, Śrī Kṛṣṇa, the Protector of cows, prevented his being bound by Balarāma with the cords of Varuṇa as well as with human ropes, although he (Balarāma) had himself killed numberless redoubtable foes in the past. (32)

स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसंमतः।
तपसे कृतसङ्कल्पो वारितः पथि राजभिः॥ ३३॥
वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि।
स्वकर्मबन्धप्राप्तोऽयं यदुभिस्ते पराभवः॥ ३४॥

Let go by Śrī Kṛṣṇa and Balarāma, the two Lords of the universe, and, therefore, abashed, Jarāsandha, who was honoured by the valiant, resolved upon austerities but was stopped on the way by other kings (such as his friend and associate Śiśupāla, the ruler of the Cedis and another sworn enemy of Śrī Kṛṣṇa, though related to Him by blood) by means of expressions consisting of words bearing sacred import and even worldly counsels saying "This discomfiture at the hands of the Yadus has been sustained by you through the binding nature of your own past actions." (33-34)

हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा।
उपेक्षितो भगवता मगधान् दुर्मना ययौ॥ ३५॥

Spared spitefully by the Lord and Balarāma, but all his battalions having been wiped out, King Jarāsandha withdrew dispirited to the Magadh territory, his own dominions. (35)

मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः।
विकीर्यमाणः कुसुमैस्त्रिदशैरनुमोदितः॥ ३६॥
माथुरैरुपसङ्गम्य विज्वरैर्मुदितात्मभिः।
उपगीयमानविजयः सूतमागधवन्दिभिः॥ ३७॥

Meeting the citizens of Mathurā, that had now been rid of all agony, felt delighted at heart and had now come out to greet and felicitate their Saviours, Lord Śrī Kṛṣṇa, the Bestower of Liberation, too returned. Śrī Kṛṣṇa, whose army remained completely unscathed and who was applauded by the gods and was also being covered with flowers, in that He had crossed without any effort the ocean of the enemy's forces, nay, whose victory was being celebrated by Śūtas (heralds), Māgadhas (bards) and Vandīs (panegyrists). (36-37)

शङ्खदुन्दुभयो नेदुर्भेरीतूर्याण्यनेकशः।
वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ॥ ३८॥
सिक्तमार्गां हृष्टजनां पताकाभिरलङ्कृताम्।
निर्घुष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम्॥ ३९॥

Conches and drums, kettledrums and clarionets as well as lutes, flutes and clay tomtoms sounded of themselves, while the Lord was entering the city, whose road had been sprinkled with water, nay, which was full of merry men, was decorated with flags and resonant with the chanting of Veda and which had ornamental arches erected all round by way of festivity. (38-39)

निचीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः।
निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः॥ ४०॥
आयोधनगतं वित्तमनन्तं वीरभूषणम्।
यदुराजाय तत् सर्वमाहृतं प्रादिशत्प्रभुः॥ ४१॥

Being strewn by women with flowers, curds unbroken grains of rice and sprouts, and lovingly regarded with eyes dilated through joy, the Lord presented to King Ugrasena, the ruler of the Yadus, all the untold wealth found lying on the field of battle and the jewellery of killed warriors, that had been brought by Him. (40-41)

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः।
युयुधे मागधो राजा यदुभिः कृष्णपालितैः॥ ४२॥

Followed each time by an army consisting

of the same number of (viz., twenty-three) Akṣauhiṇis, King Jarāsandha, the ruler of Magadha, fought in this way as many as seventeen times with the Yadus, who were protected by Śrī Kṛṣṇa, and were, therefore, invincible. (42)

अक्षिण्वंस्तद्बलं सर्वं वृष्णयः कृष्णतेजसा।
हतेषु स्वेष्वनीकेषु त्यक्तोऽयादरिभिर्नृपः॥ ४३॥

Endowed, however, with the inexhaustible and unequalled might of Śrī Kṛṣṇa, the Vṛṣṇis annihilated his entire force. Let off by the Yadus (his enemies) on his troops having been killed, the monarch, Jarāsandha, withdrew to his capital. (43)

अष्टादशमसंग्रामे आगामिनि तदन्तरा।
नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत॥ ४४॥

While the eighteenth encounter was yet to come, Kālayavana, a Yavana hero, despatched by the sage Nārada, appeared on the scene during the interval. (44)

रुरोध मथुरामेत्य तिसृभिर्म्लेच्छकोटिभिः।
नृलोके चाप्रतिद्वन्द्वो वृष्णीञ्छ्रुत्वाऽऽत्मसम्मितान्॥ ४५॥

Having heard (from the mouth of Nārada,[1] of whom he had enquired the names of foremost warriors on the earth's surface) of the Yadus as being his equals in prowess, Kālayavana, who had no rival among men, came and besieged Mathurā with thirty million of Mlecchas (non-Aryans or barbarians). (45)

तं दृष्ट्वाचिन्तयत् कृष्णः सङ्कर्षणसहायवान्।
अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महत्॥ ४६॥
यवनोऽयं निरुन्धेऽस्मानद्य तावन्महाबलः।
मागधोऽप्यद्व वा श्वो वा परश्वो वाऽऽगमिष्यति॥ ४७॥

Seeing him, Śrī Kṛṣṇa, who enjoyed the companionship of Saṅkarṣaṇa (Balarāma), thought as follows: "Oh, a great calamity has surely overtaken the Yadus from both sides, viz., Kālayavana and Jarāsandha. This Yavana, who is followed by a huge army, has certainly invaded us today. And Jarāsandha, the ruler of Magadha, will also come either today or tomorrow or the day after, at the latest. (46-47)

आवयोर्युध्यतोरस्य यद्यागन्ता जरासुतः।
बन्धून् वधिष्यत्यथवा नेष्यते स्वपुरं बली॥ ४८॥

"If Jarāsandha, the foster-son of Jarā, the demoness, comes while We are both engaged in contending with this fellow, the mighty Jarāsandha will either make short work of our relations or take them away as captives to his own capital. (48)

तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गमम्।
तत्र ज्ञातीन् समाधाय यवनं घातयामहे॥ ४९॥

"Therefore, we shall this very day construct a citadel which will be difficult of access to men (lit., bipeds) and, having ensconced our relations there, shall return and have the Yavana killed by strategem."[2] (49)

इति सम्मन्त्र्य भगवान् दुर्गं द्वादशयोजनम्।
अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत्॥ ५०॥
दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम्।
रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम्॥ ५१॥

Having deliberated thus, the Lord caused a fortress to be built in the western sea by Viśwakarmā, the architect of the gods, as well as a city inside the fortress, extending over an area of twelve Yojanas (96 miles) and containing all wonderful things, a city in which expert knowledge of architecture (a science attributed to Twaṣṭā, the architect of the gods) as well as unique masonic skill stood revealed, and which was specially constructed with roads, streets and quadrangles, strictly conforming to the site assigned to them in standard works on architecture. (50-51)

1. Vide Viṣṇu-Purāṇa V.xxiii. 6.

2. The Lord did not kill the Yavana Himself obviously because he had obtained as a boon from Lord Śiva, who had further ordained that the boy would prove a terror to the Yadus. (Vide Viṣṇu-Purāṇa V.xxiii. 1—4)

सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् ।
हेमशृङ्गैर्दिविस्पृग्भिः स्फाटिकाट्टालगोपुरैः ॥ ५२ ॥
राजतारकुटैः कोष्टैर्हेमकुम्भैरलङ्कृतैः ।
रत्नकूटैर्गृहैर्हैमैर्महामरकतस्थलैः ॥ ५३ ॥
वास्तोष्पतीनां च गृहैर्वलभीभिश्च निर्मितम् ।
चातुर्वर्ण्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥ ५४ ॥

It was duly provided with gardens consisting of celestial trees and creepers as well as with wonderful groves and was built according to a definite plan, with attics and gateways of crystal, touching the very heavens with their domes of gold, barns of silver and brass adorned with gold pitchers, houses of gold with tops of jewels and floors of emerald, temples dedicated to the deities presiding over the foundation of houses and home-steads etc., and wooden sheds on the roofs of houses. The city was crowded with men belonging to the four orders of society and shone forth with palaces belonging to the rulers of the Yadus, Ugrasena and Vasudeva, Balarāma and Śrī Kṛṣṇa. (52—54)

सुधर्मां पारिजातं च महेन्द्रः प्राहिणोद्धरेः ।
यत्र चावस्थितो मर्त्यो मर्त्यधर्मैर्न युज्यते ॥ ५५ ॥

The great Indra sent down from heaven as a present for Śrī Kṛṣṇa his famous assembly hall known by the name of Sudharmā as well as the Pārijāta tree (one of the five well-known species of celestial trees), stationed under the shade of which a mortal does not remain tied down to the characteristics of mortals, viz., hunger and thirst, old age and death, grief and infatuation. (55)

श्यामैककर्णान् वरुणो हयाञ्छुक्लान् मनोजवान् ।
अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् ॥ ५६ ॥

Varuṇa, the god of water, sent down milk-white horses with one dark ear and swift as thought; Kubera, the lord of treasures, the eight treasures; and the guardians of other spheres, the riches peculiar to themselves. (56)

यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये ।
सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥ ५७ ॥

Śrī Hari Himself having come down to the earth in the form of Śrī Kṛṣṇa, O protector of men, others, such as the Siddhas too, returned to Him in toto whatever lordship had been granted in their favour by the Lord for the successful execution of their charge. (57)

तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः ।
प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।
निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥ ५८ ॥

Transferring all the people of Mathurā to that retreat by dint of Yoga, His supernatural power, and having duly conferred with Balarāma, who remained looking after the rest of the people at Mathurā, Śrī Kṛṣṇa, the Dispeller of the agony of His devotees, issued out of the city gate, unarmed, wearing a garland of lotuses. (58)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
दुर्गनिवेशनं नाम पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

Thus ends the fiftieth discourse entitled "The Lord ensconces Himself in a fortress", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

स्वापं यातं यस्तु मध्ये बोधयेत्त्वामचेतनः।
स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात्॥ २२॥

The gods further said to him, "Let him, however, who thoughtlessly awakens you, when fallen into sleep, in the middle, be instantly reduced to ashes when your gaze falls on him." (22)

यवने भस्मसान्नीते भगवान् सात्वतर्षभः।
आत्मानं दर्शयामास मुचुकुन्दाय धीमते॥ २३॥

On the Yavana having thus been converted into ashes, Lord Śrī Kṛṣṇa, the foremost of the Yadus, showed Himself to the wise Mucukunda. (23)

तमालोक्य घनश्यामं पीतकौशेयवाससम्।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम्॥ २४॥
चतुर्भुजं रोचमानं वैजयन्त्या च मालया।
चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम्॥ २५॥
प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम्।
अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम्॥ २६॥
पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः।
शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा॥ २७॥

Beholding the Lord—dark-brown as a cloud, clad in yellow silk, bearing the mark of Śrīvatsa on His breast, irradiated with the brilliant Kaustubha gem, endowed with four arms, splendid with a garland of sylvan flowers, wearing a lovely and cheerful countenance, and adorned with a pair of shining alligator-shaped ear-rings, captivating to the sight of human beings, enlivened with a loving smile and endearing glances, possessed of a charming youth, walking with the charming gait of a proud lion, and formidable, as it were, by His glory—and overwhelmed by His lustre, the king, who was possessed of great wisdom, was filled with awe and slowly inquired of Him as follows. (24—27)

मुचुकुन्द उवाच

को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे।
पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुकण्टके॥ २८॥

Mucukunda submitted: "Who may you be, arrived in the mountain cave, and how is it that you roam about in this forest abounding in thorns with your feet tender as the petals of a lotus? (28)

किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसुः।
सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा॥ २९॥

"Are you the effulgence incarnate of the effulgent, or the glorious fire-god, the sun-god, the moon-god or the mighty Indra, the ruler of paradise, or any other Lokapāla (guardian of a particular sphere)? (29)

मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम्।
यद् बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा॥ ३०॥

"I consider You to be no other than Lord Viṣṇu, the Supreme Person, out of the three rulers of gods, Brahmā, Viṣṇu and Śiva, as is clear from the fact that You are dispelling the darkness of this cave as well as the darkness of ignorance enveloping my mind by Your very effulgence even as a lamp. (30)

शुश्रूषतामव्यलीकमस्माकं नरपुङ्गव।
स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते॥ ३१॥

"May You, O Jewel among men, tell us—who are sincerely eager to hear—about your birth (pedigree), doings or family name, if it pleases you. (31)

वयं तु पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः।
मुचुकुन्द इति प्रोक्तो यौवनाश्वात्मजः प्रभो॥ ३२॥

"We, for our part, O Tiger among men, are Kṣatriyas by caste and belong to the race of Ikṣwāku. Personally, I am sprung from the loins of Māndhātā, son of Yuvanāśwa, and called by the name of Mucukunda, O Lord. (32)

चिरप्रजागरश्रान्तो निद्रयोपहतेन्द्रियः।
शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना॥ ३३॥

"Wearied with vigil extending over long ages, while engaged in protecting the gods against the onslaughts of the demons, and

with my senses overpowered by sleepiness, I had lain asleep in this lonely cave undisturbed till I was aroused just now by someone not known to me. (33)

सोऽपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना।
अनन्तरं भवाञ्छ्रीमान् लक्षितोऽमित्रशातनः॥ ३४॥

"He too has been reduced to ashes surely by his own sin. Immediately afterwards was noticed by me Your glorious Self, the Destroyer of foes. (34)

तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः।
हतौजसो महाभाग माननीयोऽसि देहिनाम्॥ ३५॥

"Dazzled by Your unbearable effulgence, we are unable to look at You for a long time, O highly blessed One! All the same, we can easily perceive that You deserve to be honoured by all embodied souls." (35)

एवं सम्भाषितो राज्ञा भगवान् भूतभावनः।
प्रत्याह प्रहसन् वाण्या मेघनादगभीरया॥ ३६॥

Respectfully addressed in these words by the king, the Lord, who is the Protector of all created beings, heartily laughed and replied as follows in a voice deep as the rumbling of clouds. (36)

श्रीभगवानुवाच

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः।
न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि॥ ३७॥

The glorious Lord said: "My descents, exploits and appellations, O beloved one, number thousands and cannot actually be counted even by Me, omniscient as I am, because of their being infinite in number. (37)

क्वचिद् रजांसि विममे पार्थिवान्युरुजन्मभिः।
गुणकर्माभिधानानि न मे जन्मानि कर्हिचित्॥ ३८॥

"Someone might have at any time in the past been able through many lives to count the particles of dust on the earth; but one could never reckon My excellences, exploits and names or even My descents. (38)

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप।
अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः॥ ३९॥

"The greatest sages, like Nārada and Sanaka, cannot reach the end of My descents and doings relating to the past, present and future if they try to enumerate them in order. (39)

तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम।
विज्ञापितो विरिञ्चेन पुराहं धर्मगुप्तये।
भूमेर्भारायमाणानामसुराणां क्षयाय च॥ ४०॥
अवतीर्णो यदुकुले गृह आनकदुन्दुभेः।
वदन्ति वासुदेवेति वसुदेवसुतं हि माम्॥ ४१॥

"Nevertheless, O beloved monarch, hear from Me, as I tell you, of those relating to the present day. Prayed to, of yore, by Brahmā, the creator, for the vindication of virtue and the extermination of the demons that were proving a veritable burden to the earth, I have appeared in the house of Ānakadundubhi (Vasudeva) in the race of Yadu. They call Me by the name of Vāsudeva because of My being the most distinguished son of Vasudeva, although I have been known by this name even before in a different sense, of course. (40-41)

कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्द्विषः।
अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा॥ ४२॥

"As regards My exploits, the demon Kālanemi, born as Kaṁsa, has been killed by Me, as well as Pralamba and other enemies of the righteous. And this Yavana has been burnt to death by Me, O king, through your fiery eyes. (42)

सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः।
प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः॥ ४३॥

"Having been repeatedly entreated by you before, I, the said Vāsudeva, have come to this cave but for the purpose of showering My grace on you, fond as I am of My devotees. (43)

वरान् वृणीष्व राजर्षे सर्वान् कामान् ददामि ते।
मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम्॥ ४४॥

"Ask boons of your choice of Me, O royal sage; I shall confer on you all your desired objects. Nobody who has sought Me for protection will have cause to grieve any more." (44)

श्रीशुक उवाच

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः।
ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मरन्॥ ४५॥

Śrī Śuka continued: Recollecting the prediction* of sage Garga, the elder, and realizing Śrī Kṛṣṇa to be none else than Lord Nārāyaṇa, when addressed in these words by the Lord, Mucukunda bowed low to Him and, full of joy, spoke as follows: (45)

मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मायया
त्वदीयया त्वां न भजत्यनर्थदृक्।
सुखाय दुःखप्रभवेषु सज्जते
गृहेषु योषित् पुरुषश्च वञ्चितः॥ ४६॥

Mucukunda prayed: Deluded by Your Māyā (enchanting potency) and blind to the highest Reality, viz., Yourself, O Lord, this creature, man—appearing now as male and now as female—does not worship You, but remains attached to the home, which is a great source of misery alone, and roams about in search of happiness, of which, however, he is ever deprived. (46)

लब्ध्वा जनो दुर्लभमत्र मानुषं
कथञ्चिदव्यङ्गमयत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मति-
र्गृहान्धकूपे पतितो यथा पशुः॥ ४७॥

Having somehow by grace of God secured without any effort birth—which is so difficult to attain—in this land of Bhāratavarṣa as a human being, sound of body and mind and, therefore, fit for devotions, O sinless Lord, man does not take refuge in Your lotus-feet, his mind being set on the pleasures of sense, which are unreal, and remains sunk in household life even like a beast fallen into a well overgrown with grass and is unable to get out of it. (47)

ममैष कालोऽजित निष्फलो गतो
राज्यश्रियोन्नद्धमदस्य भूपतेः।
मर्त्यात्मबुद्धेः सुतदारकोशभू-
ष्वासज्जमानस्य दुरन्तचिन्तया॥ ४८॥

All this life of mine, O invincible Lord, has slipped in vain in endless anxiety, a ruler of the earth as I was with my pride puffed up by a royal fortune, viewing this mortal frame as my own self and remaining attached to children, wives, treasury and lands. (48)

कलेवरेऽस्मिन् घटकुड्यसन्निभे
निरूढमानो नरदेव इत्यहम्।
वृतो रथेभाश्वपदात्यनीकपै-
र्गां पर्यटंस्त्वागणयन् सुदुर्मदः॥ ४९॥

With the feeling about this body—which is as much apart from me as a jar or a wall being my own self and a ruler of men, deeply rooted in my mind, nay, traversing the earth in all directions, surrounded by generals commanding regiments of chariots, elephants, horses and foot-soldiers, and forgetting You, the Time-Spirit, I had grown very haughty. (49)

प्रमत्तमुच्चैरितिकृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम्।
त्वमप्रमत्तः सहसाभिपद्यसे
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः॥ ५०॥

Alert as the serpent that grabs a rat,

* Mucukunda was told by the sage Vṛddha Garga (the elder or senior Garga) that the Lord Himself would appear in the house of Vasudeva in the twenty-eighth round of Dwāpara Yuga in the course of the present Manvantara and that the king would have the rare and unique privilege of beholding Him and talking to Him.

licking the ends of its lips through hunger, You, appearing as Death suddenly overtake the embodied soul that is utterly forgetful of You, engrossed as it is in the thought of its worldly projects, and not only hankers after the pleasures of sense even though its aspirations are thwarted at every step, but finds its thirst for enjoyment immensely aggravated, even as its aspirations are realized. (50)

पुरा रथैर्हेमपरिष्कृतैश्चरन्
मतङ्गजैर्वा नरदेवसंज्ञितः।
स एव कालेन दुरत्ययेन ते
कलेवरो विट्कृमिभस्मसंज्ञितः॥ ५१॥

The same body which was formerly—while moving about in chariots adorned with gold ornaments or on the back of young elephants—bore the title of a ruler of men, eventually passes by the name of excrement, if left exposed and devoured by dogs, jackals or vultures and crows etc., of worms, if interred, and of ashes, if cremated, when seized by You disguised as death, which is so hard to escape. (51)

निर्जित्य दिक्चक्रमभूतविग्रहो
वरासनस्थः समराजवन्दितः।
गृहेषु मैथुन्यसुखेषु योषितां
क्रीडामृगः पूरुष ईश नीयते॥ ५२॥

Having fully conquered all the four quarters, with all possibility of a future conflict precluded, and occupying a high seat, the exalted throne of a universal monarch, and hailed by monarchs that were once his equals, the man, O Lord, is led hither and thither as a toy-deer of young women in the precincts of the home, which offers no other charm than sexual pleasures. (52)

करोति कर्माणि तपस्सुनिष्ठितो
निवृत्तभोगस्तदपेक्षया ददत्।
पुनश्च भूयेयमहं स्वराडिति
प्रवृद्धतर्षो न सुखाय कल्पते॥ ५३॥

Devoted heart and soul to austerities with all enjoyments ceased, and making gifts in the hope of securing such enjoyments hereafter, he performs virtuous actions in his present life in order that he may be reborn as Indra or as a universal monarch even in the life to come. He, however, whose thirst for enjoyment is thus fully developed is never able to enjoy any happiness whatsoever. (53)

भवापवर्गो भ्रमतो यदा भवे-
ज्जनस्य तर्ह्यच्युत सत्समागमः।
सत्सङ्गमो यर्हि तदैव सद्गतौ
परावरेशे त्वयि जायते मतिः॥ ५४॥

When the end of the cycle of birth and death in the case of a soul undergoing transmigration is in sight, then alone his meeting with some saint takes place, O immortal Lord ! And when there is fellowship with a saint, then alone is engendered a feeling of devotion to You, the Refuge of saints and the Ruler of the high and the low. (54)

मन्ये ममानुग्रह ईश ते कृतो
राज्यानुबन्धापगमो यदृच्छया।
यः प्रार्थ्यते साधुभिरेकचर्यया
वनं विविक्षद्भिरखण्डभूमिपैः॥ ५५॥

I conclude that a unique favour has been done to me by You, O Lord, in that the shackles of sovereignty have fallen off my feet without any effort on my part—a consummation which is devoutly sought for by wise kings ruling over the entire globe and intending to retire into the woods with a vow to live all alone. (55)

न कामयेऽन्यं तव पादसेवना-
दकिञ्चनप्रार्थ्यतमाद् वरं विभो।
आराध्य कस्त्वां ह्यपवर्गदं हरे
वृणीत आर्यो वरमात्मबन्धनम्॥ ५६॥

I do not covet any boon other than service to Your sacred feet—which is the highest blessing worth coveting in the eyes

of those who have nothing to call their own, O almighty Lord! For, having propitiated You, the Bestower of Liberation, O Hari, what wise man would ask of You a boon which is only calculated to bind the soul further? (56)

तस्माद् विसृज्याशिष ईश सर्वतो
रजस्तमःसत्त्वगुणानुबन्धनाः ।
निरञ्जनं निर्गुणमद्वयं परं
त्वां ज्ञप्तिमात्रं पुरुषं व्रजाम्यहम्॥ ५७॥

Therefore, rejecting, O Lord, all blessings associated with the qualities of Sattva, Rajas and Tamas, such as religious merit, worldly prosperity and the extermination of foes, I run for protection to You, O Supreme Person, who are pure consciousness, free from the taint of Māyā, nay, above the three Guṇas, modes of Prakṛti, and one without a second. (57)

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापै-
रवितृषषडमित्रोऽलब्धशान्तिः कथञ्चित्।
शरणद समुपेतस्त्वत्पदाब्जं परात्म-
न्नभयमृतमशोकं पाहि माऽऽपन्नमीश॥ ५८॥

Long afflicted in this world with the fruits of actions and being tormented with the impressions left on the mind by those actions, nay, with my six internal foes in the shape of the five senses of perception and the mind, not yet free from thirst and having, therefore, not so far been able to secure peace of mind, I have somehow duly reached, O Bestower of Knowledge concerning Yourself, Your lotus Feet, which are divorced from fear and grief and which are all truth, O Supreme Spirit. Pray, protect me, O Lord, distressed as I am. (58)

श्रीभगवानुवाच

सार्वभौम महाराज मतिस्ते विमलोर्जिता।
वरैः प्रलोभितस्यापि न कामैर्विहता यतः॥ ५९॥

The glorious Lord replied: O great king, O ruler of the entire globe, your mind is free from all impurities in the shape of attachment, greed etc., and powerful, i.e., capable of perceiving the highest truth in that it could not be lured by offers of enjoyments, even though you were tempted with boons of your choice. (59)

प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत्।
न धीर्मय्येकभक्तानामाशीर्भिर्भिद्यते क्वचित्॥ ६०॥

Know that it was to show to the world your vigilance in the matter of choosing the right thing and rejecting the false one, that you were tempted with boons. The judgment of those who are exclusively devoted to Me can never be perverted by offers of sensuous enjoyments, which are coveted by the world. (60)

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः।
अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम्॥ ६१॥

The mind of those, other than devotees, even though they try to curb it through breath-control etc., is seen to get riotous again, its craving for enjoyment having not yet ceased, which is possible only through Devotion, O king! (61)

विचरस्व महीं कामं मय्यावेशितमानसः।
अस्त्वेव नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी॥ ६२॥

With your mind set on Me, wander the earth at leisure. May your devotion to Me continue uninterrupted for ever as a matter of course. (62)

क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मृगयादिभिः।
समाहितस्तत्तपसा जह्यघं मदुपाश्रितः॥ ६३॥

Devoted to the duties of a Kṣatriya, viz., the protection of your subjects, you killed game of various kinds through hunting etc., therefore, looking upon Me as your asylum and collected in mind, get rid of the sinful tendency acquired through such practices by recourse to asceticism. (63)

जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः।
भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम्॥ ६४॥

Being reborn as a Brāhmaṇa, the formost

of the twice-born, most friendly to all created beings, in your very next incarnation, O Mucukunda, you will surely attain to Me, the Absolute. (64)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे मुचुकुन्दस्तुतिर्नामैकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

Thus ends the fifty-first discourse, entitled "Mucukunda's Eulogy of the Lord," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्विपञ्चाशत्तमोऽध्यायः

Discourse LII

Śrī Kṛṣṇa's withdrawal to Dwārakā; Balarāma's marriage; Rukmiṇī sends a Brāhmaṇa with a message to Śrī Kṛṣṇa

श्रीशुक उवाच

इत्थं सोऽनुगृहीतोऽङ्ग कृष्णेनेक्ष्वाकुनन्दनः।
तं परिक्रम्य सन्नम्य निश्चक्राम गुहामुखात्॥ १॥

Śrī Śuka began again: Thus blessed, O dear Parīkṣit, by Śrī Kṛṣṇa, Mucukunda, a scion of Ikṣwāku, went round Him clockwise as a mark of respect and, bowing low to Him, came out into the open country through the mouth of the cave. (1)

स वीक्ष्य क्षुल्लकान् मर्त्यान् पशून् वीरुद्वनस्पतीन्।
मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम्॥ २॥

Observing diminutive men, beasts, plants and trees and concluding the age of Kali to have set in, he proceeded in a northerly direction. (2)

तपःश्रद्धायुतो धीरो निःसङ्गो मुक्तसंशयः।
समाधाय मनः कृष्णे प्राविशद् गन्धमादनम्॥ ३॥

Full of faith in austerities, self-possessed, free from attachment, and concentrating his mind on Śrī Kṛṣṇa, Mucukunda, who had all his doubts cleared, entered deep into the forest on Mount Gandhamādana. (3)

बदर्याश्रममासाद्य नरनारायणालयम्।
सर्वद्वन्द्वसहः शान्तस्तपसाऽऽराधयद्धरिम्॥ ४॥

Reaching Badarikāśrama, so called because of its grove of jujube trees, the abode of the divine sages, Nara and Nārāyaṇa, he sought the favour of Śrī Hari through asceticism, enduring all pairs of opposites such as heat and cold and remaining tranquil at all times. (4)

भगवान् पुनराव्रज्य पुरीं यवनवेष्टिताम्।
हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम्॥ ५॥

Going back to the city of Mathurā, which continued to be beleaguered by the Yavanas, and wiping out the barbarian host, the Lord took away their wealth to Dwārakā. (5)

नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः।
आजगाम जरासन्धस्त्रयोविंशत्यनीकपः॥ ६॥

While the treasure was thus being carried away on the back of oxen and men, directed by Śrī Kṛṣṇa, the immortal Lord, Jarāsandha appeared on the scene, leading an army consisting, as usual, of twenty-three Akṣauhiṇīs. (6)

विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ।
मनुष्यचेष्टामापन्नौ राजन् दुद्रुवतुर्द्रुतम्॥ ७॥

Observing the impetuosity of the onrush

of the enemy's host, Balarāma and Śrī Kṛṣṇa, the two Scions of Madhu, who had adopted the ways of human beings, took to Their heels at once. (7)

विहाय वित्तं प्रचुरमभीतौ भीरुभीतवत्।
पद्भ्यां पद्मपलाशाभ्यां चेरतुर्बहुयोजनम्॥ ८॥

Leaving the immense spoils uncared for, the two Brothers covered many a mile on Their feet, resembling lotus petals, as though terribly afraid, though absolutely fearless. (8)

पलायमानौ तौ दृष्ट्वा मागधः प्रहसन् बली।
अन्वधावद् रथानीकैरीशयोरप्रमाणवित्॥ ९॥

Laughing heartily to see Them flying like cowards, the powerful Jarāsandha the ruler of Magadha, pursued Them with the hosts of chariots, not knowing the greatness of the two almighty Brothers. (9)

प्रद्रुत्य दूरं संश्रान्तौ तुङ्गमारुहतां गिरिम्।
प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति॥ १०॥

Having run fast for a long distance and therefore, apparently fully exhausted, They nevertheless climbed up a lofty mountain bearing the significant name of Pravarṣaṇa, where the glorious Indra, the god of rain, perpetually rains. (10)

गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप।
ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन्॥ ११॥

Concluding Them to have hidden somewhere on the mountain and not knowing the exact place of Their hiding, O protector of men, Jarāsandha set the whole mountain ablaze with the help of piles of wood with which the mountain was girt on all sides, strewing fire all round. (11)

तत उत्पत्य तरसा दह्यमानतटादुभौ।
दशैकयोजनोत्तुङ्गान्निपेततुरधो भुवि॥ १२॥

Then, springing up with great impetuosity from the mountain-peak, which was ten and one Yojanas (or eighty-eight miles) high and whose sides were all burning, They descended on the plains across the area occupied by the besieging army. (12)

अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ।
स्वपुरं पुनरायातौ समुद्रपरिखां नृप॥ १३॥

Not being perceived by the enemy, Jarāsandha, and his followers, Śrī Kṛṣṇa and Balarāma, the two jewels of Yadu's race, came back to Their own city, Dwārakā, which had the sea for its moat, O protector of men! (13)

सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ।
बलमाकृष्य सुमहन्मगधान् मागधो ययौ॥ १४॥

Falsely taking Balarāma and Śrī Kṛṣṇa, the Ruler even of Brahmā and Lord Śiva, as burnt to death, the aforesaid Jarāsandha, the Ruler of Magadha, too returned to Magadha, taking back with him the very large army brought by him to rout Śrī Kṛṣṇa. (14)

आनर्त्ताधिपतिः श्रीमान् रैवतो रेवतीं सुताम्।
ब्रह्मणा चोदितः प्रादाद् बलायेति पुरोदितम्॥ १५॥

Urged by Brahmā, the creator, the glorious Kakudmī (son of Revata), the suzerain lord of the Ānartas (the modern Kathiawad or Saurashtra), gave away his daughter, Revatī, to Balarāma: this has already been narrated by me in Book IX*. (15)

भगवानपि गोविन्द उपयेमे कुरूद्वह।
वैदर्भीं भीष्मकसुतां श्रियो मात्रां स्वयंवरे॥ १६॥
प्रमथ्य तरसा राज्ञः शाल्वादींश्चैद्यपक्षगान्।
पश्यतां सर्वलोकानां तार्क्ष्यपुत्रः सुधामिव॥ १७॥

Having vanquished by dint of prowess the kings ranged on the side of Śiśupāla, the ruler of Cedi—a rival suitor of Rukmiṇī, the foremost of whom was Śālva, Lord Śrī Kṛṣṇa, the Protector of cows, too, O jewel

* Vide verses 27 to 36 of Discourse III.

among the Kurus, espoused in a choice-marriage Rukmiṇī, the princess of Vidarbha—the modern Berar, the daughter of Bhīṣmaka, the ruler of Vidarbha, and a part manifestation of Śrī, the goddess of beauty and prosperity, the principal Spouse of Lord Viṣṇu—even as Garuḍa (son of Tārkṣa, a nickname of the sage Kaśyapa) carried away the jar containing nectar—while all people stood gazing. (16-17)

राजोवाच

भगवान् भीष्मकसुतां रुक्मिणीं रुचिराननाम्।
राक्षसेन विधानेन उपयेम इति श्रुतम्॥ १८॥

King Parīkṣit said: The Lord espoused Rukmiṇī, the daughter of Bhīṣmaka, of lovely countenance, according to what is known as the Rākṣasa mode of marriage (so-called because it is principally in vogue among the Rākṣasas or ogres); so it is said. (18)

भगवञ्छ्रोतुमिच्छामि कृष्णस्यामिततेजसः।
यथा मागधशाल्वादीन् जित्वा कन्यामुपाहरत्॥ १९॥

O divine sage, I long to hear in detail the story of Śrī Kṛṣṇa of unlimited energy—how He snatched away the girl, having conquered Jarāsandha, the ruler of Magadha, Śālva and others. (19)

ब्रह्मन् कृष्णकथाः पुण्या माध्वीर्लोकमलापहाः।
को नु तृप्येत शृण्वानः श्रुतज्ञो नित्यनूतनाः॥ २०॥

O holy Brāhmaṇa, what man who is capable of understanding and appreciating what he has heard would feel sated as a matter of fact while hearing the stories of Śrī Kṛṣṇa, which are not only delightful to hear and ever interesting but bring a great reward to the listener and wipe out the sins of mankind? (20)

श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विदर्भाधिपतिर्महान्।
तस्य पञ्चाभवन् पुत्राः कन्यैका च वरानना॥ २१॥

Śrī Śuka continued: There was a great king, Bhīṣmaka by name, who was the suzerain lord of Vidarbha (which is generally identified with the modern Berar). Five sons and one daughter of charming countenance were born to him. (21)

रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः।
रुक्मकेशो रुक्ममाली रुक्मिण्येषां स्वसा सती॥ २२॥

The eldest of them was Rukmī, Rukmaratha the next, and then followed in order of sequence Rukmabāhu, Rukmakeśa and Rukmamālī. Rukmiṇī was the name of their virtuous sister. (22)

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः।
गृहागतैर्गीयमानास्तं मेने सदृशं पतिम्॥ २३॥

Having closely heard about the comeliness, valour, excellences and affluence of Śrī Kṛṣṇa, the Bestower of Liberation, as being celebrated by visitors to her house, she began to look upon Him as her befitting husband. (23)

तां बुद्धिलक्षणौदार्यरूपशीलगुणाश्रयाम्।
कृष्णश्च सदृशीं भार्यां समुद्वोढुं मनो दधे॥ २४॥

Śrī Kṛṣṇa too made up His mind to marry her in an appropriate manner, knowing of her from similar sources to be an embodiment of intelligence, auspicious bodily characteristics, generosity, physical charm, amiability and other virtues and, therefore, a worthy consort. (24)

बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप।
ततो निवार्य कृष्णद्विड् रुक्मी चैद्यममन्यत॥ २५॥

Rukmī, the eldest prince, who hated Śrī Kṛṣṇa, proposed Śiśupāla, the ruler of Cedi, deterring his relations, parents and brothers, who intended to give away Rukmiṇī, his sister, to Śrī Kṛṣṇa, O protector of men, from that course. (25)

तदवेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम्।
विचिन्त्याप्तं द्विजं कञ्चित् कृष्णाय प्राहिणोद् द्रुतम्॥ २६॥

Greatly troubled in mind to learn this and pondering awhile, the beautiful Rukmiṇī, the princess of Vidarbha, speedily

despatched a trusted Brāhmaṇa to bring Śrī Kṛṣṇa to her father's capital. (26)

द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः।
अपश्यदाद्यं पुरुषमासीनं काञ्चनासने॥ २७॥

Having duly reached Dwārakā, and having been ushered into the Lord's presence by the porters, he beheld Śrī Kṛṣṇa, the most ancient Person, seated on a throne of gold. (27)

दृष्ट्वा ब्रह्मण्यदेवस्तमवरुह्य निजासनात्।
उपवेश्यार्हयाञ्चक्रे यथाऽऽत्मानं दिवौकसः॥ २८॥

Seeing him from a distance, Śrī Kṛṣṇa, a devotee of the Brāhmaṇas, though Himself adored by all, got down from His throne and, having seated him there, honoured him in the same way as the gods (lit.,the denizens of heaven) honoured Him whenever He went to their abode. (28)

तं भुक्तवन्तं विश्रान्तमुपगम्य सतां गतिः।
पाणिनाभिमृशन् पादावव्यग्रस्तमपृच्छत॥ २९॥

Approaching him, when he had taken his meal and rested awhile, and gently kneading his feet with His hand, Śrī Kṛṣṇa, the goal of the righteous, coolly inquired of him as follows: (29)

कच्चिद् द्विजवरश्रेष्ठ धर्मस्ते वृद्धसम्मतः।
वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा॥ ३०॥

"I hope, O jewel among the foremost of Brāhmaṇas, your religious observances, approved by the elders, are going on without much difficulty, and I hope your mind is ever tranquil. (30)

संतुष्टो यर्हि वर्तेत ब्राह्मणो येन केनचित्।
अहीयमानः स्वाद्धर्मात् स ह्यस्याखिलकामधुक्॥ ३१॥

"When a Brāhmaṇa remains contented with whatever is obtained (without any endeavour), never swerving from his sacred duty, such contentment alone actually yields to him all his desired blessings. (31)

असंतुष्टोऽसकृल्लोकानाप्नोत्यपि सुरेश्वरः।
अकिञ्चनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः॥ ३२॥

"A discontented Indra, the ruler of gods, too only migrates one after another to the higher worlds and knows no rest; while a contented soul, even though destitute, enjoys a sound sleep, with all his limbs, including the mind, free from anguish. (32)

विप्रान् स्वलाभसंतुष्टान् साधून् भूतसुहृत्तमान्।
निरहङ्कारिणः शान्तान् नमस्ये शिरसासकृत्॥ ३३॥

"I salute again and again with My head bent low pious and placid Brāhmaṇas contented with whatever is got unasked and most friendly to all created beings, yet free from egotism. (33)

कच्चिद् वः कुशलं ब्रह्मन् राजतो यस्य हि प्रजाः।
सुखं वसन्ति विषये पाल्यमानाः स मे प्रियः॥ ३४॥

"Are you all enjoying security, O Brāhmaṇa, at the hands of your king? Indeed he is dear to Me, in whose dominion the people, protected by him, live happily. (34)

यतस्त्वमागतो दुर्गं निस्तीर्येह यदिच्छया।
सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते॥ ३५॥

"If not a secret, pray, tell us everything—whence and seeking what you have come to this place crossing the sea, which is so difficult to cross. What work of yours can we do?" (35)

एवं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमेष्ठिना।
लीलागृहीतदेहेन तस्मै सर्वमवर्णयत्॥ ३६॥

Politely asked all these relevant questions by Śrī Kṛṣṇa, the Supreme Ruler of the universe—who had assumed an embodied form for the sake of mere fun—the Brāhmaṇa told Him everything, how the parents of Rukmiṇī planned to give her away to Śrī Kṛṣṇa and how their plans were being thwarted by her eldest brother, Rukmī, who was in favour of marrying her to Śiśupāla, the ruler of Cedi, and had sent formal invitation to him. (36)

(He then delivered to Śrī Kṛṣṇa the following message either orally or in the form of a letter written by the princess herself).

रुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते
निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम्।
रूपं दृशां दृशिमतामखिलार्थलाभं
त्वय्यच्युताविशति चित्तमपत्रपं मे॥ ३७॥

Rukmiṇī says:—'Having heard, O immortal Lord, most handsome in all the three worlds, of Your excellences—which, entering deep into the heart through the apertures of the ears, dispel the agony of the hearts, O beloved one—as well as of Your charming appearance, which vouchsafes to those that have eyes all the blessings sought for by their eyes, my mind has been set on You, all my shyness having fled away from it. (37)

का त्वा मुकुन्द महती कुलशीलरूप-
विद्यावयोद्रविणधामभिरात्मतुल्यम्।
धीरा पतिं कुलवती न वृणीत कन्या
काले नृसिंह नरलोकमनोऽभिरामम्॥ ३८॥

'What noble, firm and high-born maiden, O Bestower of Liberation, will not, on her coming of age, elect You as her husband—You, O Lion among men, who are Your own compeer in point of pedigree, good disposition, comeliness of form, learning, youthfulness, opulence and glory and ravish the mind of all mankind? (38)

तन्मे भवान् खलु वृतः पतिरङ्गजाया-
मात्मार्पितश्च भवतोऽत्र विभो विधेहि।
मा वीरभागमभिमर्शतु चैद्य आराद्
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष॥ ३९॥

'Hence you have indeed been elected by me as my husband, O Darling, and this body has been bestowed on You. Pray, take me to wife here at my father's home. Let not Śiśupāla forthwith touch this share of a hero like a jackal defiling the quarry of a lion, O lotus-eyed Lord! (39)

पूर्तेष्टदत्तनियमव्रतदेवविप्र-
गुर्वर्चनादिभिरलं भगवान् परेशः।
आराधितो यदि गदाग्रज एत्य पाणिं
गृह्णातु मे न दमघोषसुतादयोऽन्ये॥ ४०॥

'If the almighty Lord Nārāyaṇa, the Supreme Ruler of the universe, has thoroughly been propitiated by me through works of public utility such as the digging of wells and tanks, construction of temples, laying out gardens and distribution of foodgrains, sacrificial performances, charitable gifts, religious observances such as taking a dip in holy waters, fasting, offering worship to gods, the Brāhmaṇas, elders and so on, may Śrī Kṛṣṇa, the elder Brother of Gada, and not anyone else such as Śiśupāla, come and espouse me. (40)

श्वोभाविनि त्वमजितोद्वहने विदर्भान्
गुप्तः समेत्य पृतनापतिभिः परीतः।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य
मां राक्षसेन विधिनोद्वह वीर्यशुल्काम्॥ ४१॥

'Duly reaching all alone the territory of Vidarbha, the city of Kuṇḍinapura, the capital of the rulers of Vidarbha, incognito at a time when the marriage is going to take place the following day, O invincible Lord! and then, surrounded by the generals of Your army and completely crushing the combined forces of Śiśupāla, the ruler of Cedi, and Jarāsandha, the king of Magadha, marry me perforce according to the system prevalent among the Rākṣasas*, winning me as a prize of valour. (41)

* Our scriptures have recognized as many as eight different types of marriage. They are :

1. The Ārṣa type, in which the bridegroom has to present a pair of cows to the bride's father before marriage—'आदायार्षस्तु गोद्वयम्' (Yājñavalkya-Smṛti 1.59; cf. Manusmṛti III. 53).

2. The Āsura type, in which the bride's father accepts large sums of money from the bridegroom as a price for the girl—'आसुरो द्रविणादानात्' (vide Y. S., I. 61; cf. M. S. III. 31)

3. The Brāhma type, in which the bride's father gives away the girl after duly adorning her according to his means—'ब्राह्मो विवाह आहूय दीयते शक्त्यलंकृता' (Y.S., 1.58; cf. M.S. III. 27).

अन्तःपुरान्तरचरीमनिहत्य बन्धूं-
स्त्वामुद्वहे कथमिति प्रवदाम्युपायम्।
पूर्वेद्युरस्ति महती कुलदेवियात्रा
यस्यां बहिर्नववधूर्गिरिजामुपेयात्॥ ४२॥

'If You urge in protest, "How can I marry you without killing your relations, who are sure to resist any attempt on My part to take you by force, living as you do within the four walls of the gynaeceum and therefore under the tutelage of your gurdians?", I hereby tell You beforehand the means of securing me without spilling the blood of my relations. On the eve of marriage a grand procession will be taken out to the shrine of Goddess Ambikā, our family deity, in which the young bride has to go out of the palace to see Goddess Pārvatī, the Daughter of Himavān, the king of mountains. (42)

यस्याङ्घ्रिपङ्कजरजःस्नपनं महान्तो
वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै।
यर्ह्यम्बुजाक्ष न लभेय भवत्प्रसादं
जह्यामसून् व्रतकृशाञ्छतजन्मभिः स्यात्॥ ४३॥

'If, however, I do not secure Your grace, O lotus-eyed Lord—a bath in the dust of whose lotus-feet great souls like Lord Śiva, the Spouse of Umā, seek to obtain for dispelling their darkness of ignorance—I shall lay down my life, already withered through fasting, each time I am reborn in the hope that Your grace may be secured even through, say, a hundred births.' (43)

ब्राह्मण उवाच

इत्येते गुह्यसन्देशा यदुदेव मयाऽऽहृताः।
विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम्॥ ४४॥

The Brāhmaṇa concluded: These are the secret messages brought by me and delivered to You, O Śrī Kṛṣṇa, the adored of the Yadus! Considering them, whatever is worth doing in this connection may be done without delay. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
रुक्मिण्युद्वाहप्रस्तावे द्विपञ्चाशत्तमोऽध्यायः॥ ५२॥

Thus ends the fifty-second discourse, bearing on the subject of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

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4. The Paiśāca type, in which the girl is ravished while asleep, intoxicated or deranged—'सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति' (M.S., III. (34)

5. The Daiva type, in which a girl is given away to a priest officiating at a sacrificial performance—'यज्ञस्थ ऋत्विजे दैवः' (Y. S. I. 59).

6. The Gāndharva type, in which a pair is allowed to marry by mutual consent alone without ceremonies and without consulting relatives—'गान्धर्वः समयान्मिथः' (Ibid., I. 61).

7. The Rākṣasa type, in which a girl is taken away by force after vanquishing formidable opponents—'राक्षसो युद्धहरणात्' (I bid.).

8. The Prājāpatya type, in which a girl is given away, without receiving any present from the bridegroom, on the express understanding that the two will practise virtue together—'सहोभौ चरतां धर्ममिति वाचानुभाष्य च। कन्याप्रदानं.....' (M. S., III. 30; cf. Y.S.,I. 60).

By offering Madhuparka to Śrī Kṛṣṇa, Bhīṣmaka indirectly expressed his willingness to give away his daughter to Him.

अथ त्रिपञ्चाशत्तमोऽध्यायः

Discourse LIII

Śrī Kṛṣṇa carries away Rukmiṇī

श्रीशुक उवाच

वैदर्भ्याः स तु सन्देशं निशम्य यदुनन्दनः।
प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत्॥ १॥

Śrī Śuka began again: Hearing the message of Rukmiṇī, the princess of Vidarbha, the said Śrī Kṛṣṇa, a Scion of Yadu, however, heartily laughed and, warmly clasping the Brāhmaṇa's hand by His own, spoke to him as follows: (1)

श्रीभगवानुवाच

तथाहमपि तच्चित्तो निद्रां च न लभे निशि।
वेदाहं रुक्मिणा द्वेषान्ममोद्वाहो निवारितः॥ २॥
तामानयिष्य उन्मथ्य राजन्यापसदान् मृधे।
मत्परामनवद्याङ्गीमेधसोऽग्निशिखामिव ॥ ३॥

The glorious Lord said: My mind is likewise set on her and I get no sleep at night. I know my marriage with her has been blocked by Rukmī out of personal grudge against Me. Having routed in battle the vile kings that will assemble at Kuṇḍinapura, I shall bring to Dwārakā that princess of faultless limbs, so devoted to Me, even as one would capture a flame out of firewood. (2-3)

श्रीशुक उवाच

उद्वाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः।
रथः संयुज्यतामाशु दारुकेत्याह सारथिम्॥ ४॥

Śrī Śuka continued: Having come to know definitely through the Brāhmaṇa about the constellation under which the wedding of Rukmiṇī was going to take place on the third day thence, Śrī Kṛṣṇa, the Slayer of the demon Madhu, said to His charioteer, "Let the chariot be got ready at once, O Dāruka!" (4)

स चाश्वैः शैव्यसुग्रीवमेघपुष्पबलाहकैः।
युक्तं रथमुपानीय तस्थौ प्राञ्जलिरग्रतः॥ ५॥

Having brought the chariot drawn by four horses—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka—Dāruka too stood before the Lord with joined palms. (5)

आरुह्य स्यन्दनं शौरिर्द्विजमारोप्य तूर्णगैः।
आनर्त्तादेकरात्रेण विदर्भानगमद्धयैः॥ ६॥

Mounting the chariot and picking up the Brāhmaṇa too, Śrī Kṛṣṇa, Grandson of Śūra journeyed from Ānarta to the Vidarbha territory in the course of a single night with the help of those swift horses. (6)

राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः।
शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत्॥ ७॥

Following the wishes of his son, Rukmī, out of affection for him and intending to give away his girl, Rukmiṇī, to Śiśupāla against his own will, the aforesaid king Bhīṣmaka, the ruler of Kuṇḍinapura, had the necessary rites, preliminary to the wedding, performed in due course. (7)

पुरं सम्मृष्टसंसिक्तमार्गरथ्याचतुष्पथम्।
चित्रध्वजपताकाभिस्तोरणैः समलङ्कृतम्॥ ८॥
स्रग्गन्धमाल्याभरणैर्विरजोऽम्बरभूषितैः ।
जुष्टं स्त्रीपुरुषैः श्रीमद्गृहैरगुरुधूपितैः॥ ९॥

The city—whose roads, streets and crossings were cleanly swept and amply sprinkled with water and which was crowded with men and women decked with sandal-paste, garlands and other ornaments of flowers, clad in spotless white and adorned with jewels, and was full of splendid mansions perfumed with incense of aloe—was tastefully decorated with flags of various designs and colours as well as with ornamental arches. (8-9)

पितॄन् देवान् समभ्यर्च्य विप्रांश्च विधिवन्नृप।
भोजयित्वा यथान्यायं वाचयामास मङ्गलम्॥ १०॥

Having duly worshipped the manes and gods in accordance with the scriptural ordinance, O protector of men, and fed Brāhmaṇas and others each in his rightful place, the king caused benedictory verses to be recited by Brāhmaṇas for the welfare of his daughter. (10)

सुस्नातां सुदतीं कन्यां कृतकौतुकमङ्गलाम्।
अहतांशुकयुग्मेन भूषितां भूषणोत्तमैः॥ ११॥

He also caused his daughter of charming teeth to be duly bathed and adorned with an auspicious thread with a small piece of gold fastened to it in the middle and further decked with a brand-new pair of silken pieces and excellent ornaments. (11)

चक्रुः सामर्ग्यजुर्मन्त्रैर्वध्वा रक्षां द्विजोत्तमाः।
पुरोहितोऽथर्वविद् वै जुहाव ग्रहशान्तये॥ १२॥

The foremost among the Brāhmaṇas ensured the safety of the bride against evil spirits and an evil eye by reciting sacred texts from the Sāmaveda, Ṛgveda and Yajurveda; while the family priest, who was well-versed in Atharva-Veda, poured oblations into the sacred fire for the propitiation of planets. (12)

हिरण्यरूप्यवासांसि तिलांश्च गुडमिश्रितान्।
प्रादाद् धेनूश्च विप्रेभ्यो राजा विधिविदां वरः॥ १३॥

The king—who was foremost among those conversant with scriptural ordinances—gave away to Brāhmaṇas gold, silver and textiles as well as sesamum seeds mixed with jaggery and cows too. (13)

एवं चेदिपती राजा दमघोषः सुताय वै।
कारयामास मन्त्रज्ञैः सर्वमभ्युदयोचितम्॥ १४॥

Likewise, King Damaghoṣa, the ruler of Cedi, too caused all that was worth undertaking on festive occasions to be performed in the interests of his son, Śiśupāla, by Brāhmaṇas well-versed in sacred texts. (14)

मदच्युद्भिर्गजानीकैः स्यन्दनैर्हेममालिभिः।
पत्त्यश्वसङ्कुलैः सैन्यैः परीतः कुण्डिनं ययौ॥ १५॥

Surrounded by hosts of elephants discharging temporal fluid, war-chariots hung with gold necklaces and troops teeming with foot-soldiers and cavalry, Damaghoṣa marched to Kuṇḍinapura. (15)

तं वै विदर्भाधिपतिः समभ्येत्याभिपूज्य च।
निवेशयामास मुदा कल्पितान्यनिवेशने॥ १६॥

Going forth with due ceremony to meet him and honouring him in everyway, Bhīṣmaka, the suzerain lord of Vidarbha, gladly lodged him in another mansion specially constructed, for the bridegroom and his party. (16)

तत्र शाल्वो जरासन्धो दन्तवक्त्रो विदूरथः।
आजग्मुश्चैद्यपक्षीयाः पौण्ड्रकाद्याः सहस्त्रशः॥ १७॥
कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम्।
यद्यागत्य हरेत् कृष्णो रामाद्यैर्यदुभिर्वृतः॥ १८॥
योत्स्यामः संहतास्तेन इति निश्चितमानसाः।
आजग्मुर्भूभुजः सर्वे समग्रबलवाहनाः॥ १९॥

Śālva, Jarāsandha, Dantavaktra, Vidūratha, Paundraka and other kings, belonging to the party of Śiśupāla and inimical to Śrī Kṛṣṇa and Balarāma, also appeared there in the city of Kuṇḍinapura in thousands, bent on securing the bride for Śiśupāla, the ruler of Cedi. Having made up their mind that they would jointly contend with Śrī Kṛṣṇa in case He should go there accompanied by Balarāma and other Yadus and endeavour to take away the bride, the aforesaid kings had all arrived there with their entire host and all their mounts. (17—19)

श्रुत्वैतद् भगवान् रामो विपक्षीयनृपोद्यमम्।
कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः॥ २०॥
बलेन महता सार्धं भ्रातृस्नेहपरिप्लुतः।
त्वरितः कुण्डिनं प्रागाद् गजाश्वरथपत्तिभिः॥ २१॥

Hearing of this collective military effort on the part of kings belonging to the opposite party, and of Śrī Kṛṣṇa having gone all by Himself, ostensibly to take away the princess, Lord Balarāma apprehended strife.

Overwhelmed with fraternal affection, therefore, he proceeded post haste to Kuṇḍinapura accompanied by a huge army consisting of elephants, horse, chariots and foot-soldiers. (20-21)

भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः।
प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा॥ २२॥

Yearning for the arrival of Śrī Hari (Śrī Kṛṣṇa) and not seeing the Brāhmaṇa return, the beautiful daughter of Bhīṣma thereupon thought within herself as follows: (22)

अहो त्रियामान्तरित उद्वाहो मेऽल्पराधसः।
नागच्छत्यरविन्दाक्षो नाहं वेद्म्यत्र कारणम्।
सोऽपि नावर्ततेऽद्यापि मत्सन्देशहरो द्विजः॥ २३॥

'Ah, my wedding, unlucky as I am, comes off only after the interval of a night. The lotus-eyed Lord, however, has not yet turned up. I do not know the reason for it. Even the Brāhmaṇa who bore my message has not returned till this moment. (23)

अपि मय्यनवद्यात्मा दृष्ट्वा किञ्चिज्जुगुप्सितम्।
मत्पाणिग्रहणे नूनं नायाति हि कृतोद्यमः॥ २४॥

'Perhaps having found later on something disgusting in me, the Lord, who is faultless in character, is surely not coming to Kuṇḍinapura now to marry me, though prepared to leave Dwārakā in the first instance. That is why the Brāhmaṇa too, whom the Lord would have otherwise brought with Him, has not been able to reach Kuṇḍinapura in time, coming as he is on foot, disappointed and disheartened. (24)

दुर्भगाया न मे धाता नानुकूलो महेश्वरः।
देवी वा विमुखा गौरी रुद्राणी गिरिजा सती॥ २५॥

'Neither Brahmā, the ordainer of events and the dispenser of fruit of one's good or evil actions, nor Śiva, the supreme Lord, is propitious to me. And Goddess Gaurī, the Daughter of Himālaya, the king of mountains, and the virtuous Spouse of Lord Śiva, too, is unfavourable to me.' (25)

एवं चिन्तयती बाला गोविन्दहृतमानसा।
न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले॥ २६॥

Pondering thus, the young maiden, whose mind had been ravished by Śrī Kṛṣṇa, the Protector of cows, and who knew that the time was not suitable for shedding tears, which is considered inauspicious on festive occasions, closed her eyes, bedimmed as they were with tear-drops. (26)

एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप।
वाम ऊरुर्भुजो नेत्रमस्फुरन् प्रियभाषिणः॥ २७॥

Meanwhile, the left thigh, arm and eye of the bride, who had thus been awaiting the arrival of Śrī Kṛṣṇa, the Protector of cows, throbbed, auguring delightful news, O king! (27)

अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः।
अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह॥ २८॥

Specially instructed by Śrī Kṛṣṇa to report His arrival, the same Sunanda, the foremost of Brāhmaṇas, so the tradition goes—forthwith saw the princess, who dwelt in the gynaeceum and shone brightly with joy born of her meeting with Śrī Kṛṣṇa in contemplation. (28)

सा तं प्रहृष्टवदनमव्यग्रात्मगतिं सती।
आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुचिस्मिता॥ २९॥

Full of bright smiles to find him wearing a cheerful countenance and unfaltering of gait, which bespoke the success of his mission, the said virtuous maiden—who could read what was in the mind of another from the latter's facial expression and other indications—made detailed inquiries of him about Śrī Kṛṣṇa. (29)

तस्या आवेदयत् प्राप्तं शशंस यदुनन्दनम्।
उक्तं च सत्यवचनमात्मोपनयनं प्रति॥ ३०॥

He apprised her of Śrī Kṛṣṇa, a scion of Yadu, having come, and further conveyed to her the unfailing assurance* given by

* Vide verse 3 above

the Lord about taking her to His home at Dwārakā. (30)

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा।
न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा॥ ३१॥

Delighted at heart to know for certain the fact of His having arrived at Kuṇḍinapura and seeing no other boon worth conferring on the Brāhmaṇa in return for his unique service in the form of bringing Śrī Kṛṣṇa to her, the said Rukmiṇī, the princess of Vidarbha, bowed to him and thereby expressed her lasting indebtedness to him, which automatically entitled him to infinitely more than the wealth of the entire universe, She being no other than Lakṣmī, the goddess of wealth and prosperity. (31)

प्राप्तौ श्रुत्वा स्वदुहितुरुद्वाहप्रेक्षणोत्सुकौ।
अभ्ययात्तूर्यघोषेण रामकृष्णौ समर्हणैः॥ ३२॥

Hearing of Balarāma and Śrī Kṛṣṇa having arrived in Kuṇḍinapura eager to witness the wedding of his daughter, Bhīṣmaka went forth to meet Them with a flourish of trumpets and excellent articles of worship. (32)

मधुपर्कमुपानीय वासांसि विरजांसि सः।
उपायनान्यभीष्टानि विधिवत् समपूजयत्॥ ३३॥

Offering Madhuparka*—a delicious and refreshing preparation made of curds and honey and offered to an esteemed guest or the bridegroom on the latter's arrival at the door of the bride's father, immaculate garments and welcome presents of various kinds, he duly worshipped Them in accordance with the scriptural ordinance. (33)

तयोर्निवेशनं श्रीमदुपकल्प्य महामतिः।
ससैन्ययोः सानुगयोरातिथ्यं विदधे यथा॥ ३४॥

Assigning Them alongwith Their troops and retinue an abode equipped with all luxuries and amenities, the highly intelligent monarch, who could easily perceive in no time that Śrī Kṛṣṇa had arrived with the intention of marrying Rukmiṇī, offered hospitality to all in a befitting manner. (34)

एवं राज्ञां समेतानां यथावीर्यं यथावयः।
यथाबलं यथावित्तं सर्वैः कामैः समर्हयत्॥ ३५॥

He, likewise, duly entertained all the assembled kings by supplying them with all the objects of their desire with due regard to the prowess, age, might and financial status of each. (35)

कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः।
आगत्य नेत्राञ्जलिभिः पपुस्तन्मुखपङ्कजम्॥ ३६॥

Hearing of Śrī Kṛṣṇa having arrived there, the residents of Kuṇḍinapura, the capital of Vidarbha, came out of their houses to see Him and enjoyed to their heart's content the beauty of His lotus-like countenance with both their eyes together even as one would quaff honey with the hollow of one's joined palms. (36)

अस्यैव भार्या भवितुं रुक्मिण्यर्हति नापरा।
असावप्यनवद्यात्मा भैष्म्याः समुचितः पतिः॥ ३७॥

They said to one another, "Rukmiṇī alone and no other girl deserves to be his consort and he alone of faultless limbs is the most worthy match for Rukmiṇī, the daughter of Bhīṣma. (37)

किञ्चित्सुचरितं यन्नस्तेन तुष्टस्त्रिलोककृत्।
अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः॥ ३८॥

"Pleased with whatever meritorious deed has been performed by us in this or any previous existence, may God, the Maker of the three worlds, show His grace to us and let Śrī Kṛṣṇa, and none else, marry the princess of Vidarbha through such grace." (38)

एवं प्रेमकलाबद्धा वदन्ति स्म पुरौकसः।
कन्या चान्तःपुरात् प्रागाद् भटैर्गुप्ताम्बिकालयम्॥ ३९॥

* मधुपर्कं च सक्षौद्रं दधि प्रोक्तं मनीषिभिः।
By offering Madhuparka to Śrī Kṛṣṇa, Bhīṣmaka indirectly expressed his willingness to give away his daughter to Him.

Thus spoke the citizens to one another, bound as they were by ties of intense love to Rukmiṇī. And, guarded by soldiers, the maiden, Rukmiṇī, drove out of the gynaeceum to the shrine of Goddess Ambikā (Pārvatī). (39)

पद्भ्यां विनिर्ययौ द्रष्टुं भवान्याः पादपल्लवम्।
सा चानुध्यायती सम्यङ्मुकुन्दचरणाम्बुजम्॥ ४०॥
यतवाङ्मातृभिः सार्धं सखीभिः परिवारिता।
गुप्ता राजभटैः शूरैः सन्नद्धैरुद्यतायुधैः।
मृदङ्गशङ्खपणवास्तूर्यभेर्यश्च जघ्निरे॥ ४१॥

Deeply contemplating on the lotus-feet of Śrī Kṛṣṇa, the Bestower of Liberation, with her speech duly controlled, nay, surrounded by her female companions and protected by gallant soldiers of the king's personal guard, who were all clad in armour and marched with uplifted weapons, she sallied out of her chariot at the outermost entrance of the temple on foot alongwith her mother and other elderly ladies to behold the feet—tender like soft leaves—of Goddess Pārvatī (the Consort of Lord Śiva). Clay tomtoms, conches and large drums as well as clarionets and kettle-drums were sounded as she walked. (40-41)

नानोपहारबलिभिर्वारमुख्याः सहस्रशः।
स्रग्गन्धवस्त्राभरणैर्द्विजपत्न्यः स्वलङ्कृताः॥ ४२॥
गायन्तश्च स्तुवन्तश्च गायका वाद्यवादकाः।
परिवार्य वधूं जग्मुः सूतमागधवन्दिनः॥ ४३॥

Surrounding the royal bride walked with her the foremost of dancing girls in thousands with a variety of offerings and other articles of worship, Brāhmaṇa's wives well adorned with garlands, sandal-paste, costumes and jewels, songsters singing songs and other musicians, playing on musical instruments, as well as Sūtas (those versed in ancient legends), Māgadhas (bards) and Vandīs (panegyrists), who glorified her all along. (42-43)

आसाद्य देवीसदनं धौतपादकराम्बुजा।
उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम्॥ ४४॥

Having washed her lotus-like hands and feet and sipped water on reaching the main shrine of the goddess and, thus purified and tranquil of mind, she entered into the presence of Goddess Ambikā, the Divine Mother. (44)

तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः।
भवानीं वन्दयाञ्चक्रुर्भवपत्नीं भवान्विताम्॥ ४५॥

Elderly Brāhmaṇa ladies, conversant with the ritual, helped the girl to extol Goddess Pārvatī, the Consort of Lord Śiva, alongwith Śiva as follows: (45)

नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम्।
भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम्॥ ४६॥

"I repeatedly bow to You, the Consort of Lord Śiva, alongwith Your children, Lord Gaṇeśa and God Kārtikeya. Let Lord Śrī Kṛṣṇa be my husband and may You give Your blessings to it." (46)

अद्भिर्गन्धाक्षतैर्धूपैर्वासःस्रङ्माल्यभूषणैः।
नानोपहारबलिभिः प्रदीपावलिभिः पृथक्॥ ४७॥
विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत्।
लवणापूपताम्बूलकण्ठसूत्रफलेक्षुभिः॥ ४८॥

She then duly worshipped severally the Goddess as well as Her family with water for washing the hands and feet of the Goddess with and other such purposes, sandal-paste, unbroken grains of rice, varieties of incense, raiment of various description, garlands, necklaces and other ornaments, edibles and other articles of worship of various kinds and rows of lights to be waved round the Goddess and likewise worshipped with due ceremony Brāhmaṇa matrons whose husbands were alive with the same articles as well as with seasoned small round cakes of flour or meal, betel leaves along with areca-nut parings, lime, catechu and cardamoms etc., auspicious coloured thread for the neck, fruits of diverse kinds and sugarcanes. (47-48)

तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुराशिषः।
ताभ्यो देव्यै नमश्चक्रे शेषां च जगृहे वधूः॥ ४९॥

The aforesaid Brāhmaṇa ladies gave her a part of the offerings made to the Goddess as a token of Her grace and added their own blessings. The bride, for her part, bowed to them as well as to the Goddess and accepted the offerings made. (49)

मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात्।
प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना॥ ५०॥

Then, terminating her vow of silence, she came out of the main shrine of Goddess Ambikā, the Divine Mother, holding tightly by the hand a maid-servant with her own hand, brilliant with jewelled rings. (50)

तां देवमायामिव वीरमोहिनीं
सुमध्यमां कुण्डलमण्डिताननाम्।
श्यामां नितम्बार्पितरत्नमेखलां
व्यञ्जत्स्तनीं कुन्तलशङ्कितेक्षणाम्॥ ५१॥
शुचिस्मितां बिम्बफलाधरद्युति-
शोणायमानद्विजकुन्दकुड्मलाम्।
पदा चलन्तीं कलहंसगामिनीं
शिञ्जत्कलानूपुरधामशोभिना।
विलोक्य वीरा मुमुहुः समागता
यशस्विनस्तत्कृतहृच्छयार्दिताः॥ ५२॥

Smitten with love kindled in their breast by her, the illustrious warriors assembled there felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were just manifesting themselves, whose charming countenance was graced with ear-rings and whose eyes were moving as though afraid of her curly locks that overhung her face, who had a bright smile playing on her lips and whose teeth—white as jasmine buds—looked red due to the lustre of her lips, cherry as a ripe Bimba fruit being transferred to them when she smiled, who possessed the gait of a female swan and was walking with her feet shining by the splendour of brilliant jingling anklets and who cast her spell even on heroes as though she were the very Māyā (enchanting potency) of the Lord. (51-52)

यां वीक्ष्य ते नृपतयस्तदुदारहास-
व्रीडावलोकहृतचेतस उज्झितास्त्राः।
पेतुः क्षितौ गजरथाश्वगता विमूढा
यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम्॥ ५३॥

Stupefied to perceive Rukmiṇī, who under the pretext of going out in a procession to the temple had all the time been offering her loveliness to Śrī Kṛṣṇa, the aforesaid kings—whose mind was captivated by her winsome smiles and bashful glances and who had unconsciously dropped their weapons—themselves fell to the ground, mounted as they were on elephants and horses as well as in chariots. (53)

सैवं शनैश्चलयती चलपद्मकोशौ
प्राप्तिं तदा भगवतः प्रसमीक्षमाणा।
उत्सार्य वामकरजैरलकानपाङ्गैः
प्राप्तान् ह्रियैक्षत नृपान् ददृशेऽच्युतं सा॥ ५४॥

Eagerly looking forward to the arrival of the Lord at that time and, therefore, slowly moving as aforesaid her feet, that resembled a pair of mobile lotus buds, and removing her flowing locks off her eyes with her left hand fingers, the princess coyly looked with the corners of her eyes at the kings arrived on the occasion and while doing so espied Śrī Kṛṣṇa, the immortal Lord. (54)

तां राजकन्यां रथमारुरुक्षतीं
जहार कृष्णो द्विषतां समीक्षताम्।
रथं समारोप्य सुपर्णलक्षणं
राजन्यचक्रं परिभूय माधवः॥ ५५॥
ततो ययौ रामपुरोगमैः शनैः
सृगालमध्यादिव भागहृद्धरिः॥ ५६॥

Śrī Kṛṣṇa seized and took away the princess even as she sought to mount her chariot, unmindful of His adversaries, viz.,

Śiśupāla, Jarāsandha and others, who stood gazing, and, having comfortably seated her in His own chariot bearing the emblem of Garuḍa, the carrier of Lord Viṣṇu, and setting at naught the whole host of Kṣatriyas present there, Śrī Kṛṣṇa, the Spouse of Lakṣmī, then slowly departed to Dwārakā alongwith others headed by Balarāma, even as a lion would carry off its game from the midst of jackals. (55-56)

तं मानिनः स्वाभिभवं यशःक्षयं
परे जरासन्धवशा न सेहिरे।
अहो धिगस्मान् यश आत्तधन्वनां
गोपैर्हृतं केसरिणां मृगैरिव॥ ५७॥

His proud adversaries, who were all under the domination of Jarāsandha, did not brook that discomfiture of theirs and consequent loss of reputation. They said to one another, "Fie upon us, in that our glory, although we continued to wield our bow and were as good as lions, has been snatched away by cowherds, who are no better than deer." (57)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुक्मिणीहरणं नाम त्रिपञ्चाशत्तमोऽध्यायः॥ ५३॥

Thus ends the fifty-third discourse, entitled "The Lord carries away Rukmiṇī", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुःपञ्चाशत्तमोऽध्यायः

Discourse LIV

Discomfiture of Śiśupāla's allies and Rukmī and the Espousal of Rukmiṇī by Śrī Kṛṣṇa solemnized

श्रीशुक उवाच

इति सर्वे सुसंरब्धा वाहानारुह्य दंशिताः।
स्वैः स्वैर्बलैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः॥ १॥

Śrī Śuka began again: Riding on their mounts and surrounded each by his own troops, all the aforesaid kings, full of rage, ran with the foregoing words in hot pursuit of Śrī Kṛṣṇa, wielding their bows and clad in armour. (1)

तानापतत आलोक्य यादवानीकयूथपाः।
तस्थुस्तत्संमुखा राजन्विस्फूर्ज्य स्वधनूंषि ते॥ २॥

Seeing them rushing after them, the celebrated generals of the Yādava army stood facing them, O king, twanging their bows. (2)

अश्वपृष्ठे गजस्कन्धे रथोपस्थे च कोविदाः।
मुमुचुः शरवर्षाणि मेघा अद्रिष्वपो यथा॥ ३॥

Like clouds pouring showers on mountains, the adversaries—who were all skilled soldiers, and rode on horseback, the shoulders of elephants and in their seat on the chariots—discharged volleys of shafts on the Yādava warriors. (3)

पत्युर्बलं शरासारैश्छन्नं वीक्ष्य सुमध्यमा।
सव्रीडमैक्षत्तद्वक्त्रं भयविह्वललोचना॥ ४॥

Perceiving the army of her Spouse screened by showers of arrows, Rukmiṇī, who had a slender waist, bashfully looked at His face with eyes confounded through fear. (4)

प्रहस्य भगवानाह मा स्म भैर्वामलोचने।
विनङ्क्ष्यत्यधुनैवैतत् तावकैः शात्रवं बलम्॥ ५॥

Laughing heartily the Lord said to her, "Do not be afraid, O fair-eyed one! The yonder army of the enemies will be destroyed just now with the help of your own troops." (5)

तेषां तद्विक्रमं वीरा गदसङ्कर्षणादयः।
अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् रथान्॥ ६॥

Intolerant of the aforementioned prowess of the enemies, Gada, Saṅkarṣaṇa (Balarāma) and other heroes of the Yādava army proceeded to strike with Nārācas (a particular type of arrows) the horses and elephants as well as the chariots of the hostile army. (6)

पेतुः शिरांसि रथिनामश्विनां गजिनां भुवि।
सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः॥ ७॥
हस्ताः सासिगदेष्वासाः करभा ऊरवोऽङ्घ्रयः।
अश्वाश्वतरनागोष्ट्रखरमर्त्यशिरांसि च॥ ८॥

There fell to the ground in tens of millions heads, adorned with ear-rings, diadems and turbans, hands—bearing swords, maces and bows—forearms, thighs and feet of car-warriors, horsemen and soldiers fighting on elephants, as well as heads of horses, mules, elephants, camels, donkeys and men (foot-soldiers). (7-8)

हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः।
राजानो विमुखा जग्मुर्जरासन्धपुरःसराः॥ ९॥

Their armies being beaten thus by the Vṛṣṇis, who were keen on victory, the kings led by Jarāsandha, turned their backs and withdrew from the field of battle. (9)

शिशुपालं समभ्येत्य हृतदारमिवातुरम्।
नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन्॥ १०॥

Approaching Śiśupāla—who felt distressed as though his wedded wife had been abducted and was cheerless and dispirited, and whose face was withered through melancholy—Jarāsandha and others spoke to him as follows: (10)

भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज।
न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते॥ ११॥

"O tiger among men, shake off this despondency. Permanence of joy and sorrow is not seen in embodied beings, O king! (11)

यथा दारुमयी योषिन्नृत्यते कुहकेच्छया।
एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः॥ १२॥

"Just as a puppet dances to the will of the showman, likewise does this creature exert according to the will of Providence so as to reap joy and sorrow. (12)

शौरेः सप्तदशाहं वै संयुगानि पराजितः।
त्रयोविंशतिभिः सैन्यैर्जिग्य एकमहं परम्॥ १३॥

"Having sustained defeat at the hands of Kṛṣṇa (a scion of Śūra) in as many as seventeen encounters, though accompanied by twenty-three Akṣauhiṇīs each time, I won only one battle, viz., the last one.(13)

तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित्।
कालेन दैवयुक्तेन जानन् विद्रावितं जगत्॥ १४॥

"Yet I never grieve over discomfiture nor exult over victory, knowing as I do the world to be ravaged by Time, prompted by God, coupled with destiny. (14)

अधुनापि वयं सर्वे वीरयूथपयूथपाः।
पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः॥ १५॥

"This time too we, who are leaders even of those commanding troops of warriors, have all been vanquished by the Yadus, protected by Kṛṣṇa, though accompanied by a small army. (15)

रिपवो जिग्युरधुना काल आत्मानुसारिणि।
तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः॥ १६॥

"Time being favourable to them, the enemies, the Yadus, have won this time. We shall, likewise, excel them when time is particularly propitious to us." (16)

एवं प्रबोधितो मित्रैश्चैद्योऽगात् सानुगः पुरम्।
हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः॥ १७॥

Thus admonished by friends, Śiśupāla, the ruler of Cedi, returned to his capital alongwith his surviving followers. Such other kings too, as were surviving, accompanied Śiśupāla to Cedi and then returned each to his own capital. (17)

रुक्मी तु राक्षसोद्वाहं कृष्णद्विडसहन् स्वसुः।
पृष्ठतोऽन्वगमत् कृष्णमक्षौहिण्या वृतो बली॥ १८॥

Surrounded by an army consisting of one Akṣauhiṇī, the mighty Rukmī, for his part, who hated Śrī Kṛṣṇa and did not brook his sister being married by Him after the manner of the Rākṣasas, followed close upon the heels of Śrī Kṛṣṇa. (18)

रुक्म्यमर्षी सुसंरब्धः शृण्वतां सर्वभूभुजाम्।
प्रतिजज्ञे महाबाहुर्दंशितः सशरासनः॥ १९॥

Enraged and full of indignation, the mighty-armed Rukmī, who was clad in armour and armed with a bow, undertook the following vow within the hearing of all the kings before they dispersed: (19)

अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम्।
कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद् ब्रवीमि वः॥ २०॥

"Without making short work of Kṛṣṇa in an encounter and bringing back Rukmiṇī, I shall not re-enter Kuṇḍinapura: solemnly do I declare this before you all." (20)

इत्युक्त्वा रथमारुह्य सारथिं प्राह सत्वरः।
चोदयाश्वान् यतः कृष्णस्तस्य मे संयुगं भवेत्॥ २१॥

Saying so and mounting his chariot, he commanded the charioteer as follows: "Drive the horses with despatch to the place where Kṛṣṇa may be; for there is going to be my encounter with him. (21)

अद्याहं निशितैर्बाणैर्गोपालस्य सुदुर्मतेः।
नेष्ये वीर्यमदं येन स्वसा मे प्रसभं हृता॥ २२॥

"With my sharp-pointed arrows today I shall take away the pride of valour of that most evil-minded cowherd, by whom my sister has been forcibly carried away." (22)

विकत्थमानः कुमतिरीश्वरस्याप्रमाणवित्।
रथेनैकेन गोविन्दं तिष्ठ तिष्ठेत्यथाह्वयत्॥ २३॥

Pursuing the Lord in a single chariot forthwith, the bragging fool, who did not know the extent of greatness of the almighty Lord, shouted out to Śrī Kṛṣṇa, the Protector of cows, saying "Stop! Stop!!" (23)

धनुर्विकृष्य सुदृढं जघ्ने कृष्णं त्रिभिः शरैः।
आह चात्र क्षणं तिष्ठ यदूनां कुलपांसन॥ २४॥

Nay, drawing the string of his very tough bow at full length, he hit Śrī Kṛṣṇa with three arrows and said, "Wait a moment, my enemy, a veritable disgrace to the race of Yadu! (24)

कुत्र यासि स्वसारं मे मुषित्वा ध्वाङ्क्षवद्धविः।
हरिष्येऽद्य मदं मन्द मायिनः कूटयोधिनः॥ २५॥

"Having kidnapped my sister even as a crow would steal a sacrificial offering, where are you going? I shall presently take away your pride, O fool, who are so wily and given to strategic fighting. (25)

यावन्न मे हतो बाणैः शयीथा मुञ्च दारिकाम्।
स्मयन् कृष्णो धनुश्छित्त्वा षड्भिर्विव्याध रुक्मिणम्॥ २६॥
अष्टभिश्चतुरो वाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः।
स चान्यद् धनुरादाय कृष्णं विव्याध पञ्चभिः॥ २७॥

"Leave my sister before you bite the dust when struck with my arrows." Smilingly splitting his bow, Śrī Kṛṣṇa pierced Rukmī with six arrows, his four horses with eight more, his charioteer with two and his ensign with three. Taking up another bow, Rukmī too hit back Śrī Kṛṣṇa with five shafts. (26-27)

तैस्ताडितः शरौघैस्तु चिच्छेद धनुरच्युतः।
पुनरन्यदुपादत्त तदप्यच्छिनदव्ययः॥ २८॥

Struck with those volleys of arrows, however, Śrī Kṛṣṇa, the immortal Lord, rent his bow asunder. Rukmī took yet another bow, and the imperishable Lord split that too. (28)

परिघं पट्टिशं शूलं चर्मासी शक्तितोमरौ।
यद् यदायुधमादत्त तत् सर्वं सोऽच्छिनद्धरिः॥ २९॥

The celebrated Śrī Hari, likewise, tore every weapon that Rukmī took up subsequently, one after another—viz., an

iron club, a sharp-edged spear, a pike, a sword and a shield, a javelin and a bludgeon. (29)

ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया।
कृष्णमभ्यद्रवत् क्रुद्धः पतङ्ग इव पावकम्॥ ३०॥

Then, leaping down from the chariot, sword in hand, he darted in rage at Śrī Kṛṣṇa with intent to kill Him, even as a moth would jump into a flame. (30)

तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः।
छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः॥ ३१॥

While he was thus rushing towards Him, the Lord split his sword and shield too into particles with His shafts and picked up a sharp-edged sword, in readiness to make short work of Rukmī. (31)

दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला।
पतित्वा पादयोर्भर्तुरुवाच करुणं सती॥ ३२॥

Overwhelmed with fear to behold this endeavour on the part of Śrī Kṛṣṇa to dispose of her brother, the virtuous Rukmiṇī fell at the feet of her Spouse and pitifully prayed as follows: (32)

योगेश्वराप्रमेयात्मन् देवदेव जगत्पते।
हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज॥ ३३॥

"O Master of Yoga, O incomprehensible Lord of the universe, O blessed god of gods, O mighty-armed One! You ought not to kill my brother." (33)

श्रीशुक उवाच

तया परित्रासविकम्पिताङ्गया
शुचावशुष्यन्मुखरुद्धकण्ठया।
कातर्यविस्रंसितहेममालया
गृहीतपादः करुणो न्यवर्तत॥ ३४॥

Śrī Śuka continued: With His feet thus clasped by Rukmiṇī—whose limbs were perceptibly shaking with terror, nay, whose mouth was getting parched and throat choked through grief and whose gold necklace had been displaced through nervousness—the merciful Lord desisted from His intended purpose. (34)

चैलेन बद्ध्वा तमसाधुकारिणं
सश्मश्रुकेशं प्रवपन् व्यरूपयत्।
तावन्ममर्दुः परसैन्यमद्भुतं
यदुप्रवीरा नलिनीं यथा गजाः॥ ३५॥

Binding the evil-doer with his own scarf, the Lord disfigured him by shaving him with the blade of His sword in such a way as to leave intact a part of his moustaches and locks. Meanwhile the chosen among the Yādava warriors, led by Balarāma, crushed the splendid army of the enemy even as elephants would trample lotus plants. (35)

कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम्।
तथाभूतं हतप्रायं दृष्ट्वा सङ्कर्षणो विभुः।
विमुच्य बद्धं करुणो भगवान् कृष्णमब्रवीत्॥ ३६॥

Making their way into the presence of Śrī Kṛṣṇa, they found there Rukmī reduced to that ignominious plight and all but dead through shame. Filled with pity to see him bound, the almighty Lord Saṅkarṣaṇa released him and spoke to Śrī Kṛṣṇa thus: (36)

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम्।
वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः॥ ३७॥

"Kṛṣṇa! you have perpetrated an impious act abhorred by our race. Partially removing the moustaches and curly locks of a relative and thereby disfiguring him is tantamount to killing him. (37)

मैवास्मान् साध्व्यसूयेथा भ्रातुर्वैरूप्यचिन्तया।
सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक् पुमान्॥ ३८॥

Turning towards Rukmiṇī, "please do not take offence with us, O good lady, thinking of the disfiguration of your brother. None else is responsible for one's joy and sorrow; for a man reaps the fruit of his own doings in the shape of pleasurable and painful experiences. (38)

बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति।
त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः॥ ३९॥

"A relative does not deserve death at the hands of his relative even if he has committed an offence deserving such treatment and should be let off. Why should he, who stands killed by his own offence, be killed again? (39)

क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः।
भ्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः॥ ४०॥

"Such is the code of conduct specially prescribed for the Kṣatriya race by Brahmā, the lord of created beings, by virtue of which even a brother kills his own brother. Hence it is so exceedingly cruel. (40)

राज्यस्य भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः।
मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि॥ ४१॥

(Reverting to Śrī Kṛṣṇa,) "The proud alone, who are blinded by pride of fortune, offer indignity to their relatives for the sake of dominion, land, other movable property, women, honour, dignity or any other consideration. (41)

तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हृदाम्।
यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत्॥ ४२॥

(Turning to Rukmiṇī once more,) "It is your differential outlook through which you, like an ignorant person, constantly bear ill-will, among all created beings, to those who are ill-disposed to you, and wish well to those who are kindly disposed to you (remaining neutral to those who are indifferent to you). (42)

आत्ममोहो नृणामेष कल्प्यते देवमायया।
सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम्॥ ४३॥

"By the Lord's Māyā (deluding potency) is engendered this self-deception in the mind of those who are identified with the body, that a certain individual is your friend, another your enemy and a third, neutral to you. (43)

एक एव परो ह्यात्मा सर्वेषामपि देहिनाम्।
नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नभः॥ ४४॥

"Indeed the transcendent Self, which is but common to all embodied beings, is perceived by the ignorant as varied, even as a luminary, such as the sun or the moon, is viewed as different in relation to the different vessels full of water in which the luminary is reflected, or as the sky is conceived as different in relation to the different apartments or jars in which it is enclosed. (44)

देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः।
आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम्॥ ४५॥

"This objective body (psycho-physical organism), constituted as it is of physical substances, the five gross elements, the five senses and the objects of their perception, viz., sound, touch, sight, taste and smell, and has a beginning and an end, and which has been projected through ignorance on the Self, subjects the soul, which is essentially free from birth and death, to metempsychosis. (45)

नात्मनोऽन्येन संयोगो वियोगश्चासतः सति।
तद्धेतुत्वात्तत्प्रसिद्धेर्दृग्रूपाभ्यां यथा रवेः॥ ४६॥

"There is no union or disunion of the Self with or from any other substance such as the body, or the eye with which it is perceived, there being no such substance other than the Self, O virtuous lady, and the appearance of such other substances as the body or the eyes being attributable to the Self alone, just as there is no union or disunion of the sun with or from the eye and colour, both of which owe their existence and appearance to the sun itself. (46)

जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित्।
कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहूरिव॥ ४७॥

"Changes commencing from birth and ending in death pertain to the body alone and never to the soul, just as waxing and waning etc., pertain to the phases of the moon and not to the moon itself, which is

ever the same. And indeed death of the body is attributed to the soul in the same way as the total disappearance of illumination is spoken of as Amāvasyā, denoting the disappearance of the moon itself. (47)

यथा शयान आत्मानं विषयान् फलमेव च।
अनुभुङ्क्तेऽप्यसत्यर्थे तथाऽऽप्नोत्यबुधो भवम्॥ ४८॥

"Just as a dreaming man perceives his own self as invested with a body etc., as well as the objects of perception, sound, taste and so on, and also experiences pleasure, pain etc., as the fruit of his past doings, even though none of these really exists (not even the body through which he seems to enjoy the pleasures etc., his actual body lying inert all the while), so does the ignorant Jīva undergo transmigration. (48)

तस्मादज्ञानजं शोकमात्मशोषविमोहनम्।
तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते॥ ४९॥

"Therefore, completely getting rid—through realization of Truth—of grief born of ignorance, that withers and infatuates the inner-sense, be consoled, O young lady of beautiful smiles!" (49)

श्रीशुक उवाच

एवं भगवता तन्वी रामेण प्रतिबोधिता।
वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे॥ ५०॥

Śrī Śuka went on: Shaking off disconsolation when thus comforted by Lord Balarāma, the slim lady eased her mind by recourse to reason. (50)

प्राणावशेष उत्सृष्टो द्विड्भिर्हृतबलप्रभः।
स्मरन् विरूपकरणं वितथात्ममनोरथः॥ ५१॥
चक्रे भोजकटं नाम निवासाय महत् पुरम्।
अहत्वा दुर्मतिं कृष्णमप्रत्यूह्य यवीयसीम्।
कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसद् रुषा॥ ५२॥

Allowed to escape with life alone, his army as well as his glory having been smashed by his enemies (the Yadus), and his own hopes belied, and brooding over his disfigurement, Rukmī built for his residence a large city, Bhojakaṭa by name. Solemnly declaring that he would not re-enter Kuṇḍinapura without killing the evil-minded Kṛṣṇa and recovering Rukmiṇī, his younger sister, he lived there in a spirit of indignation. (51-52)

भगवान् भीष्मकसुतामेवं निर्जित्य भूमिपान्।
पुरमानीय विधिवदुपयेमे कुरूद्वह॥ ५३॥

Having thus completely routed hostile kings and brought Rukmiṇī, the daughter of Bhīṣmaka, to Dwārakā, the Lord espoused her with due ceremony, O jewel among the Kurus! (53)

तदा महोत्सवो नृणां यदुपुर्यां गृहे गृहे।
अभूदनन्यभावानां कृष्णे यदुपतौ नृप॥ ५४॥

Great was the festivity on that occasion in the house of all men at Dwārakā, the city of the Yadus, who cherished exclusive devotion to Śrī Kṛṣṇa, the Ruler of the Yadus, O protector of men! (54)

नरा नार्यश्च मुदिताः प्रमृष्टमणिकुण्डलाः।
पारिबर्हमुपाजह्रुर्वरयोश्चित्रवाससोः॥ ५५॥

Full of joy and adorned with ear-rings made of highly polished gems, men as well as women brought valuable presents for the bride and the Bridegroom, who were clad in picturesque bridal attire. (55)

सा वृष्णिपुर्युत्तभितेन्द्रकेतुभि-
र्विचित्रमाल्याम्बररत्नतोरणैः।
बभौ प्रतिद्वार्युपक्लृप्तमङ्गलै-
रापूर्णकुम्भागुरुधूपदीपकैः॥ ५६॥

That city of the Vṛṣṇis put up a smart appearance with flags raised in honour of Indra, picturesque wreaths, tapestries and bejewelled ornamental arches, auspicious articles such as fried grains of paddy, sprouts of barley and flowers etc., placed in front of every door as well as with jars full of water, lights, and aloe-wood burning as incense. (56)

सिक्तमार्गा मदच्युद्भिराहूतप्रेष्ठभूभुजाम्।
गजैर्द्वास्सु परामृष्टरम्भापूगोपशोभिता॥ ५७॥

It had its roads moistened by the elephants, shedding temporal juice, of invited friendly kings, and was graced with tall plantain and areca-nut trees set up at the entrances. (57)

कुरुसृञ्जयकैकेयविदर्भयदुकुन्तयः ।
मिथो मुमुदिरे तस्मिन् सम्भ्रमात् परिधावताम् ॥ ५८ ॥

Among those running to and fro through excitement in that city, the Kurus, the Sṛñjayas, the Kaikeyas, the Vidarbhas, the Yadus and the Kuntis rejoiced to meet one another. (58)

रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः ।
राजानो राजकन्याश्च बभूवुर्भृशविस्मिताः ॥ ५९ ॥

Hearing the story how Rukmiṇī was carried off by Śrī Kṛṣṇa, which was being sung at every place, the assembled princes and princesses felt greatly astonished. (59)

द्वारकायामभूद् राजन् महामोदः पुरौकसाम् ।
रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियः पतिम् ॥ ६० ॥

Great was the jubilation, O king, among the citizens in Dwārakā at the sight of Śrī Kṛṣṇa, the Spouse of Śrī, the goddess of beauty and prosperity, united in wedlock with Rukmiṇī, who was no other than the said Goddess Lakṣmī. (60)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
रुक्मिण्युद्वाहे चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

Thus ends the fifty-fourth discourse, forming part of the story of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चपञ्चाशत्तमोऽध्यायः

Discourse LV

The story of Pradyumna's birth (and the destruction of the demon Śambara)

श्रीशुक उवाच

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना ।
देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥ १ ॥

Śrī Śuka began again: Having been burnt to ashes in his former birth by the wrath of Rudra, the god of destruction, Kāma, the god of love, a portion of Lord Śrī Kṛṣṇa, sought, for his part, Him alone once more for investiture with a body. (1)

स एव जातो वैदर्भ्यां कृष्णवीर्यसमुद्भवः ।
प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥ २ ॥

Sprung from the loins of Śrī Kṛṣṇa, the selfsame god of love was (re-)born of Rukmiṇī, the princess of Vidarbha, and became widely known as Pradyumna, and proved to be a compeer of his Father in every respect. (2)

तं शम्बरः कामरूपी हृत्वा तोकमनिर्दशम् ।
स विदित्वाऽऽत्मनः शत्रुं प्रास्योदन्वत्यगाद् गृहम् ॥ ३ ॥

Coming to know Pradyumna to be his future enemy, the demon Śambara, who could assume any form at will, carried off the babe from the lying-in-chamber, while it was not yet ten days old and, casting it into the sea, went home. (3)

तं निर्जगार बलवान् मीनः सोऽप्यपरैः सह ।
वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥ ४ ॥

A mighty fish swallowed it and the former

too was alongwith others enmeshed in a huge net by fishermen. (4)

तं शम्बराय कैवर्ता उपाजह्रुरुपायनम्।
सूदा महानसं नीत्वावद्यन् स्वधितिनाद्भुतम्॥ ५॥

The fishermen brought the fish as a present to Śambara and the cooks in charge of his kitchen took it into the kitchen and cut the wonderful fish with a knife. (5)

दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन्।
नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः।
बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम्॥ ६॥

Discovering a babe in the bowels of the fish, they handed it over to Māyāvatī (a maid-servant of Śambara), whose mind was full of doubts; and the celestial sage Nārada presently told her everything as to who the babe was, how it was born and how it had finally made its way into the bowels of the fish. (6)

सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी।
पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती॥ ७॥

The maid-servant was really speaking no other than the illustrious consort of Kāma, Rati by name, who had been eagerly awaiting all the while the reincarnation of her spouse, whose body had been burnt to ashes by Lord Śiva. (7)

निरूपिता शम्बरेण सा सूपौदनसाधने।
कामदेवं शिशुं बुद्ध्वा चक्रे स्नेहं तदार्भके॥ ८॥

Having been entrusted with the work of cooking pulses and rice, she fastened her affection on the babe now that she had come to know the child to be none other than Kāmadeva, the god of love. (8)

नातिदीर्घेण कालेन स काष्णिर्ी रूढयौवनः।
जनयामास नारीणां वीक्षन्तीनां च विभ्रमम्॥ ९॥

At no distant date Pradyumna, the son of Śrī Kṛṣṇa, attained the prime of youth and kindled love in the breast of women who gazed on him. (9)

सा तं पतिं पद्मदलायतेक्षणं
प्रलम्बबाहुं नरलोकसुन्दरम्।
सव्रीडहासोत्तभितभ्रुवेक्षती
प्रीत्योपतस्थे रतिरङ्ग सौरतैः॥ १०॥

Lovingly regarding him, her husband—who had eyes big as the petals of a lotus and exceptionally long arms, nay, who was charming among men—with bashful smiles and upraised eyebrows, Rati, O dear Parīkṣit, greeted him with amorous gestures. (10)

तामाह भगवान् काष्णिर्मातस्ते मतिरन्यथा।
मातृभावमतिक्रम्य वर्तसे कामिनी यथा॥ ११॥

Lord Pradyumna, the son of Śrī Kṛṣṇa, said to her, "I find that your affection towards me has got perverted inasmuch as, having abandoned your motherly sentiment, you are behaving as a paramour, which is rather strange, O mother!" (11)

रतिरुवाच

भवान् नारायणसुतः शम्बरेणाहृतो गृहात्।
अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो॥ १२॥

Rati replied: "You are the son of Nārāyaṇa (Lord Śrī Kṛṣṇa), who was stolen away by the demon Śambara from the lying-in-chamber. I am your appointed wife, Rati, and you are no other than Love, my consort! (12)

एष त्वानिर्दशं सिन्धावक्षिपच्छम्बरोऽसुरः।
मत्स्योऽग्रसीत्तदुदरादिह प्राप्तो भवान् प्रभो॥ १३॥

"While you were not yet ten days old, the said demon Śambara cast you into the sea, where a fish devoured you and from the bowels of that fish you have reached this place, the residence of Śambara, O my spouse! (13)

तमिमं जहि दुर्धर्षं दुर्जयं शत्रुमात्मनः।
मायाशतविदं त्वं च मायाभिर्मोहनादिभिः॥ १४॥

"Get rid of this demon, your formidable foe—so difficult to conquer, knowing as he does, hundreds of wiles—by recourse to similar wiles like stupefaction. (14)

परिशोचति ते माता कुररीव गतप्रजा।
पुत्रस्नेहाकुला दीना विवत्सा गौरिवातुरा॥ १५॥

"Overwhelmed with parental affection, your afflicted and disconsolate mother, is wailing like a she-osprey whose young has departed or like a cow deprived of its calf." (15)

प्रभाष्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने।
मायावती महामायां सर्वमायाविनाशिनीम्॥ १६॥

Advising him thus, Māyāvatī (Rati, so-called because of her being adept in wiles) imparted to the high-souled Pradyumna a spell called Mahāmāyā, which was capable of undoing all kinds of wiles. (16)

स च शम्बरमभ्येत्य संयुगाय समाह्वयत्।
अविषह्यैस्तमाक्षेपैः क्षिपन् सञ्जनयन् कलिम्॥ १७॥

Approaching Śambara, Pradyumna accordingly challenged him to a combat, reproaching him with unbearable taunts and thus stirring up strife. (17)

सोऽधिक्षिप्तो दुर्वचोभिः पादाहत इवोरगः।
निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः॥ १८॥

Taunted with abuses, Śambara, like a serpent trodden under foot, sallied forth, mace in hand, his eyes suffused with blood through indignation. (18)

गदामाविध्य तरसा प्रद्युम्नाय महात्मने।
प्रक्षिप्य व्यनदन्नादं वज्रनिष्पेषनिष्ठुरम्॥ १९॥

Whirling his mace with great velocity and hurling it at the high-minded Pradyumna, he uttered a roar harsh as a clap of thunder. (19)

तामापतन्तीं भगवान् प्रद्युम्नो गदया गदाम्।
अपास्य शत्रवे क्रुद्धः प्राहिणोत् स्वगदां नृप॥ २०॥

Beating back with his own, the mace as it came flying at him, the almighty Pradyumna angrily hurled his own mace at the enemy, O protector of men! (20)

स च मायां समाश्रित्य दैतेयीं मयदर्शिताम्।
मुमुचेऽस्त्रमयं वर्ष काष्णौं वैहायसोऽसुरः॥ २१॥

Fully resorting to the illusive demoniac devices taught by Maya, the demon rained a volley of missiles on Pradyumna, the son of Śrī Kṛṣṇa, himself remaining unperceived in the air. (21)

बाध्यमानोऽस्त्रवर्षेण रौक्मिणेयो महारथः।
सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम्॥ २२॥

Being plagued with the shower of missiles, the son of Rukmiṇī, Pradyumna, who was a great car-warrior (able to encounter ten thousand warriors single-handed) brought into use a great charm consisting purely of Sattva and capable of rendering ineffectual all kinds of illusive devices. (22)

ततो गौह्यकगान्धर्वपैशाचोरगराक्षसीः।
प्रायुङ्क्त शतशो दैत्यः कार्ष्णिर्व्यधमयत् स ताः॥ २३॥

The demon then employed hundreds of illusive devices practised by the Guhyakas (Yakṣas), Gandharvas (celestial musicians), Piśācas (fiends), Nāgas and Rākṣasas (ogre). The celebrated Pradyumna, the son of Śrī Kṛṣṇa, counteracted them all. (23)

निशातमसिमुद्यम्य सकिरीटं सकुण्डलम्।
शम्बरस्य शिरः कायात् ताम्रश्मश्रवोजसाहरत्॥ २४॥

Taking up a sharp-edged sword, he then forcibly severed from Śambara's body his head with a coppery beard and moustaches alongwith his diadem and ear-rings. (24)

आकीर्यमाणो दिविजैः स्तुवद्भिः कुसुमोत्करैः।
भार्ययाम्बरचारिण्या पुरं नीतो विहायसा॥ २५॥

Being showered over with heaps of flowers by heavenly beings, who were singing his praises all the while, Pradyumna was taken to Dwārakā through the air by his consort, Māyāvatī, who was capable of journeying by the air. (25)

अन्तःपुरवरं राजन् ललनाशतसङ्कुलम्।
विवेश पत्न्या गगनाद् विद्युतेव बलाहकः॥ २६॥

Like a cloud attended with lightning, Pradyumna descended with his spouse from the sky into the magnificent gynaeceum crowded with hundreds of ladies. (26)

तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम्।
प्रलम्बबाहुं ताम्राक्षं सुस्मितं रुचिराननम्॥ २७॥
स्वलङ्कृतमुखाम्भोजं नीलवक्रालकालिभिः।
कृष्णं मत्वा स्त्रियो ह्रीता निलिल्युस्तत्र तत्र ह॥ २८॥

Seeing him, sombre as a cloud and clad in yellow silk, with exceptionally long arms and reddish eyes, wearing a winsome smile and a charming countenance, his lotus-like face graced with locks of dark-blue curly hair, and thinking him to be Śrī Kṛṣṇa, the ladies, so the story goes, hid themselves wherever they could out of bashfulness. (27-28)

अवधार्य शनैरीषद्वैलक्षण्येन योषितः।
उपजग्मुः प्रमुदिताः सस्त्रीरत्नं सुविस्मिताः॥ २९॥

Concluding gradually through slight dissimilarity, viz., the absence of Kaustubha and Śrīvatsa, that he was not Śrī Kṛṣṇa, the ladies went up to him overjoyed, yet greatly amazed to find him accompanied with an excellent young lady. (29)

अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी।
अस्मरत् स्वसुतं नष्टं स्नेहस्नुतपयोधरा॥ ३०॥

Presently Rukmiṇī, the princess of Vidarbha, the corners of whose eyes were naturally dark without the use of collyrium and who was gifted with a sweet tongue—recalled on that occasion, through similarity of features, her own lost son, milk flowing from her breasts through maternal affection. (30)

को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः।
धृतः कया वा जठरे केयं लब्धा त्वनेन वा॥ ३१॥

She said to herself, 'Who could this jewel among men with lotus-eyes possibly be? Again, whose son may he be or by whom was he borne in her womb and who, in fact may be this young woman obtained by him through good-luck? (31)

मम चाप्यात्मजो नष्टो नीतो यः सूतिकागृहात्।
एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित्॥ ३२॥

'My own son too—who was stolen away by some evil spirit from the lying-in-chamber and has been missing all these years—must have attained an age similar to this boy's and come to possess similar features, should he be living anywhere. (32)

कथं त्वनेन संप्राप्तं सारूप्यं शार्ङ्गधन्वनः।
आकृत्यावयवैर्गत्या स्वरहासावलोकनैः॥ ३३॥

'But how could this boy acquire such similarity of form with the Lord, bearing the Śārṅga bow, in point of features, limbs, gait, voice, smiles and glances? (33)

स एव वा भवेन्नूनं यो मे गर्भे धृतोऽर्भकः।
अमुष्मिन् प्रीतिरधिका वामः स्फुरति मे भुजः॥ ३४॥

'Or, he may undoubtedly be the selfsame boy who was borne in my womb; for great is my affection for him and my left arm is throbbing.' (34)

एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः।
देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत्॥ ३५॥

While Rukmiṇī, the princess of Vidarbha, was thus speculating, Lord Śrī Kṛṣṇa, the Son of Devakī, of excellent renown made His appearance there alongwith His parents, Devakī and Vasudeva. (35)

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः।
नारदोऽकथयत् सर्वं शम्बराहरणादिकम्॥ ३६॥

Although the whole truth was fully known to Him, Lord Śrī Kṛṣṇa, who is petitioned by all men, remained quiet. The sage Nārada, however, narrated to them everything as to how the demon Śambara had stolen away the boy, while he was yet a babe, and so on. (36)

तच्छ्रुत्वा महदाश्चर्यं कृष्णान्तःपुरयोषितः।
अभ्यनन्दन् बहूनब्दान् नष्टं मृतमिवागतम्॥ ३७॥

Hearing of that great miracle, viz., the baby's escaping alive and unhurt from the bowels of a fish and his subsequently killing a powerful demon, the ladies of Śrī Kṛṣṇa's gynaeceum greeted with joy the boy who

had been missing for many years past and had returned to life, as it were, though once dead. (37)

देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः।
दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम्॥ ३८॥

Devakī and Vasudeva, Śrī Kṛṣṇa and Balarāma, as well as Rukmiṇī and the other ladies were transported with joy to embrace the newly arrived couple. (38)

नष्टं प्रद्युम्नमायातमाकर्ण्य द्वारकौकसः।
अहो मृत इवायातो बालो दिष्ट्येति हाब्रुवन्॥ ३९॥

Hearing that Pradyumna had returned, though long lost, the citizens of Dwārakā—so the story goes—said to one another, "Oh, the boy has by good-luck come back to life, as it were, though once dead!" (39)

यं वै मुहुः पितृसरूपनिजेशभावा-
स्तन्मातरो यदभजन् रहरूढभावाः।
चित्रं न तत् खलु रमास्पदबिम्बबिम्बे
कामे स्मरेऽक्षिविषये किमुतान्यनार्यः॥ ४०॥

Indeed, it is no wonder that when Pradyumna, Love incarnate—whose very thought agitates one's mind, nay, who was an exact likeness of the personality of Śrī Kṛṣṇa (the Abode of Ramā, the goddess of beauty and good fortune)—came within sight, even his mothers, who often mistook him for their own Spouse due to his close resemblance with his Father, sought seclusion out of modesty, love being kindled in their heart. Much more did other women feel like that in his presence. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम पञ्चपञ्चाशत्तमोऽध्यायः॥ ५५॥

Thus ends the fifty-fifth discourse entitled "The story of Pradyumna's birth," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षट्पञ्चाशत्तमोऽध्यायः

Discourse LVI

The story of the 'Syamantaka' gem; Śrī Kṛṣṇa weds Jāmbavatī and Satyabhāmā

श्रीशुक उवाच

सत्राजितः स्वतनयां कृष्णाय कृतकिल्बिषः।
स्यमन्तकेन मणिना स्वयमुद्यम्य दत्तवान्॥ १॥

Śrī Śuka began again: Having done a wrong to Śrī Kṛṣṇa, Satrājit gave away to Śrī Kṛṣṇa of his own accord his daughter, Satyabhāmā alongwith the 'Syamantaka' gem. (1)

राजोवाच

सत्राजितः किमकरोद् ब्रह्मन् कृष्णस्य किल्बिषम्।
स्यमन्तकः कुतस्तस्य कस्माद् दत्ता सुता हरेः॥ २॥

King Parīkṣit submitted: What wrong did Satrājit perpetrate against Śrī Kṛṣṇa, O holy one? Wherefrom was the 'Syamantaka' gem got by him and why did he give away his daughter to Śrī Hari? (2)

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा।
प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम्॥ ३॥

Śrī Śuka replied: The sun-god, though adorable in the eyes of Satrājit, his devotee, behaved as a loving friend to him. Pleased

with him, the sun-god bestowed on him the Syamantaka gem. (3)

स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः।
प्रविष्टो द्वारकां राजंस्तेजसा नोपलक्षितः॥ ४॥

Wearing that gem about his neck and shining as the sun due to that gem, he entered Dwārakā (presumably from his place of worship in the outskirts of the city) but could not be identified, O king, on account of his dazzling brilliance. (4)

तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः।
दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः॥ ५॥

Gazing at him from a distance, their eyes blinded with his splendour, and suspecting him to be the sun-god, people reported his arrival to the Lord, who was playing at dice, as follows: (5)

नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर।
दामोदरारविन्दाक्ष गोविन्द यदुनन्दन॥ ६॥

"Hail to You, O Nārāyaṇa, the Wielder of a conch, discus and mace ! O Lord, who once had a cord tied about Your abdomen by mother Yaśodā by way of punishment, O lotus-eyed One, O Protector of cows, O Scion of Yadu! (6)

एष आयाति सविता त्वां दिदृक्षुर्जगत्पते।
मुष्णन् गभस्तिचक्रेण नृणां चक्षूंषि तिग्मगुः॥ ७॥

"Dazzling the eyes of men with his rays, here comes the glorious sun-god with intent to see You, O Lord of the universe ! (7)

नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधर्षभाः।
ज्ञात्वाद्य गूढं यदुषु द्रष्टुं त्वां यात्यजः प्रभो॥ ८॥

"Indeed the foremost of the gods, Brahmā and others, in the three worlds seek the way to You, but fail to find You. Having come to know You as living incognito at present among the Yadus, the sun-god, who is self-existent, comes to see You, O Lord." (8)

श्रीशुक उवाच

निशम्य बालवचनं प्रहस्याम्बुजलोचनः।
प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन्॥ ९॥

Śrī Śuka continued: Śrī Kṛṣṇa, the lotus-eyed One, heartily laughed to hear the report of those unknowing persons and observed, "He is not the sun-god, it is only Satrājit glowing with his gem." (9)

सत्राजित् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम्।
प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत्॥ १०॥

Entering in state his own splendid residence, which had been consecrated as a mark of festivity, Satrājit caused the gem to be duly installed by Brāhmaṇas in the apartment intended for gods. (10)

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो।
दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः।
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः॥ ११॥

The gem, O lord, yielded from day to day gold weighing eight Bhāras (equivalent to three maunds* and five seers approximately). Famine, pestilence and other calamities, serpents, mental worries and bodily ailments and other evils and rogues no longer exist where the gem stands worshipped. (11)

स याचितो मणिं क्वापि यदुराजाय शौरिणा।
नैवार्थकामुकः प्रादाद् याच्ञाभङ्गमतर्कयन्॥ १२॥

Though solicited once by Śrī Kṛṣṇa, who thought that the king was the fittest person to possess such a wonderful gem, Satrājit, covetous as he was of wealth, did not hand it over to Ugrasena, the ruler of the Yadus, not foreseeing the evil consequences of rejecting the request of Śrī Kṛṣṇa, the Supreme Person. (12)

तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम्।
प्रसेनो हयमारुह्य मृगयां व्यचरद् वने॥ १३॥

Wearing that gem of surpassing lustre about his neck, one day, Prasena, brother of Satrājit, went about a-hunting on horseback in the forest. (13)

प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी।
गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता॥ १४॥

Having killed Prasena, horse and all,

* Old Indian weight.

and snatched the gem out of curiosity because of its uncommon lustre, a lion, while entering its mountainous cave, was made short work of by Jāmbavān, the celebrated king of bears of Rāmāyaṇa fame, who wished to have the gem. (14)

सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले।
अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत॥ १५॥

The latter for his part used the gem as a plaything for his boy. Not finding his brother back, Satrājit felt very miserable. (15)

प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः।
भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्जनाः॥ १६॥

He said to his own people, "Surely my brother, who had gone to the forest with the gem about his neck, has been killed by Śrī Kṛṣṇa!" Hearing that, people of a malicious disposition spread the rumour in a whisper from ear to ear. (16)

भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि।
मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः॥ १७॥

When the Lord learnt this, He followed the tracks of the horse carrying Prasena alongwith some citizens of Dwārakā in order to wipe off the imputation cast on Him. (17)

हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने।
तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः॥ १८॥

Discovering first Prasena as well as his horse killed in the forest by a lion, people further saw the lion itself killed on the mountain side by a bear. (18)

ऋक्षराजबिलं भीममन्धेन तमसाऽऽवृतम्।
एको विवेश भगवानवस्थाप्य बहिः प्रजाः॥ १९॥

The Lord stationed the people outside and entered alone the fearful cave of Jāmbavān, the king of bears, covered with thick darkness. (19)

तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम्।
हर्तुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके॥ २०॥

Espying there the excellent gem, converted into a toy for an infant, and resolved to carry it away, the Lord waited there by side of the babe. (20)

तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत्।
तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः॥ २१॥

The nurse shrieked as though afraid to see that wonderful human being (but really on perceiving the latter's intention to carry the gem away). Enraged to hear the scream, Jāmbavān, the foremost of the mighty, rushed to meet Him. (21)

स वै भगवता तेन युयुधे स्वामिनाऽऽत्मनः।
पुरुषं प्राकृतं मत्वा कुपितो नानुभाववित्॥ २२॥

Thinking Him to be an ordinary mortal and failing to perceive His greatness (divinity), Jāmbavān, full of rage, actually fought with the said almighty Lord, his own Master. (22)

द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः।
आयुधाश्मद्रुमैर्दोर्भिः क्रव्यार्थे श्येनयोरिव॥ २३॥
आसीत्तदष्टाविंशाहमितरेतरमुष्टिभिः।
वज्रनिष्पेषपरुषैरविश्राममहर्निशम्॥ २४॥

A most tumultuous duel ensued between the two, keen as they were to overthrow each other, like a pair of hawks contending for a piece of flesh, and fought with weapons such as a mace, rocks, trees and bare arms and finally struck each other with their fists—which fell as severely as the strokes of lightning. The combat raged day and night without a pause for as many as twenty-eight days. (23-24)

कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः।
क्षीणसत्त्वः स्विन्नगात्रस्तमाहातीव विस्मितः॥ २५॥

Having his many joints and muscles pounded with the strokes of Śrī Kṛṣṇa's fists and his strength and courage, too, depleted and limbs perspiring all over, Jāmbavān spoke to Him thus, highly astonished at this unexpected discomfiture, which he had never experienced before:(25)

जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम्।
विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम्॥ २६॥

"I now conclude You to be none else than the all-powerful Viṣṇu, the most ancient Person, the suzerain Lord, nay, the life-energy, the organic power, the strength of mind as well as the bodily strength of all created beings. (26)

त्वं हि विश्वसृजां स्रष्टा सृज्यानामपि यच्च सत्।
कालः कलयतामीशः पर आत्मा तथाऽऽत्मनाम्॥ २७॥

"Indeed, You are the Creator even of Brahmā and others, the progenitors of the universe, as well as the Reality that underlies as the material cause of even created substances such as the Mahat-tattva, the Ruler, in the form of the Time-Spirit, of those that control and are Mahākāla, the supreme Self of all embodied souls. (27)

यस्येषदुत्कलितरोषकटाक्षमोक्षै-
वर्त्मादिशत् क्षुभितनक्रतिमिङ्गिलोऽब्धिः।
सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का
रक्षःशिरांसि भुवि पेतुरिषुक्षतानि॥ २८॥

"I now understand You are the same Lord Rāmacandra, my Master, to whom the ocean with its crocodiles and whales thrown into agitation by Your casting sidelong glances, marked with anger slightly kindled by its refractoriness, allowed passage, yet by whom a bridge was constructed at its own entreaty as an embodiment of His own glory, nay, by whom the fortress and city of Laṅkā, the capital of Rāvaṇa, His arch-enemy, was set on fire, and severed by whose unfailing arrows, the heads of ogres fell to the ground!" (28)

इति विज्ञातविज्ञानमृक्षराजानमच्युतः।
व्याजहार महाराज भगवान् देवकीसुतः॥ २९॥
अभिमृश्यारविन्दाक्षः पाणिना शङ्करेण तम्।
कृपया परया भक्तं प्रेमगम्भीरया गिरा॥ ३०॥

To His devotee, Jāmbavān, the king of bears, by whom His identity—which is all-consciouness and bliss—was thus directly perceived, O great king, the lotus-eyed Lord Śrī Kṛṣṇa, the Son of Devakī, spoke as follows in a voice deep with emotion, stroking him with His soothing hand out of supreme compassion: (29-30)

मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम्।
मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना॥ ३१॥

"For the sake of this gem did we, the leading citizens of Dwārakā headed by Myself, arrive at the mouth of your cave, O chief of bears; whereas I came here, inside the cave, with a view to wiping off the false imputation against Me on account of that gem." (31)

इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा।
अर्हणार्थं स मणिना कृष्णायोपजहार ह॥ ३२॥

Thus addressed by Śrī Kṛṣṇa, he (Jāmbavān) joyfully gave away by way of worship his own daughter, Jāmbavatī, alongwith the gem to Śrī Kṛṣṇa: so the tradition goes. (32)

अदृष्ट्वा निर्गमं शौरेः प्रविष्टस्य बिलं जनाः।
प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः॥ ३३॥

Not finding Śrī Kṛṣṇa, a scion of Śūrasena, return ever since He entered the cave and disappeared into it, the people that had accompanied Him to its mouth and had been left behind by Him there returned to their city, Dwārakā, full of grief, having waited there for as many as twelve days. (33)

निशम्य देवकी देवी रुक्मिण्यानकदुन्दुभिः।
सुहृदो ज्ञातयोऽशोचन् बिलात् कृष्णमनिर्गतम्॥ ३४॥

Hearing from them that Śrī Kṛṣṇa had not come out of the cave till then, Devakī, Śrī Kṛṣṇa's mother, the divine Rukmiṇī, Śrī Kṛṣṇa's premier Spouse and Vasudeva as well as His other relations and kinsmen grieved for Him. (34)

सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः।
उपतस्थुर्महामायां दुर्गां कृष्णोपलब्धये॥ ३५॥

Cursing Satrājit, the aforesaid citizens of Dwārakā, stricken, as they were, with grief, worshipped (prayed to) Goddess Durgā, known by the name of Candrabhāgā, the Supreme Energy of the Lord, for the safe return of Śrī Kṛṣṇa. (35)

तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च।
प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन् हरिः॥ ३६॥

Thanks to their worship of and prayers to the Goddess and the benediction pronounced by the Goddess in response to their prayer, as a matter of fact, the said Śrī Hari appeared all of a sudden in their midst accompanied by His new bride, Jāmbavatī, and gladdening them all by His dramatic appearance, His purpose for the recovery of the Syamantaka gem having been accomplished. (36)

उपलभ्य हृषीकेशं मृतं पुनरिवागतम्।
सह पत्न्या मणिग्रीवं सर्वे जातमहोत्सवाः॥ ३७॥

All were filled with great joy to find Śrī Kṛṣṇa, the Ruler of the senses, as though returned to life after death, with His new bride and with the gem about His neck. (37)

सत्राजितं समाहूय सभायां राजसन्निधौ।
प्राप्तिं चाख्याय भगवान् मणिं तस्मै न्यवेदयत्॥ ३८॥

Duly summoning Satrājit into the royal presence at court and having told him how He had recovered the gem, the Lord handed it over to him. (38)

स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः।
अनुतप्यमानो भवनमगमत् स्वेन पाप्मना॥ ३९॥

Full of great shame, he took the gem and with his head cast down returned home thence, repenting for his sin in the shape of flouting the divine command and calumniating the Lord. (39)

सोऽनुध्यायंस्तदेवाघं बलवद्विग्रहाकुलः।
कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम्॥ ४०॥

Brooding over that sinful act of his alone and feeling nervous over the unpleasantness created with the mighty Śrī Kṛṣṇa and His followers, he thought within himself, 'How shall I be able to wipe off my guilt and how could Śrī Kṛṣṇa be conciliated? (40)

किं कृत्वा साधु मह्यं स्यान्न शपेद् वा जनो यथा।
अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम्॥ ४१॥

'What course will prove expedient for me or what should be done so that people may not curse me, short-sighted, mean, stupid and covetous of wealth as I am? (41)

दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च।
उपायोऽयं समीचीनस्तस्य शान्तिर्न चान्यथा॥ ४२॥

'I shall give away to him my daughter, a veritable jewel among women, as well as the 'Syamantaka' jewel. This will be the proper remedy as there will be no end of quarrels otherwise.' (42)

एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम्।
मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह॥ ४३॥

Having thus resolved by recourse to reason, and moving in the matter himself, Satrājit made a present to Śrī Kṛṣṇa of his own virtuous daughter as well as of the gem: so the tradition goes. (43)

तां सत्यभामां भगवानुपयेमे यथाविधि।
बहुभिर्याचितां शीलरूपौदार्यगुणान्विताम्॥ ४४॥

The Lord espoused according to the scriptural ordinance the said girl, Satyabhāmā by name, who was solicited by many and was gifted with an amiable disposition, comely appearance, magnanimity and other similar virtues. (44)

भगवानाह न मणिं प्रतीच्छामो वयं नृप।
तवास्तां देवभक्तस्य वयं च फलभागिनः॥ ४५॥

The Lord, however, said as follows, O protector of men, "We would not accept the gem; let it remain with you, a devotee

of the sun-god, who conferred it on you. We shall only enjoy its fruit in the shape of the abundant gold it yields everyday." (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे स्यमन्तकोपाख्याने षट्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

Thus ends the fifty-sixth discourse, forming part of the story of 'Syamantaka', in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तपञ्चाशत्तमोऽध्यायः

Discourse LVII

'Syamantaka' stolen; Śatadhanvā killed and Akrūra recalled to Dwārakā

श्रीशुक उवाच

विज्ञातार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान्।
कुन्तीं च कुल्यकरणे सहरामो ययौ कुरून्॥ १ ॥

Śrī Śuka began again: Hearing about the sons of Pāṇḍu and Kuntī having been burnt to death in a house of lac built for them and subsequently set on fire by Duryodhana, although the truth about their having escaped unscathed in good time before the house was set on fire was fully known to Him, omniscient as He was, Śrī Kṛṣṇa, the Protector of cows, proceeded to Hastināpura, the capital of the kingdom of the Kurus, accompanied by Balarāma by way of condolence. (1)

भीष्मं कृपं सविदुरं गान्धारीं द्रोणमेव च।
तुल्यदुःखौ च सङ्गम्य हा कष्टमिति होचतुः॥ २ ॥

Meeting Bhīṣma, Kṛpa, Vidura and Gāndhārī, wife of King Dhṛtarāṣṭra, as well as Droṇa, and equally sharing their grief, so the tradition goes, the Lord said, "Ah, what a pity!" (2)

लब्ध्वैतदन्तरं राजन् शतधन्वानमूचतुः।
अक्रूरकृतवर्माणौ मणिः कस्मान्न गृह्यते॥ ३ ॥

Seizing this opportunity afforded by the absence of Śrī Kṛṣṇa, O king, Akrūra and Kṛtavarmā (another leading Yādava and a devotee of Śrī Kṛṣṇa, who hated Satrājit for his having calumniated Śrī Kṛṣṇa) said to Śatadhanvā, who had a malice prepense, "Why should not the gem be taken possession of at this opportune moment? (3)

योऽस्मभ्यं संप्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः।
कृष्णायादान्न सत्राजित् कस्माद् भ्रातरमन्वियात्॥ ४ ॥

"Why should not Satrājit—who having solemnly promised us his jewel of a daughter, yet disregarding us, gave it away to Śrī Kṛṣṇa—be made to follow the fate of Prasena, his brother?" (4)

एवं भिन्नमतिस्ताभ्यां सत्राजितमसत्तमः।
शयानमवधील्लोभात् स पापः क्षीणजीवितः॥ ५ ॥

His mind having thus been poisoned by them, that vile and most wicked fellow, whose life had now been spent, murdered Satrājit in cold blood out of greed while he was asleep. (5)

स्त्रीणां विक्रोशमानानां क्रन्दन्तीनामनाथवत्।
हत्वा पशून् सौनिकवन्मणिमादाय जग्मिवान्॥ ६ ॥

Having made short work of Satrājit even as a butcher would slaughter animals, and taking the gem in the midst of the womenfolk

who were all screaming and wailing as though masterless, Śatadhanvā withdrew.(6)

सत्यभामा च पितरं हतं वीक्ष्य शुचार्पिता।
व्यलपत्तात तातेति हा हतास्मीति मुह्यती॥ ७॥

Overwhelmed with grief to behold her father slain, Satyabhāmā too piteously wailed saying "Ah father, dear father, I am undone!" and fainted at intervals. (7)

तैलद्रोण्यां मृतं प्रास्य जगाम गजसाह्वयम्।
कृष्णाय विदितार्थाय तप्ताऽऽचख्यौ पितुर्वधम्॥ ८॥

Consigning the deceased to a trough full of oil to guard against decomposition, the afflicted lady drove all the way to Hastināpura (the city bearing a name denoting the elephant) and reported to Śrī Kṛṣṇa, who was already aware of the fact, omniscient as He was, the death of her father. (8)

तदाकर्ण्येश्वरौ राजन्ननुसृत्य नृलोकताम्।
अहो नः परमं कष्टमित्यस्राक्षौ विलेपतुः॥ ९॥

Hearing the sad news and following the practice of the human world, O Parīkṣit, the two almighty Brothers wailed with tears in Their eyes, exclaiming: "Alas, a great calamity has befallen us." (9)

आगत्य भगवांस्तस्मात् सभार्यः साग्रजः पुरम्।
शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः॥ १०॥

Returning forthwith from Hastināpura to Dwārakā alongwith His consort and elder Brother, the Lord made preparations to kill Śatadhanvā and recover the gem from him. (10)

सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया।
साहाय्ये कृतवर्माणमयाचत स चाब्रवीत्॥ ११॥

Alarmed to know of Śrī Kṛṣṇa's plans to kill him and in his anxiety to save his life, Śatadhanvā too solicited Kṛtavarmā for help and the latter replied as follows: (11)

नाहमीश्वरयोः कुर्यां हेलनं रामकृष्णयोः।
को नु क्षेमाय कल्पेत तयोर्वृजिनमाचरन्॥ १२॥

"I dare not cross the two almighty Brothers. Having given offence to Them, who can, as a matter of fact, hope to live in peace? (12)

कंसः सहानुगोऽपीतो यद्द्वेषात्त्याजितः श्रिया।
जरासन्धः सप्तदश संयुगान् विरथो गतः॥ १३॥

"Kaṁsa was shorn of all his glory through enmity with Them and met his end alongwith his followers. Nay, Jarāsandha, the powerful ruler of Magadha and father-in-law of Kaṁsa, escaped with life, at the end of each of his seventeen encounters with Them, deprived even of his chariot." (13)

प्रत्याख्यातः स चाक्रूरं पार्ष्णिग्राहमयाचत।
सोऽप्याह को विरुध्येत विद्वानीश्वरयोर्बलम्॥ १४॥

Having been refused help in these words by Kṛtavarmā, he next sought Akrūra for help. Akrūra too replied, "Knowing the strength of the two divine Brothers, who will dare antagonize Them? (14)

य इदं लीलया विश्वं सृजत्यवति हन्ति च।
चेष्टां विश्वसृजो यस्य न विदुर्मोहिताजया॥ १५॥
यः सप्तहायनः शैलमुत्पाट्यैकेन पाणिना।
दधार लीलया बाल उच्छिलीन्ध्रमिवार्भकः॥ १६॥
नमस्तस्मै भगवते कृष्णायाद्भुतकर्मणे।
अनन्तायादिभूताय कूटस्थायात्मने नमः॥ १७॥

"Hail to the celebrated Lord Śrī Kṛṣṇa of marvellous deeds, who creates, preserves and dissolves the universe by way of sport; nay, deluded by whose Māyā, His beginningless Energy, even the progenitors of the world cannot comprehend His activity; who, having uprooted a whole mountain, Govardhana, even as a seven-year-old boy, held it up on one hand with as much ease as an infant would pluck up and hold a mushroom; Hail to that immortal and immutable Self, the most ancient Being!" (15—17)

प्रत्याख्यातः स तेनापि शतधन्वा महामणिम्।
तस्मिन् न्यस्याश्वमारुह्य शतयोजनगं ययौ॥ १८॥

Refused help even by Akrūra,

Śatadhanvā deposited the valuable gem with him and, riding a horse capable of traversing in a single journey one hundred Yojanas (eight hundred miles), left Dwārakā. (18)

गरुडध्वजमारुह्य रथं रामजनार्दनौ।
अन्वयातां महावेगैरश्वै राजन् गुरुद्रुहम्॥ १९॥

Mounting Their car with a flag bearing the device of Garuḍa, the king of birds, and drawn by four horses possessing extraordinary speed, O king, Balarāma and Śrī Kṛṣṇa, who is solicited by all men, drove in pursuit of Śatadhanvā, the slayer of Their father-in-law. (19)

मिथिलायामुपवने विसृज्य पतितं हयम्।
पद्भ्यामधावत् सन्त्रस्तः कृष्णोऽप्यन्वद्रवद् रुषा॥ २०॥

Leaving the horse, that dropped down exhausted in an orchard on the outskirts of Mithilā, the capital of the Janakas, Śatadhanvā took to his heels, greatly alarmed; and Śrī Kṛṣṇa too chased him in rage. (20)

पदातेर्भगवांस्तस्य पदातिस्तिग्मनेमिना।
चक्रेण शिर उत्कृत्य वाससो व्यचिनोन्मणिम्॥ २१॥

Lopping off his head with His sharp-edged discus, the Lord, also moving on foot in fairness to the enemy, who was going on foot, looked for the gem in his upper and lower garments. (21)

अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकम्।
वृथा हतः शतधनुर्मणिस्तत्र न विद्यते॥ २२॥

Śrī Kṛṣṇa, by whom the gem could not be found with the slain, returned to Their chariot and said to His elder Brother, Balarāma, "In vain has Śatadhanvā been killed by Me; for the gem is not with him!" (22)

तत आह बलो नूनं स मणिः शतधन्वना।
कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेष पुरं व्रज॥ २३॥

Thereupon Balarāma replied, "Surely that gem must have been deposited by Śatadhanvā with somebody at Dwārakā. Therefore, return to Dwārakā and trace him. (23)

अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम।
इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः॥ २४॥

"I, for my part, long to see the king of the Videha territory, my most beloved friend." Observing thus, Balarāma, a scion of Yadu, entered Mithilā, O Parīkṣit! (24)

तं दृष्ट्वा सहसोत्थाय मैथिलः प्रीतमानसः।
अर्हयामास विधिवदर्हणीयं समर्हणैः॥ २५॥

Delighted at heart to see him, the king of Mithilā rose all of a sudden from his seat and worshipped Balarāma, who was worthy of adoration according to the scriptural ordinance with appropriate presents. (25)

उवास तस्यां कतिचिन्मिथिलायां समा विभुः।
मानितः प्रीतियुक्तेन जनकेन महात्मना।
ततोऽशिक्षद् गदां काले धार्तराष्ट्रः सुयोधनः॥ २६॥

Honoured by the high-souled Janaka, who was full of love for him, Balarāma, who was of an independent mind, sojourned in the aforesaid city for a number of years. Later on, at the opportune time, Suyodhana, the eldest son of Dhṛtarāṣṭra and the leader of the Kauravas, learnt the use of mace at his feet. (26)

केशवो द्वारकामेत्य निधनं शतधन्वनः।
अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद् विभुः॥ २७॥

Reaching Dwārakā, on the other side, Lord Śrī Kṛṣṇa related to Satyabhāmā, His beloved spouse, the story of His having slain Śatadhanvā and nevertheless of His not finding the gem with him, anxious as He was to please her with that comforting news. (27)

ततः स कारयामास क्रिया बन्धोर्हतस्य वै।
साकं सुहृद्भिर्भगवान् या याः स्युः साम्परायिकाः॥ २८॥

Then, with the co-operation of His kinsmen, the aforesaid Lord caused to be performed in an appropriate manner all the

obsequies that were conducive to the welfare in the other world of His murdered father-in-law. (28)

अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम्।
व्यूषतुर्भयवित्रस्तौ द्वारकायाः प्रयोजकौ॥ २९॥

Sore stricken with fear to hear the news of Śatadhanvā having been slain by the Lord, Akrūra and Kṛtavarmā, that had instigated Śatadhanvā to murder Satrājit and take away his gem, went out of Dwārakā to escape His wrath. (29)

अक्रूरे प्रोषितेऽरिष्टान्यासन् वै द्वारकौकसाम्।
शारीरा मानसास्तापा मुहुर्दैविकभौतिकाः॥ ३०॥

Akrūra having gone abroad, portentous phenomena foreboding misfortune appeared before the eyes of the residents of Dwārakā and agonies, both physical and mental, nay, those brought about by divine agencies and those caused by other living beings overtook them again and again ever since. (30)

इत्यङ्गोपदिशन्त्येके विस्मृत्य प्रागुदाहृतम्।
मुनिवासनिवासे किं घटेतारिष्टदर्शनम्॥ ३१॥

So declare some historians, Vaiśampāyana and others, forgetting what has been stated by me before, O dear Parīkṣit! Is it ever possible that evil portents should be seen in the very home of the Lord who is the one Abode of ascetics that are capable of counteracting all evils by their holy presence? (31)

देवेऽवर्षति काशीशः श्वफल्कायागताय वै।
स्वसुतां गान्दिनीं प्रादात् ततोऽवर्षत् स्म काशिषु॥ ३२॥

"Once upon a time when Indra, the god of rain, did not pour seasonal showers in his kingdom, the ruler of Kāśī (the modern Vārāṇasī) gave away with due ceremony to Śwaphalka, the father of Akrūra, recently arrived at his capital, his own daughter, Gāndinī by name; thereupon Indra sent down showers in the kingdom of Kāśī. (32)

तत्सुतस्तत्प्रभावोऽसावक्रूरो यत्र यत्र ह।
देवोऽभिवर्षते तत्र नोपतापा न मारिकाः॥ ३३॥

"Wherever stays the said Akrūra, Śwaphalka's son, who has inherited his father's virtue, they say, Indra pours showers all round; neither calamities nor epidemics appear there." (33)

इति वृद्धवचः श्रुत्वा नैतावदिह कारणम्।
इति मत्वा समानाय्य प्राहाक्रूरं जनार्दनः॥ ३४॥

Hearing the above-quoted words of the elders and though recognizing that the absence of Akrūra was not the only cause of the evil portents, Lord Śrī Kṛṣṇa, who is solicited by all men, had Akrūra duly brought back to Dwārakā and spoke to him. (34)

पूजयित्वाभिभाष्यैनं कथयित्वा प्रियाः कथाः।
विज्ञाताखिलचित्तज्ञः स्मयमान उवाच ह॥ ३५॥

The Lord, who was not only omniscient but knew the mind of all, too, received him with respect, admonished him and addressed sweet words to him and then smilingly said, so the tradition goes: (35)

ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना।
स्यमन्तको मणिः श्रीमान् विदितः पूर्वमेव नः॥ ३६॥

"That the glorious Syamantaka gem surely lay deposited with you by the deceased Śatadhanvā was already known to us, O master of charities! (36)

सत्राजितोऽनपत्यत्वाद् गृह्णीयुर्दुहितुः सुताः।
दायं निनीयापः पिण्डान् विमुच्यर्णं च शेषितम्॥ ३७॥

"Satrājit having left no male issue, it is but meet that the sons of his daughter, Satyabhāmā, should offer oblations of water and rice to the spirit of the deceased and, paying off his debts, should inherit the rest of his property. (37)

तथापि दुर्धरस्त्वन्यैस्त्वय्यास्तां सुव्रते मणिः।
किन्तु मामग्रजः सम्यङ् न प्रत्येति मणिं प्रति॥ ३८॥

"Yet let the gem—which cannot be easily maintained by others—remain with you, strict in the observance of religious vows. My elder

brother, Balarāma, however, does not fully trust me in the matter of the gem and suspects that it has been got removed by me. (38)

दर्शयस्व महाभाग बन्धूनां शान्तिमावह।
अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते रुक्मवेदय: ॥ ३९ ॥

"Therefore, pray, show it to us and thereby bring relief to your relations, Balarāma, Satyabhāmā and Jāmbavatī. I know your sacrificial performances are going on unceasingly these days on altars of gold, thereby betraying the existence of the 'Syamantaka' gem with you: for you could not otherwise get so much gold. (39)

एवं सामभिरालब्ध: श्वफल्कतनयो मणिम्।
आदाय वाससाच्छन्नं ददौ सूर्यसमप्रभम्॥ ४० ॥

Won over by gentle words in this way, Akrūra, Śwaphalka's son, brought and delivered the gem, which was brilliant as the sun, wrapped in a piece of cloth. (40)

स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रज आत्मन:।
विमृज्य मणिना भूयस्तस्मै प्रत्यर्पयत् प्रभु: ॥ ४१ ॥

Having shown the 'Syamantaka' to His kinsmen, Balarāma and others, and rubbed off through the gem the blame resting on Himself, the Lord then gave it back to Akrūra. (41)

यस्त्वेतद् भगवत ईश्वरस्य विष्णो-
वीर्याढ्यं वृजिनहरं सुमङ्गलं च।
आख्यानं पठति शृणोत्यनुस्मरेद् वा
दुष्कीर्तिं दुरितमपोह्य याति शान्तिम्॥ ४२ ॥

He who simply reads, listens to or ponders this most blessed story replete with the exploits of the all-powerful Lord Viṣṇu—a story which destroys all sin—gets rid of his evil reputation and sin and attains lasting peace. (42)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
स्यमन्तकोपाख्याने सप्तपञ्चाशत्तमोऽध्याय: ॥ ५७ ॥

Thus ends the fifty-seventh discourse, forming part of the story of Syamantaka, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टपञ्चाशत्तमोऽध्याय:

Discourse LVIII

Śrī Kṛṣṇa's espousal with the rest of His eight principal Spouses

श्रीशुक उवाच

एकदा पाण्डवान् द्रष्टुं प्रतीतान् पुरुषोत्तम:।
इन्द्रप्रस्थं गत: श्रीमान् युयुधानादिभिर्वृत: ॥ १ ॥

Śrī Śuka began again: Once upon a time the glorious Śrī Kṛṣṇa (the foremost among men), accompanied by Yuyudhāna, Sātyaki and others, drove to Indraprastha (the modern Delhi) to see Yudhiṣṭhira and his four brothers, the sons of Pāṇḍu, who had been seen at the court of Drupada, having once been taken to have been reduced to ashes within a house of shellac. (1)

दृष्ट्वा तमागतं पार्था मुकुन्दमखिलेश्वरम्।
उत्तस्थुर्युगपद् वीरा: प्राणा मुख्यमिवागतम्॥ २ ॥

Seeing Lord Śrī Kṛṣṇa (the Bestower of Liberation), the Ruler of all, arrived at their door, the valiant sons of Pṛthā, Śrī Kṛṣṇa's aunt, rose from their seat at once even as the senses become active again on finding respiration returned. (2)

परिष्वज्याच्युतं वीरा अङ्गसङ्गहतैनसः।
सानुरागस्मितं वक्त्रं वीक्ष्य तस्य मुदं ययुः॥ ३॥

Embracing the immortal Lord, with all their sins of previous lives wiped off by the all-purifying touch of His divine person, the heroes were transported with joy to gaze on His countenance bright with loving smiles. (3)

युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम्।
फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः॥ ४॥

Bowing at the feet of Yudhiṣṭhira and Bhīma, both of whom were senior to Him, and then hugging Arjuna (who was born on a day when the constellation Pūrvāphālgunī was in the ascendant and was thus senior to the Lord only by eight days, the latter's advent being marked by the ascendancy of Rohiṇī, but was nevertheless treated as His equal), He was, in His turn, saluted by Nakula and Sahadeva, the twin-born half-brothers of Yudhiṣṭhira, who were the youngest and junior to the Lord. (4)

परमासन आसीनं कृष्णा कृष्णमनिन्दिता।
नवोढा व्रीडिता किञ्चिच्छनैरेत्याभ्यवन्दत॥ ५॥

Slowly approaching Śrī Kṛṣṇa, who was seated on an excellent seat, Kṛṣṇā (Draupadī, so-called because she had a dark-brown complexion and thus bore affinity to the Lord in hue as well as in appellation), who had been newly wedded and, therefore, felt a little abashed, and was absolutely free from reproach, though espoused by all the five brothers, bowed low to Him. (5)

तथैव सात्यकिः पार्थैः पूजितश्चाभिवन्दितः।
निषसादासनेऽन्ये च पूजिताः पर्युपासत॥ ६॥

Honoured and greeted in the same way by the sons of Pṛthā, Sātyaki made Himself comfortable in his own seat. Treated with respect, others too sat in a circle nearby. (6)

पृथां समागत्य कृताभिवादन-
स्तयातिहार्दार्द्रदृशाभिरम्भितः।
आपृष्टवांस्तां कुशलं सहस्नुषां
पितृष्वसारं परिपृष्टबान्धवः॥ ७॥

Having met and greeted His father's sister—Pṛthā, whose eyes were moistened through excessive love—and hugged by her in turn and questioned about the welfare of His kinsfolk, He gave suitable replies to her and made inquiries in return about her own health as well as about that of her daughter-in-law, Draupadī. (7)

तमाह प्रेमवैक्लव्यरुद्धकण्ठाश्रुलोचना।
स्मरन्ती तान् बहून् क्लेशान् क्लेशापायात्मदर्शनम्॥ ८॥

Recalling her numerous past sufferings, Kuntī, whose throat was choked with emotions occasioned by affection and whose eyes were wet with tears, spoke as follows to Śrī Kṛṣṇa, who reveals Himself to His devotees in order to end their miseries: (8)

तदैव कुशलं नोऽभूत् सनाथास्ते कृता वयम्।
ज्ञातीन् नः स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया॥ ९॥

"Happiness returned to us, and we were blessed with a protector the very moment my cousin, Akrūra, was despatched by You to enquire about our welfare the other day, remembering us, Your relatives, O Kṛṣṇa! (9)

न तेऽस्ति स्वपरभ्रान्तिर्विश्वस्य सुहृदात्मनः।
तथापि स्मरतां शश्वत् क्लेशान् हंसि हृदि स्थितः॥ १०॥

"The mistaken notion recognizing one individual as one's own and another as alien does not exist in You—who are the friend, nay, the very Soul of the universe; yet constantly present in the heart of those who remember You, You end their sufferings." (10)

युधिष्ठिर उवाच

किं न आचरितं श्रेयो न वेदाहमधीश्वर।
योगेश्वराणां दुर्दर्शो यन्नो दृष्टः कुमेधसाम्॥ ११॥

Yudhiṣṭhira said: "I do not know what meritorious act has been performed by us, O supreme Lord, in that You, who cannot easily be perceived even by masters of

Yoga, have come within our sight, men of perverse understanding that we are." (11)

इति वै वार्षिकान् मासान् राज्ञा सोऽभ्यर्थितः सुखम्।
जनयन् नयनानन्दमिन्द्रप्रस्थौकसां विभुः॥ १२॥

Entreated thus by the king, Yudhiṣṭhira, the said Lord happily spent there all the four rainy months, bringing joy to the eyes of the residents of Indraprastha by His divine presence. (12)

एकदा रथमारुह्य विजयो वानरध्वजम्।
गाण्डीवं धनुरादाय तूणौ चाक्षयसायकौ॥ १३॥
साकं कृष्णेन सन्नद्धो विहर्तुं विपिनं वनम्।
बहुव्यालमृगाकीर्णं प्राविशत् परवीरहा॥ १४॥

Once upon a time, after the Khāṇḍava forest had been consumed by a huge conflagration, the all-conquering Arjuna, the slayer of hostile warriors, accompanied by Śrī Kṛṣṇa and clad in an armour, mounted his chariot, distinguished by its flag bearing the ensign of a monkey (Hanumān), and, taking his famous Gāṇḍīva bow and a pair of quivers containing an inexhaustible stock of arrows, entered a dense forest, infested with carnivorous and other innocent beasts, for the sake of sport. (13-14)

तत्राविध्यच्छरैर्व्याघ्रान् सूकरान् महिषान् रुरून्।
शरभान् गवयान् खड्गान् हरिणाञ्छशशल्लकान्॥ १५॥

There he pierced with his shafts a number of tigers, boars, bisons, Rurus (a species of deer), Śarabhas (a species of eight-footed animals now extinct), Gavayas (a species of quadrupeds resembling the cow), rhinoceroses, deer, hares and porcupines. (15)

तान् निन्युः किङ्करा राज्ञे मेध्यान् पर्वण्युपागते।
तृट्परीतः परिश्रान्तो बीभत्सुर्यमुनामगात्॥ १६॥

His attendants took such of them as were useful for sacrifice to the king, Yudhiṣṭhira, the full moon, which is considered specially sacred for sacrifices, having approached. Overcome with thirst and fully exhausted, Arjuna (who abhorred detestable acts) went to the bank of the Yamunā. (16)

तत्रोपस्पृश्य विशदं पीत्वा वारि महारथौ।
कृष्णौ ददृशतुः कन्यां चरन्तीं चारुदर्शनाम्॥ १७॥

When they had bathed in the river and drunk of its crystal water, the two great car-warriors, Śrī Kṛṣṇa and Arjuna, (both of whom had a dark-brown complexion and accordingly bore the epithet 'Kṛṣṇa') noticed a maiden of comely appearance strolling about on the river bank. (17)

तामासाद्य वरारोहां सुद्विजां रुचिराननाम्।
पप्रच्छ प्रेषितः सख्या फाल्गुनः प्रमदोत्तमाम्॥ १८॥
का त्वं कस्यासि सुश्रोणि कुतोऽसि किं चिकीर्षसि।
मन्ये त्वां पतिमिच्छन्तीं सर्वं कथय शोभने॥ १९॥

Sent by his divine Comrade, Phālguna (Arjuna) went up to that beautiful and excellent damsel with well-set teeth and a charming countenance and questioned her thus: "Who are you and whose daughter may you be, O fair damsel? Where do you come from and what do you mean to do? I infer you to be in quest of a suitable match. Pray, relate everything to me, O good maiden!" (18-19)

कालिन्द्युवाच

अहं देवस्य सवितुर्दुहिता पतिमिच्छती।
विष्णुं वरेण्यं वरदं तपः परममास्थिता॥ २०॥

Kālindī (for such was her name) replied: "Daughter of the glorious sun-god, I seek Lord Viṣṇu, the Bestower of boons of one's choice, who is worth wooing in everyway, for my husband and am accordingly engaged in the severest form of austerities. (20)

नान्यं पतिं वृणे वीर तमृते श्रीनिकेतनम्।
तुष्यतां मे स भगवान् मुकुन्दोऽनाथसंश्रयः॥ २१॥

"I would choose for my spouse none else than that Abode of Śrī, the goddess of fortune, O gallant one! May that Lord, the Bestower of Liberation and the Refuge of the helpless, be propitious to me. (21)

कालिन्दीति समाख्याता वसामि यमुनाजले।
निर्मिते भवने पित्रा यावदच्युतदर्शनम्॥ २२॥

"Known by the name of Kālindī, I dwell in a palace constructed by my father under the water of the Yamunā and propose to stay there till I am able to see that immortal Lord." (22)

तथावदद् गुडाकेशो वासुदेवाय सोऽपि ताम्।
रथमारोप्य तद् विद्वान् धर्मराजमुपागमत्॥ २३॥

Arjuna, who had conquered sleep, spoke accordingly to Śrī Kṛṣṇa, son of Vasudeva, and He too, who knew of it already, picked her up into the chariot and drove back into the presence of the king, Yudhiṣṭhira. (23)

यदैव कृष्णः सन्दिष्टः पार्थानां परमाद्भुतम्।
कारयामास नगरं विचित्रं विश्वकर्मणा॥ २४॥

Śrī Kṛṣṇa had, as soon as requested, got built long ago by Viśwakarmā, the architect of the gods, a most wonderful and picturesque city for the sons of Pāṇḍu. (24)

भगवांस्तत्र निवसन् स्वानां प्रियचिकीर्षया।
अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः॥ २५॥

Residing there in order to oblige His own people (the Pāṇḍavas as well as their mother and wife), the Lord had some time before acted as the charioteer of Arjuna in order to consign the forest of Khāṇḍava, owned by Indra, to the god of fire. (25)

सोऽग्निस्तुष्टो धनुरदाद्धयाञ्छ्वेतान् रथं नृप।
अर्जुनायाक्षयौ तूणौ वर्म चाभेद्यमस्त्रिभिः॥ २६॥

Pleased with the aforesaid service, the said god of fire had conferred on Arjuna, O king, the bow, Gāṇḍīva, four white horses as well as a chariot drawn by them, a pair of inexhaustible quivers and an armour which could not be pierced by archers. (26)

मयश्च मोचितो वह्नेः सभां सख्य उपाहरत्।
यस्मिन् दुर्योधनस्यासीज्जलस्थलदृशिभ्रमः॥ २७॥

Nay, rescued from the said conflagration, which consumed the forest of Khāṇḍava, Maya, the architect of the demons, had built and presented, as a token of gratitude, to his friend and benefactor, Arjuna an assembly hall, in which optic illusion seized Duryodhana, who mistook a sheet of water for a paved floor and vice versa. (27)

स तेन समनुज्ञातः सुहृद्भिश्चानुमोदितः।
आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः॥ २८॥

Duly permitted by Arjuna and with the consent of His other friends and relatives (Emperor Yudhiṣṭhira and so on), the Lord, accompanied by Sātyaki and others, returned to Dwārakā. (28)

अथोपयेमे कालिन्दीं सुपुण्यर्त्वृक्ष ऊर्जिते।
वितन्वन् परमानन्दं स्वानां परममङ्गलम्॥ २९॥

Now, on a certain day, when the planets exerted a favourable influence and when the season too was most propitious and a most auspicious star was in the ascendant, the Lord, who was supreme felicity personified, espoused Kālindī, thereby bringing highest joy to His own people. (29)

विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुगौ।
स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम्॥ ३०॥

Vinda and Anuvinda, the rulers of Avanti (the modern Ujjain), who followed the will of Duryodhana, deterred their sister, who was devoted to Śrī Kṛṣṇa, from making her own choice in a gathering of princes invited for the purpose. (30)

राजाधिदेव्यास्तनयां मित्रविन्दां पितृष्वसुः।
प्रसह्य हृतवान् कृष्णो राजन् राज्ञां प्रपश्यताम्॥ ३१॥

Śrī Kṛṣṇa, however, forcibly snatched away Mitravindā (as such was her name), daughter of Rājādhidevī, His own father's sister*, in the midst of other princes, who stood gazing helplessly, O king! (31)

नग्नजिन्नाम कौसल्य आसीद् राजातिधार्मिकः।
तस्य सत्याभवत् कन्या देवी नाग्नजिती नृप॥ ३२॥

There was a very pious king of Kosala,

* Vide IX. xxiv. 30.

Nagnajit by name. He had a beautiful daughter, Satyā, nicknamed Nāgnajitī (after the name of her father), O Parīkṣit! (32)

न तां शेकुर्नृपा वोढुमजित्वा सप्त गोवृषान्।
तीक्ष्णशृङ्गान् सुदुर्धर्षान् वीरगन्धासहान् खलान्॥ ३३॥

Princes could not win her without subduing seven excellent, though wayward, bulls with pointed horns, that were most formidable and could not bear even the smell of heroes. (33)

तां श्रुत्वा वृषजिल्लभ्यां भगवान् सात्वतां पतिः।
जगाम कौसल्यपुरं सैन्येन महता वृतः॥ ३४॥

Hearing that she could be gained only by one who was able to subdue the bulls, Lord Śrī Kṛṣṇa, the Protector of the Yadus, accompanied by a huge army, drove to Ayodhyā, the capital of the kings of Kosala. (34)

स कोसलपतिः प्रीतः प्रत्युत्थानासनादिभिः।
अर्हणेनापि गुरुणा पूजयन् प्रतिनन्दितः॥ ३५॥

Full of delight, the said king of Kosala was hailed with joy by Śrī Kṛṣṇa while welcoming Him by going forth to meet Him, offering Him an exalted seat and valuable articles of worship, too. (35)

वरं विलोक्याभिमतं समागतं
नरेन्द्रकन्या चकमे रमापतिम्।
भूयादयं मे पतिराशिषोऽमलाः
करोतु सत्या यदि मे धृतो व्रतैः॥ ३६॥

Beholding Śrī Kṛṣṇa, the Spouse of Lakṣmī—who was not only after her heart but was worth wooing in every way—arrived in state, the princess sought Him as her husband and prayed as follows: "If He has been constantly cherished by me as the goal of my sacred vows, let Him grant my innocent prayers and be my husband. (36)

यत्पादपङ्कजरजः शिरसा बिभर्ति
श्रीरब्जजः सगिरिशः सहलोकपालैः।
लीलातनूः स्वकृतसेतुपरीप्सयेशः
काले दधत् स भगवान् मम केन तुष्येत्॥ ३७॥

"Through what effort of mine can that almighty Lord be pleased with me, the dust of whose lotus-feet do Lakṣmī, the goddess of beauty and prosperity, and Brahmā, the lotus-born, as well as Lord Śiva, who dwells on Mount Kailāsa, and the other guardians of the world bear on their head, and who assumes from time to time embodied (divine) forms suited to His various pastimes with intent to maintain the standards of morality set up by Himself." (37)

अर्चितं पुनरित्याह नारायण जगत्पते।
आत्मानन्देन पूर्णस्य करवाणि किमल्पकः॥ ३८॥

To Śrī Kṛṣṇa, who had now been duly worshipped, the king of Kosala spoke as follows: "O Nārāyaṇa, O Lord of the universe what can I, an extremely poor fellow, do for You, sated as You are with the Bliss of Your very Self?" (38)

श्रीशुक उवाच

तमाह भगवान् हृष्टः कृतासनपरिग्रहः।
मेघगम्भीरया वाचा सस्मितं कुरुनन्दन॥ ३९॥

Śrī Śuka continued: Full of delight, the Lord, who had now taken His seat, smilingly replied to him in a voice deep as the rumbling of a cloud as follows, O scion of Kuru! (39)

श्रीभगवानुवाच

नरेन्द्र याच्ञा कविभिर्विगर्हिता
राजन्यबन्धोर्निजधर्मवर्तिनः।
तथापि याचे तव सौहृदेच्छया
कन्यां त्वदीयां न हि शुल्कदा वयम्॥ ४०॥

The Lord said: Solicitation has been condemned by the wise on the part of the humblest Kṣatriya, sticking to his own duty, O ruler of men! Yet in My eagerness to secure your friendship, I ask of you your daughter. However we do not have the custom to pay bridal money for the match." (40)

राजोवाच

कोऽन्यस्तेऽभ्यधिको नाथ कन्यावर इहेप्सितः।
गुणैकधाम्नो यस्याङ्गे श्रीर्वसत्यनपायिनी॥ ४१॥

The king replied: "Who else can be a more welcome match for my girl, O Lord, than You, the one Abode of all excellences, on whose bosom dwells Śrī, the goddess of beauty and fortune, as an inseparable companion. (41)

किं त्वस्माभिः कृतः पूर्वं समयः सात्वतर्षभ।
पुंसां वीर्यपरीक्षार्थं कन्यावरपरीप्सया॥ ४२॥

"With intent, however, to secure a good match for our daughter a vow has already been made by us, O Chief of the Yadus, for testing the prowess of suitors. (42)

सप्तैते गोवृषा वीर दुर्दान्ता दुरवग्रहाः।
एतैर्भग्नाः सुबहवो भिन्नगात्रा नृपात्मजाः॥ ४३॥

"Here are seven excellent bulls, O gallant One, so difficult to tame and so hard to hold in check. Good many princes have been worsted by them and have had their limbs broken. (43)

यदिमे निगृहीताः स्युस्त्वयैव यदुनन्दन।
वरो भवानभिमतो दुहितुर्मे श्रियः पते॥ ४४॥

"Since these animals must be curbed by You alone, O Scion of Yadu, You will be the acknowledged bridegroom for my daughter, O Spouse of Śrī!" (44)

एवं समयमाकर्ण्य बद्ध्वा परिकरं प्रभुः।
आत्मानं सप्तधा कृत्वा न्यगृह्णाल्लीलयैव तान्॥ ४५॥

Hearing of this vow and tightening His girdle, nay, revealing Himself in seven forms, the Lord brought them all under His control by way of sport. (45)

बद्ध्वा तान् दामभिः शौरिर्भग्नदर्पान् हतौजसः।
व्यकर्षल्लीलया बद्धान् बालो दारुमयान् यथा॥ ४६॥

Tying them with cords (after passing them through their nose), now that their pride had been curbed and their spirit broken, Śrī Kṛṣṇa (a scion of Śūra), drew them, when tied, by way of sport even as a child would draw toy-bulls made of wood. (46)

ततः प्रीतः सुतां राजा ददौ कृष्णाय विस्मितः।
तां प्रत्यगृह्णाद् भगवान् विधिवत् सदृशीं प्रभुः॥ ४७॥

Amazed and delighted at that feat, the king gave away his daughter to Śrī Kṛṣṇa; and the almighty Lord too espoused her with due ceremony, worthy as she was of Him. (47)

राजपत्न्यश्च दुहितुः कृष्णं लब्ध्वा प्रियं पतिम्।
लेभिरे परमानन्दं जातश्च परमोत्सवः॥ ४८॥

Having secured Śrī Kṛṣṇa as the beloved husband of their daughter, the queens too derived supreme joy and there was great rejoicing over this happy event. (48)

शङ्खभेर्यानका नेदुर्गीतवाद्यद्विजाशिषः।
नरा नार्यः प्रमुदिताः सुवासःस्रगलङ्कृताः॥ ४९॥

Conchs, kettledrums and big drums sounded; there was vocal and instrumental music and the benedictions of Brāhmaṇas (the sacerdotal class) were pronounced. Men and women clad in fine clothes and decked with garlands felt highly rejoiced. (49)

दशधेनुसहस्राणि पारिबर्हमदाद् विभुः।
युवतीनां त्रिसाहस्रं निष्कग्रीवसुवाससाम्॥ ५०॥
नवनागसहस्राणि नागाच्छतगुणान् रथान्।
रथाच्छतगुणानश्वानश्वाच्छतगुणान् नरान्॥ ५१॥

The king gave away as dowry ten thousand newly calved cows and three thousand finely dressed young maid-servants decked with a string of gold coins, nine thousand elephants, a hundred times as many chariots, horses a hundred times the number of chariots, and men-servants hundred times the number of horses. (50-51)

दम्पती रथमारोप्य महत्या सेनया वृतौ।
स्नेहप्रक्लिन्नहृदयो यापयामास कोसलः॥ ५२॥

Seating the married couple in a chariot, the king of Kosala, whose heart was moistened through affection, bade farewell to the couple, duly attended with a large army. (52)

श्रुत्वैतद् रुरुधुर्भूपा नयन्तं पथि कन्यकाम्।
भग्नवीर्याः सुदुर्मर्षा यदुभिर्गोवृषैः पुरा॥ ५३॥

Hearing of this, the highly envious kings,

even though they had their spirit broken by the Yadus, the followers of Śrī Kṛṣṇa, and earlier by the lusty bulls, intercepted Śrī Kṛṣṇa, while He was taking the bride with Him, on the road. (53)

तानस्यतः शरव्रातान् बन्धुप्रियकृदर्जुनः।
गाण्डीवी कालयामास सिंहः क्षुद्रमृगानिव॥ ५४॥

Arjuna, the wielder ot the Gāṇḍīva bow, who was accompanying the Lord and was keen to oblige his friend and cousin, repulsed them even as they came discharging volleys of arrows at the Lord, just as a lion would drive away small beasts before it. (54)

पारिबर्हमुपागृह्य द्वारकामेत्य सत्यया।
रेमे यदूनामृषभो भगवान् देवकीसुतः॥ ५५॥

Reaching Dwārakā with the bride, Satyā and the dowry, Lord Śrī Kṛṣṇa, Son of Devakī, the foremost of the Yadus, delightfully spent His time with the bride. (55)

श्रुतकीर्तेः सुतां भद्रामुपयेमे पितृष्वसुः।
कैकेयीं भ्रातृभिर्दत्तां कृष्णः सन्तर्दनादिभिः॥ ५६॥

Śrī Kṛṣṇa next married Bhadrā, a princess of Kekaya, daughter of His father's sister, Śrutakīrti[1], offered to Him by her brothers, the foremost of whom was Santardana. (56)

सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम्।
स्वयंवरे जहारैकः स सुपर्णः सुधामिव॥ ५७॥

He further carried away single-handed, in an assemblage called for self-selection of a husband, Lakṣmaṇā, daughter of the then ruler of the Madra territory, virtuous and endowed with auspicious marks, even as Garuḍa, the king of birds, snatched away the jar of nectar from (Indra's) paradise.(57)

अन्याश्चैवंविधा भार्याः कृष्णस्यासन् सहस्रशः।
भौमं हत्वा तन्निरोधादाहृताश्चारुदर्शनाः॥ ५८॥

There were other such consorts of Śrī Kṛṣṇa, all good-looking and numbering thousands (sixteen thousand) rescued from the captivity of Bhaumāsura[2]—(the son of Mother Earth) after killing him. (58)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
अष्टमहिष्युद्वाहो नामाष्टपञ्चाशत्तमोऽध्यायः॥ ५८॥

Thus ends the fifty-eighth discourse entitled "Śrī Kṛṣṇa's marriage with the rest of His eight principal spouses", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

1. Vide IX xxiv. 30

2. The demon was born of Mother Earth through her touch with the Lord manifested as the divine Boar at the time of His lifting her up from the depths of the ocean (vide III. xiii. 31). Mother Earth herself acknowledges this in the Viṣṇu-Purāṇa when she says:

यदाहमुद्धृता नाथ त्वया सूकरमूर्तिना। तत्स्पर्शसम्भवः पुत्रस्तदायं मध्यजायत॥

अथैकोनषष्टितमोऽध्यायः

Discourse LIX

The Lord snatches away (by force) a Pārijāta tree from Indra's paradise and kills the demon Naraka (the son of Mother Earth).

राजोवाच

यथा हतो भगवता भौमो येन च ताः स्त्रियः।
निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः॥ १॥

King Parīkṣit submitted: Be pleased to recount the aforesaid exploit of Śrī Kṛṣṇa, the Wielder of the Śārṅga bow—how the demon Naraka, son of Mother Earth, was made short work of by the Lord and wherefore the aforementioned damsels were kept in bondage by the former. (1)

श्रीशुक उवाच

इन्द्रेण हृतछत्रेण हृतकुण्डलबन्धुना।
हृतामराद्रिस्थानेन ज्ञापितो भौमचेष्टितम्।
सभार्यो गरुडारूढः प्राग्ज्योतिषपुरं ययौ॥ २॥
गिरिदुर्गैः शस्त्रदुर्गैर्जलाग्न्यनिलदुर्गमम्।
मुरपाशायुतैर्घोरैर्दृढैः सर्वत आवृतम्॥ ३॥

Śrī Śuka replied : Having been apprised of the nefarious activities of the demon Naraka, son of Mother Earth, by Indra, whose umbrella[1] (one of the insignia of sovereignty) had been snatched away by the demon, nay, whose mother, Aditi, had been robbed by him of her ear-rings and who had been evicted by the same demon from the summit called Maṇiparvata of Mount Mandara, the mountain of the gods, the Lord rode on His carrier, Garuḍa, the king of birds, alongwith His favourite spouse, Satyabhāmā[2] and flew to Prāgjyotiṣapura (the capital of Naraka and the premier town of Prāgjyotiṣa, now identified with Assam), fortified, as it was, on all sides with ramparts of mountains and weapons such as artillery, nay, rendered difficult of access due to its belts of water, fire and wind, and encircled with myriads of dreadful and strong snares laid here and there by the demon Mura, an associate and follower of Naraka. (1—3)

गदया निर्बिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः।
चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना॥ ४॥

Śrī Kṛṣṇa, the Wielder of a mace, shattered down the ramparts of mountains with His mace, known by the name of Kaumodakī, the fortifications of weapons with His shafts, the belts of fire, water and wind with His discus, Sudarśana, and the snares laid by Mura with His sword. (4)

शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम्।
प्राकारं गदया गुर्व्या निर्बिभेद गदाधरः॥ ५॥

He blew down the engines fixed on the ramparts and broke down the hearts of the gallant defenders with the blasts of His famous conch, Pāñcajanya, and the fortification wall with His massive mace. (5)

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1. The demon had snatched away, as a matter of fact, the umbrella of Indra's own brother Varuṇa (the guardian of the western quarter and the god of water) and not his own (vide verse 23 of Discourse LIX). But, as the head and overlord of all the Lokapālas and the ruler of all the three worlds, he (Indra) deemed this as an encroachment upon his own sovereign rights and a direct affront to himself and hence considered himself deprived of his own umbrella.

2. The Lord had conferred a boon on Mother Earth saying that He would not take the life of her son Naraka without her consent. And Satyabhāmā being an incarnation of Mother Earth, the Lord took her with Him in order to secure her consent before killing the demon. Again, it is mentioned in the scriptures that Indra complained to the Lord about the behaviour of the demon and sought redress of his grievances while He was staying in the palace of Satyabhāmā. Hence He took her just for her diversion.

पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम्।
मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात्॥ ६॥

Hearing the twang of Pāñcajanya, terrific as the clap of thunder, heard at the end of a Kalpa (marking the dissolution of the universe), the five-headed demon Mura rose from under the water of the moat, where he had been lying asleep. (6)

त्रिशूलमुद्यम्य सुदुर्निरीक्षणो
युगान्तसूर्यानलरोचिरुल्बणः।
ग्रसंस्त्रिलोकीमिव पञ्चभिर्मुखै-
रभ्यद्रवत्तार्क्ष्यसुतं यथोरगः॥ ७॥

Lifting up his trident, the terrible demon, who shone like the sun and fire appearing at the end of a Kalpa and as such was difficult to gaze at, darted at the Lord, even as a serpent would rush at Garuḍa, son of the sage, Kaśyapa, devouring as it were all the three worlds with his five gaping mouths. (7)

आविध्य शूलं तरसा गरुत्मते
निरस्य वक्त्रैर्व्यनदत् स पंचभिः।
स रोदसी सर्वदिशोऽन्तरं महा-
नापूरयन्नण्डकटाहमावृणोत्॥ ८॥

Brandishing his trident and hurling it with force at Garuḍa, the demon roared with all his five mouths. Filling the horizon and the atmosphere as well as all the four quarters, the great roar covered the entire cosmos. (8)

तदापतद् वै त्रिशिखं गरुत्मते
हरिः शराभ्यामभिनत्त्रिधौजसा।
मुखेषु तं चापि शरैरताडयत्
तस्मै गदां सोऽपि रुषा व्यमुञ्चत॥ ९॥

By a pair of shafts discharged with great vigour, Śrī Kṛṣṇa split into three the trident even as it came flying at Garuḍa and struck in return his wide open mouths with more shafts. Mura too hurled his mace in indignation at Śrī Kṛṣṇa. (9)

तामापतन्तीं गदया गदां मृधे
गदाग्रजो निर्बिभिदे सहस्रधा।
उद्यम्य बाहूनभिधावतोऽजितः
शिरांसि चक्रेण जहार लीलया॥ १०॥

With His own mace Śrī Kṛṣṇa (elder Brother of Gada) split into thousands of splinters the said mace even as it came flying on the battle-field. Nay, the invincible Lord lopped off in mere sport with His discus all the five heads of the demon as he rushed at Him, lifting up his arms. (10)

व्यसुः पपाताम्भसि कृत्तशीर्षो
निकृत्तशृंगोऽद्रिरिवेन्द्रतेजसा।
तस्यात्मजाः सप्त पितुर्वधातुराः
प्रतिक्रियामर्षजुषः समुद्यताः॥ ११॥

With his heads severed the demon fell lifeless into the water like a mountain whose crest had been sundered by the might of Indra. His seven sons, distressed as they were at the death of their father, and impatient to take vengeance, stood fully prepared to give battle. (11)

ताम्रोऽन्तरिक्षः श्रवणो विभावसु-
र्वसुर्नभस्वानरुणश्च सप्तमः।
पीठं पुरस्कृत्य चमूपतिं मृधे
भौमप्रयुक्ता निरगन् धृतायुधाः॥ १२॥

Urged on to an encounter by the demon Naraka, the son of Mother Earth, and placing Pīṭha, their generalissimo, at the head, Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa, the seventh, sallied forth equipped with arms. (12)

प्रायुञ्जतासाद्य शरानसीन् गदाः
शक्त्यृष्टिशूलान्यजिते रुषोल्बणाः।
तच्छस्त्रकूटं भगवान् स्वमार्गणै-
रमोघवीर्यस्तिलशश्चकर्त ह॥ १३॥

Coming up, fierce through rage, they hurled shafts, swords, maces, javelins, spears and pikes at the invincible Lord. Lord Śrī Kṛṣṇa of unfailing prowess, however, so the tradition goes, cut down with His own shafts the whole body of arms into pieces as small as the sesamum seed. (13)

तान् पीठमुख्याननयद् यमक्षयं
निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः ।
स्वानीकपानच्युतचक्रसायकै-
स्तथा निरस्तान् नरको धरासुतः ॥ १४ ॥
निरीक्ष्य दुर्मर्षण आस्रवन्मदै-
र्गजैः पयोधिप्रभवैर्निराक्रमत् ।
दृष्ट्वा सभार्यं गरुडोपरि स्थितं
सूर्योपरिष्टात् सतडिद्घनं यथा ।
कृष्णं स तस्मै व्यसृजच्छतघ्नीं
योधाश्च सर्वे युगपत् स्म विव्यधुः ॥ १५ ॥

The Lord sent them all, Pīṭha and others, to the abode of Death,* their heads, thighs, arms, feet and armours having been lopped off or split open. Enraged to see from the top of the fortress the generals of his army having been killed by the discus, Sudarśana, and arrows of Śrī Kṛṣṇa, the immortal Lord, the demon Naraka, son of Mother Earth, rushed forth with an army of sea-born elephants (whose descent was traceable from Airāvata, the king of elephants, the carrier of Indra). Perceiving Śrī Kṛṣṇa with His spouse, Satyabhāmā, mounted on Garuḍa, the king of birds, like a cloud united with lightning and appearing above the sun, Naraka hurled at Him the javelin known by the name of Śataghnī; nay, all his warriors too hit Him all at once. (14-15)

तद् भौमसैन्यं भगवान् गदाग्रजो
विचित्रवाजैर्निशितैः शिलीमुखैः ।
निकृत्तबाहूरुशिरोध्रविग्रहं
चकार तर्ह्येव हताश्वकुञ्जरम् ॥ १६ ॥

With His sharp arrows endowed with peculiar wings Lord Śrī Kṛṣṇa, elder Brother of Gada, forthwith hit the troops of Naraka in such a way as to lop off their arms, thighs and necks, and mangle their bodies and kill their horses and elephants. (16)

यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि कुरूद्वह ।
हरिस्तान्यच्छिनत्तीक्ष्णैः शरैरेकैकशस्त्रिभिः ॥ १७ ॥
उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान् ।
गरुत्मता हन्यमानास्तुण्डपक्षनखैर्गजाः ॥ १८ ॥
पुरमेवाविशन्नार्ता नरको युध्ययुध्यत ।
दृष्ट्वा विद्रावितं सैन्यं गरुडेनार्दितं स्वकम् ॥ १९ ॥

Borne by Garuḍa, who was striking down elephants with his wings all the way, Śrī Kṛṣṇa with His sharp arrows, three for one, cut down (a few minutes later), O jewel among the Kurus, all the weapons and missiles that were employed by the hostile warriors against Him before their death. Being struck by Garuḍa with his bill, wings and claws, the elephants of the enemy in their distress retreated into their city, Prāgjyotiṣapura, itself. Seeing his army put to flight when assailed by Garuḍa, the demon Naraka fought on all alone. (17—19)

तं भौमः प्राहरच्छक्त्या वज्रः प्रतिहतो यतः ।
नाकम्पत तया विद्धो मालाहत इव द्विपः ॥ २० ॥

The son of Mother Earth, Naraka, hit Garuḍa with the same javelin by which the very thunderbolt of Indra had been thwarted. Though pierced by it, Garuḍa did not budge any more than an elephant would when struck with a garland. (20)

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः ।
तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ।
अपाहरद् गजस्थस्य चक्रेण क्षुरनेमिना ॥ २१ ॥

His attempt having proved futile, Naraka, son of Mother Earth, picked up a pike with intent to strike at Śrī Kṛṣṇa. But before he could discharge it, Śrī Kṛṣṇa with His discus 'Sudarśana', which was keen-edged as a razor, lopped up the head of Naraka, who rode on an elephant. (21)

सकुण्डलं चारुकिरीटभूषणं
बभौ पृथिव्यां पतितं समुज्ज्वलत् ।

* The use of the compound word यमक्षयम् in this context is intended simply to convey that the Lord made short work of them. Obviously those who died at the hands of the Lord could not be expected to have gone to the abode of Yama. They must have attained absorption into the Lord by virtue of that unique privilege.

हाहेति साध्वित्यृषयः सुरेश्वरा
माल्यैर्मुकुन्दं विकिरन्त ईडिरे॥ २२॥

Fallen on the ground, Naraka's head, which was adorned with a pair of ear-rings and a lovely diadem, shone most resplendent. "Oh, what a pity!" cried his people and "Bravo!" exclaimed the seers; while the chiefs of gods extolled Śrī Kṛṣṇa, the Bestower of Liberation, covering Him with a shower of flowers. (22)

ततश्च भूः कृष्णमुपेत्य कुण्डले
प्रतप्तजाम्बूनदरत्नभास्वरे ।
सवैजयन्त्या वनमालयार्पयत्
प्राचेतसं छत्रमथो महामणिम्॥ २३॥

Approaching Śrī Kṛṣṇa, Goddess Earth, the mother of Naraka, delivered to Him a pair of ear-rings belonging to Aditi, mother of the gods, brilliant with jewels chased in purest gold, alongwith a garland of sylvan flowers accompanied by a Vaijayantī, a garland of valuable flowers interspersed with jewels, as well as the umbrella belonging to Varuṇa, the god of water and the guardian of the western quarter, and the crest of Mount Mandara, known by the name of Mahāmaṇi or Maṇiparvata (so-called because of its abounding in precious gems). (23)

अस्तौषीदथ विश्वेशं देवी देववरार्चितम्।
प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया॥ २४॥

Bending low in humility with joined palms, and with a mind full of devotion, goddess Earth then glorified as follows Śrī Kṛṣṇa, the Lord of the universe, who is worshipped even by the foremost of gods, O king! (24)

भूमिरुवाच

नमस्ते देवदेवेश शङ्खचक्रगदाधर।
भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते॥ २५॥

Earth prayed: "Hail to You, O Ruler of the very gods of god, O Wielder of a conch, discus and mace! O Inner Controller of the gods and other beings, my salutations be to You, who have assumed this form in deference to the wishes of Your devotees. (25)

नमः पङ्कजनाभाय नमः पङ्कजमालिने।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये॥ २६॥

"Hail to You, who have a lotus sprung from Your navel! Hail to You, who are adorned with a garland of lotuses!! Hail to You, the lotus-eyed One!!! Hail to You, who are possessed of lotus-like feet!!! (26)

नमो भगवते तुभ्यं वासुदेवाय विष्णवे।
पुरुषायादिबीजाय पूर्णबोधाय ते नमः॥ २७॥

"Salutations to You, who are no other than Lord Viṣṇu, though appearing as a son of Vasudeva! Salutations to You, who are anterior* to all evolutes, the Cause even of Prakṛti, the source of the entire creation, the Embodiment of perfect Knowledge. (27)

अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये।
परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते॥ २८॥

"Hail to You, the birthless Creator of this objective universe, the Absolute, possessed of endless potencies! My salutation be to You, O Inner Controller of the great and the small, O Lord, who are one with the five gross elements, O Supreme Spirit! (28)

त्वं वै सिसृक्षू रज उत्कटं प्रभो
तमो निरोधाय बिभर्ष्यसंवृतः।
स्थानाय सत्त्वं जगतो जगत्पते
कालः प्रधानं पुरुषो भवान् परः॥ २९॥

"When inclined to create, O Lord, it is You who assume vehement Rajoguṇa and appear as Brahmā; for the dissolution of the universe You assume gross Tamoguṇa and appear in the form of Rudra, the god of destruction; and for the continuance of the

* The Śruti says: पूर्वमेवाहमिहासमिति तत् पुरुषस्य पुरुषत्वम्।

world You assume abundant, 'Sattvaguṇa', though remaining ever unobscured by these Guṇas, O Lord of the universe! Nay, You alone are the Time-Spirit, primordial Matter and Spirit, too, and yet distinct from them. (29)

अहं पयो ज्योतिरथानिलो नभो
मात्राणि देवा मन इन्द्रियाणि।
कर्ता महानित्यखिलं चराचरं
त्वय्यद्वितीये भगवन्नयं भ्रमः॥ ३०॥

"Myself (Earth), water, fire and air, ether, the five objects of the senses, viz., sound, touch, colour, taste and smell, the gods presiding over the Indriyas etc., the mind, the ten Indriyas (the five senses and the five organs of action), the ego, the Mahat-tattva (the principle of cosmic intelligence), nay, the entire mobile and immobile creation—all this, O Lord, is a mere phantom appearing in You, who are really one without a second. (30)

तस्यात्मजोऽयं तव पादपंकजं
भीतः प्रपन्नार्तिहरोपसादितः।
तत् पालयैनं कुरु हस्तपंकजं
शिरस्यमुष्याखिलकल्मषापहम्॥ ३१॥

"This son, Bhagadatta, of Naraka, afraid as he is, has accordingly been brought by me to (the soles of) Your lotus feet, O Reliever of the distress of those fallen at Your feet! Therefore, protect him and place on his head Your lotus palm, which destroys all sin." (31)

श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया।
दत्त्वाभयं भौमगृहं प्राविशत् सकलर्द्धिमत्॥ ३२॥

Śrī Śuka continued: Entreated in these words by Goddess Earth, bent low with devotion, and vouchsafing security to Naraka's son, Śrī Kṛṣṇa entered the palace of Naraka (son of Mother Earth), full of all kinds of riches (luxuries). (32)

तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम्।
भौमाहृतानां विक्रम्य राजभ्यो ददृशे हरिः॥ ३३॥

There Śrī Kṛṣṇa saw sixteen thousand (and one hundred*) Kṣatriya maidens snatched away by Naraka from the gynaeceum of kings as well as of gods, Siddhas and demons after showing valour. (33)

तं प्रविष्टं स्त्रियो वीक्ष्य नरवीरं विमोहिताः।
मनसा वव्रिरेऽभीष्टं पतिं दैवोपसादितम्॥ ३४॥

Fascinated to behold that hero among men, who had now entered the women's apartments, the damsels mentally chose Him for their beloved spouse, ushered into their presence by a benign providence. (34)

भूयात् पतिरयं मह्यं धाता तदनुमोदताम्।
इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः॥ ३५॥

They all severally set their heart on Śrī Kṛṣṇa with the prayer, "May He be my husband and may Providence approve of this." (35)

ताः प्राहिणोद् द्वारवतीं सुमृष्टविरजोऽम्बराः।
नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत्॥ ३६॥
ऐरावतकुलेभांश्च चतुर्दन्तांस्तरस्विनः।
पाण्डुरांश्च चतुःषष्टिं प्रेषयामास केशवः॥ ३७॥

Śrī Kṛṣṇa sent them all in closed palanquins to Dwārakā, now that they had

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* We read in the Viṣṇu-Purāṇa as follows :

देवसिद्धसुरादीनां नृपाणां च जनार्दन। हृत्वा तु सोऽसुरः कन्या रुरुधे निजमन्दिरे॥
x x x x x x
कन्यापुरे स कन्यानां षोडशातुल्यविक्रमः। शताधिकानि ददृशे सहस्राणि महामते॥

(V.xxix. 9,31)

"Having brought by force, O Kṛṣṇa (who are supplicated by all men)! daughters of gods, Siddhas and Asuras as well as of (human) kings (rulers of men), that demon (Naraka) detained them in his (own) palace. x x x Śrī Kṛṣṇa of incomparable prowess saw in his gynaeceum, O high-minded one, sixteen thousand and one hundred maidens."

been duly bathed and neatly dressed, and also sent with them valuable treasures, chariots, horses and abundant wealth, as well as sixty-four swift-footed white elephants descended from Airāvata, the king of elephants and the carrier of Indra, and endowed with four tusks. (36-37)

गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले।
पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः॥ ३८॥

Flying thence to the abode of Indra, the ruler of the gods, the Lord made over to Aditi, Indra's mother, her pair of ear-rings recovered from the possession of Naraka, by whom they had been snatched away by force, as well as the umbrella of Varuṇa to Indra, and was worshipped, in return, alongwith His beloved spouse, Satyabhāmā, by the said king of immortals, Indra, accompanied by his consort. (38)

चोदितो भार्ययोत्पाट्य पारिजातं गरुत्मति।
आरोप्य सेन्द्रान् विबुधान् निर्जित्योपानयत् पुरम्॥ ३९॥

Urged on by His consort, He pulled up a Pārijāta tree from the garden of Indra and, placing it on the back of Garuḍa and vanquishing the gods, Indra and all, who opposed Him, He brought it down* to His own capital, Dwārakā. (39)

स्थापितः सत्यभामाया गृहोद्यानोपशोभनः।
अन्वगुर्भ्रमराः स्वर्गात् तद्गन्धासवलम्पटाः॥ ४०॥

It was planted to adorn the pleasure-garden attached to Satyabhāmā's mansion. Hankering after its delicious fragrance and honey, bees followed it all the way from heaven. (40)

ययाच आनम्य किरीटकोटिभिः
पादौ स्पृशन्नच्युतमर्थसाधनम्।
सिद्धार्थ एतेन विगृह्यते महा-
नहो सुराणां च तमो धिगाढ्यताम्॥ ४१॥

Bowing low with reverence and touching His feet with the corners of his diadem, Indra had formerly sought from Śrī Kṛṣṇa, the immortal Lord, the accomplishment of his purpose, viz., the recovery of his mother's ear-rings and the umbrella of Varuṇa from Naraka. Once, however, he had his purpose accomplished, he fought with Him, though wise. Oh, the ignorance even of the gods, who are predominantly Sāttvika in character! Accursed is opulence. (41)

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः।
यथोपयेमे भगवांस्तावद्रूपधरोऽव्ययः॥ ४२॥

Assuming as many semblances as the brides, and remaining undiminished (integral), the almighty Lord espoused with due ceremony all those damsels in different mansions at one and the same time. (42)

गृहेषु तासामनपाय्यतर्क्यकृ-
न्निरस्तसाम्यातिशयेष्ववस्थितः।
रेमे रमाभिर्निजकामसंप्लुतो
यथेतरो गार्हकमेधिकांश्चरन्॥ ४३॥

Remaining constantly and simultaneously present in their mansions, which were not only unsurpassed but were beyond all comparison in point of abundance of luxuries, Śrī Kṛṣṇa, who wrought inconceivable things and was perfect in His own blissfulness, sported with those part manifestations of Goddess Ramā like an ordinary mortal, scrupulously performing all the duties of a householder. (43)

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्।
भेजुर्मुदाविरतमेधितयानुराग-
हासावलोकनवसंगमजल्पलज्जाः॥ ४४॥

Having thus secured for their husband the very Spouse of Ramā, whose ways (the path leading to whom) even Brahmā, the

* We have already seen in verse 55 of Discourse L that Indra himself sent a Pārijāta tree to Dwārakā even when the city was built. But it was planted elsewhere, away from the mansion of Satyabhāmā, who wanted to have one just beside her palace.

creator, and others are unable to make out, the aforesaid ladies waited upon Him with incessantly increasing joy, greeting Him with glances accompanied by loving smiles in their ever fresh meeting with the Lord, marked by exchange of jokes and bashfulness. (44)

प्रत्युद्गमासनवरार्हणपादशौच-
ताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
केशप्रसारशयनस्नपनोपहार्यै-
र्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ ४५ ॥

Though attended by hundreds of servant-maids, they rendered (personal) service to the almighty Lord by going forth to meet Him when He called at their door, offering Him an exalted seat and excellent articles of worship, laving His feet, presenting betel leaves seasoned with catechu, lime arecanut parings, cloves and cardamom seeds etc., relieving His fatigue by kneading His feet etc., fanning Him, daubing Him with sandal-paste and decking Him with garlands in the hot weather, dressing His hair, arranging His bed, bathing Him and serving Him with refreshments etc. (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
पारिजातहरणनरकवधो नामैकोनषष्टितमोऽध्यायः ॥ ५९ ॥

Thus ends the fifty-ninth discourse entitled "The Lord snatches away (by force) a Pārijāta tree from Indra's paradise and makes short work of Naraka," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्टितमोऽध्यायः

Discourse LX

A dialogue between Śrī Kṛṣṇa and Rukmiṇī

श्रीशुक उवाच

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम् ।
पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥ १ ॥

Śrī Śuka began again: On a certain night Rukmiṇī, the daughter of king Bhīṣmaka, accompanied by her female companions, was serving with a fan her divine Spouse, Lord Śrī Kṛṣṇa, the Father and Illuminator of the world, who was comfortably seated on her (own) bed. (1)

यस्त्वेतल्लीलया विश्वं सृजत्यत्त्यवतीश्वरः ।
स हि जातः स्वसेतूनां गोपीथाय यदुष्वजः ॥ २ ॥

The same birthless Lord who creates, sustains and destroys the universe by way of sport was born in the race of Yadu for maintaining the moral standards set up by Himself. (2)

तस्मिन्नन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना ।
विराजिते वितानेन दीपैर्मणिमयैरपि ॥ ३ ॥
मल्लिकादामभिः पुष्पैर्द्विरेफकुलनादितैः ।
जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलैः ॥ ४ ॥
पारिजातवनामोदवायुनोद्यानशालिना ।
धूपैरगुरुजै राजन् जालरन्ध्रविनिर्गतैः ॥ ५ ॥
पयःफेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे ।
उपतस्थे सुखासीनं जगतामीश्वरं पतिम् ॥ ६ ॥

Rukmiṇī waited upon her Spouse, the suzerain Lord of the universe, who was comfortably seated on a superb cushion, white as the foam of milk, mounted on a

couch, O king! within that well-known inner apartment of Rukmiṇī's palace—whose beauty was heightened by a canopy fringed with brilliant pearl-strings hanging from it, by gems serving as lights, by flowers and garlands of jasmines resonant with the humming of black bees, and by silvery rays of the moon that had penetrated into it through eye-holes of latticed windows—nay, which was fanned by breezes blowing through the garden attached to it and laden with the fragrance of Pārijāta trees figuring in it, and scented with fumes rising from burning aloe-wood and escaping through the aforementioned eye-holes. (3—6)

वालव्यजनमादाय रत्नदण्डं सखीकरात्।
तेन वीजयती देवी उपासाञ्चक्र ईश्वरम्॥ ७॥

Taking from the hand of a female companion the chowrie provided with a handle of jewels, the glorious lady rendered service to the Lord, fanning Him with it. (7)

सोपाच्युतं क्वणयती मणिनूपुराभ्यां
रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता ।
वस्त्रान्तगूढकुचकुंकुमशोणहार-
भासा नितम्बधृतया च परार्ध्यकाञ्च्या॥ ८॥

Holding the handle of the fan in her hand adorned with rings and bangles and making music by her anklets made of gems beside the infallible Lord, she looked most charming with the splendour of her pearl necklace—reddened by the saffron painted on her breasts covered by the end of her sari—and with her girdle of unsurpassed value worn about her hips. (8)

तां रूपिणीं श्रियमनन्यगतिं निरीक्ष्य
या लीलया धृततनोरनुरूपरूपा।
प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठ-
वक्त्रोल्लसत्स्मितसुधां हरिराबभाषे॥ ९॥

Delighted to see her, the beautiful Lakṣmī Herself, who was exclusively devoted to Him, and had assumed a form matching with Śrī Kṛṣṇa's—who had sportfully taken a human semblance—nay, on whose countenance, embellished by locks, ear-rings and a neck adorned with a gold necklace, shone a nectarine smile, Śrī Kṛṣṇa, who captivates the heart of all, spoke smilingly as follows: (9)

श्रीभगवानुवाच

राजपुत्रीप्सिता भूपैर्लोकपालविभूतिभिः।
महानुभावैः श्रीमद्भी रूपौदार्यबलोर्जितैः॥ १०॥

The glorious Lord said: "Princess! you were sought after by kings, who vied in wealth with the lords of the spheres, wielded great influence, were endowed with splendour and distinguished for their comeliness, magnanimity and bodily strength. (10)

तान् प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान्।
दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान्॥ ११॥

"Leaving them all, the king of Cedi etc.—who were all love-intoxicated and had called at your door as suitors and to whom you had been affianced by your brother and father—how did you choose for your husband me, who is no match for you. (11)

राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान्।
बलवद्भिः कृतद्वेषान् प्रायस्त्यक्तनृपासनान्॥ १२॥

"Afraid of kings, O beautiful one, ourselves have sought refuge in the ocean, have entered into enmity with the strong and have well-nigh relinquished the royal throne. (12)

अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम्।
आस्थिताः पदवीं सुभ्रूः प्रायः सीदन्ति योषितः॥ १३॥

"O lovely one! generally those women suffer, who follow the track of men whose ways are not clear and who are treading the paths unrecognized by the world. (13)

निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः।
तस्मात् प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे॥ १४॥

"We are penniless and are ever loved by the poor. Therefore, O lady of slender

waist, the well-to-do, as a matter of fact, do not generally resort to Me. (14)

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः।
तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित्॥ १५॥

"Marriage and friendship should be contracted between those two, who are equal to each other in wealth, birth, sovereignty, exterior and future prospects, and never between a superior and an inferior. (15)

वैदर्भ्येतदविज्ञाय त्वयादीर्घसमीक्षया।
वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा॥ १६॥

"O princess of Vidarbha ! ignoring these facts due to your short-sightedness, you wrongly selected for a husband me, who, though praised for nothing by beggars, is really devoid of merits. (16)

अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम्।
येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे॥ १७॥

"Even now choose you an eminent Kṣatriya who is a match for you. Through him shall you find the desires of your heart fulfilled both here and hereafter. (17)

चैद्यशाल्वजरासन्धदन्तवक्त्रादयो नृपाः।
मम द्विषन्ति वामोरु रुक्मी चापि तवाग्रजः॥ १८॥

"Kings like Śiśupāla, the ruler of Cedi, Śālva, Jarāsandha and Dantavaktra, nay, your own elder brother, Rukmī, too bear enmity towards me, O handsome lady ! (18)

तेषां वीर्यमदान्धानां दृप्तानां स्मयनुत्तये।
आनीतासि मया भद्रे तेजोऽपहरतासताम्॥ १९॥

"It was in order to curb the pride of those haughty kings, who had grown blind under the intoxication of their might that you were brought by Me, the eclipser of the wicked, O auspicious one ! (19)

उदासीना वयं नूनं न स्त्र्यपत्यार्थकामुकाः।
आत्मलब्ध्याऽऽस्महे पूर्णा गेहयोर्ज्योतिरक्रियाः॥ २०॥

"Having no desire for women, progeny and wealth, we are really indifferent to the world, remain steeped in a sense of fullness through Self-Realization, are unattached to home or the body and doing no work remain as a witness only like a light." (20)

श्रीशुक उवाच

एतावदुक्त्वा भगवानात्मानं वल्लभामिव।
मन्यमानामविश्लेषात् तद्दर्पघ्न उपारमत्॥ २१॥

Śrī Śuka resumed: Having spoken this much to Rukmiṇī, who looked upon herself by virtue of her constant presence by His side as His most beloved wife, the Lord, who sought to uproot her pride, became silent. (21)

इति त्रिलोकेशपतेस्तदाऽऽत्मनः
प्रियस्य देव्यश्रुतपूर्वमप्रियम्।
आश्रुत्य भीता हृदि जातवेपथु-
श्चिन्तां दुरन्तां रुदती जगाम ह॥ २२॥

Hearing, then, these unwelcome words—such as had been never heard before—of her beloved Husband, the Lord of the three worlds, the glorious lady was struck with terror and, shuddering at heart and shedding tears, she was actually plunged into endless grief. (22)

पदा सुजातेन नखारुणश्रिया
भुवं लिखन्त्यश्रुभिरञ्जनासितैः।
आसिंचती कुंकुमरूषितौ स्तनौ
तस्थावधोमुख्यतिदुःखरुद्धवाक्॥ २३॥

With her speech choked with excessive anguish she stood there scratching the ground with her tender feet gleaming red due to its ruddy nails, soaking both the breasts—painted with saffron by her tears, rendered black through collyrium and with her face cast down. (23)

तस्याः सुदुःखभयशोकविनष्टबुद्धे-
र्हस्ताच्छ्लथद्वलयतो व्यजनं पपात।
देहश्च विक्लवधियः सहसैव मुह्यन्
रम्भेव वायुविहता प्रविकीर्य केशान्॥ २४॥

Severe agony, fear and grief had so obliterated her reason that the fan dropped from her hand which shrivelling immediately

allowed the bracelets to slip off. The body too of that lady, who had lost control over her mind, swooning suddenly, fell down with dishevelled hair like a banana tree uprooted by the wind. (24)

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबन्धनम्।
हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत॥ २५॥

Seeing His beloved spouse, who had failed to grasp the deep subtlety of His humour, bound to Him with such a tie of affection, that merciful and glorious Lord Śrī Kṛṣṇa was moved with pity. (25)

पर्यङ्कादवरुह्याशु तामुत्थाप्य चतुर्भुजः।
केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना॥ २६॥

Quickly stepping down from the couch and lifting her up, the four-armed Lord gathered up her locks and wiped her face with His lotus hand. (26)

प्रमृज्याश्रुकले नेत्रे स्तनौ चोपहतौ शुचा।
आश्लिष्य बाहुना राजन्ननन्यविषयां सतीम्॥ २७॥
सान्त्वयामास सान्त्वज्ञः कृपया कृपणां प्रभुः।
हास्यप्रौढिभ्रमच्चित्तामतदर्हां सतां गतिः॥ २८॥

Wiping her tearful eyes and breasts soiled with tears of grief and folding in His arms the virtuous lady, who was single-heartedly attached to Him, O king, the Lord, who is the resort of the righteous and knew how to console, comforted His distressed consort, who was confounded in mind by the severity of the joke and was undeserving of it. (27-28)

श्रीभगवानुवाच

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम्।
त्वद्वचः श्रोतुकामेन क्ष्वेल्याऽऽचरितमङ्गने॥ २९॥
मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितुम्।
कटाक्षेपारुणापाङ्गं सुन्दरभ्रुकुटीतटम्॥ ३०॥

The glorious Lord said: "O daughter of the King of Vidarbha, no, do not be angry with Me. I know you are devoted to Me. I behaved jestingly with you, O beautiful lady, only with intent to hear your retort and to behold your countenance with the lips quivering due to resentment through love, with the corners of the eyes growing red while darting glances, and with the beautiful line of eyebrows knit together. (29-30)

अयं हि परमो लाभो गृहेषु गृहमेधिनाम्।
यन्नर्मैर्नीयते यामः प्रियया भीरु भामिनि॥ ३१॥

"O lady marked with fear and frown! to the householders engrossed in their household duties this indeed is the greatest gain that they pass a few moments in pastimes in the company of their beloved." (31)

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परिसान्त्विता।
ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ॥ ३२॥

Śrī Śuka went on: Rukmiṇī, the daughter of the King of Vidarbha, O king, on being thus amply comforted by the Lord, realized His utterance to be a joke and gave up the fear of being abandoned by her Darling. (32)

बभाष ऋषभं पुंसां वीक्षन्ती भगवन्मुखम्।
सव्रीडहासरुचिरस्निग्धापाङ्गेन भारत॥ ३३॥

Gazing on the Lord's face with affectionate glances graced by a bashful smile, she spoke thus to the greatest among men, O scion of Bharata! (33)

रुक्मिण्युवाच

नन्वेवमेतदरविन्दविलोचनाह
यद् वै भवान् भगवतोऽसदृशी विभूम्नः।
क्व स्वे महिम्न्यभिरतो भगवांस्त्र्यधीशः
क्वाहं गुणप्रकृतिरज्ञगृहीतपादा॥ ३४॥

Rukmiṇī said: "Of course, it is, as You said, O lotus-eyed Lord, that I am surely unlike You, the glorious one, possessed of infinite qualities. What comparison is there between You, the glorious Lord of the three principal deities (Brahmā, Viṣṇu and Śiva) and established in Your own greatness, and myself, the primordial Nature comprised of the three Guṇas and one whose feet are held by the ignorant! (34)

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः
शेते समुद्र उपलम्भनमात्र आत्मा।
नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं
त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम्॥ ३५॥

"True it is that You sleep in the ocean of the devotee's heart as if afraid of the three Guṇas, O Lord of wide strides, who are pure Consciousness, the Self. You are ever at loggerheads with the wicked senses and even Your servants kick aside such a dark and gloomy thing as kingship. (35)

त्वत्पादपद्ममकरन्दजुषां मुनीनां
वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम्।
यस्मादलौकिकमिवेहितमीश्वरस्य
भूमंस्तवेहितमथो अनु ये भवन्तम्॥ ३६॥

"The ways even of sages, fond of the honey of Your lotus-feet, are obscure and hence surely incomprehensible by beasts among men. For, when the doings of even those who follow You are as though supernatural, those of the Almighty Lord in You must be much more so. (36)

निष्किंचनो ननु भवान् न यतोऽस्ति किंचिद्
यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः।
न त्वा विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः
प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम्॥ ३७॥

"Certainly You—to whom even Brahmā and others, who accept offerings from others, bear offerings—are Akiñcana (not in the sense that You own nothing but) because there is nothing other than You. Those blinded by wealth and engaged in gratifying their senses do not know You, who steal away the hours of their life. You are the most beloved of those Brahmā and others, who enjoy the respect of others, and vice versa. (37)

त्वं वै समस्तपुरुषार्थमयः फलात्मा
यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम्।
तेषां विभो समुचितो भवतः समाजः
पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न॥ ३८॥

Indeed You are the embodiment of every recognized object of human pursuit, a personification of absolute joy, seeking which the wise give up everything. Their contact with You is most deserved, but not so of the man and woman who are attached one to the other and, therefore, subject to pleasure and pain. (38)

त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव
आत्माऽऽत्मदश्च जगतामिति मे वृतोऽसि।
हित्वा भवद्भ्रुव उदीरितकालवेग-
ध्वस्ताशिषोऽब्जभवनाकपतीन् कुतोऽन्ये॥ ३९॥

"You have been elected by me as my husband, knowing that Your glory has been sung by sages, who have renounced the rod, and that You are the Soul of the universe and are ready to bestow Your very self on Your devotees, and rejecting even Brahmā, the lotus-born, and the rulers of heaven, Indra and others, whose fortune and blessings are dashed to the ground by the force of Time as propelled by a mere play of Your eyebrows, others (Śiśupāla and so on) being of no account. (39)

जाड्यं वचस्तव गदाग्रज यस्तु भूपान्
विद्राव्य शार्ङ्गनिनदेन जहर्थ मां त्वम्।
सिंहो यथा स्वबलिमीश पशून् स्वभागं
तेभ्यो भयाद् यदुदधिं शरणं प्रपन्नः॥ ४०॥

"Your plea that You resorted to the sea out of fear of the kings has no meaning, O elder Brother of Gada; for, by the mere twang of the Śārṅga bow you put them to flight and carried away myself, Your share, O Lord, even as a lion drives away other animals and appropriates its prey. (40)

यद्वाञ्छया नृपशिखामणयोऽङ्ग वैन्य-
जायन्तनाहुषगयादय ऐकपत्यम्।
राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष
सीदन्ति तेऽनुपदवीं त इहास्थिताः किम्॥ ४१॥

"The foremost of kings like Aṅga, Pṛthu, the son of Vena, Bharata, born of Jayantī, the spouse of Lord Ṛṣabhadeva, Yayāti,

(the son of Nahuṣa, Gaya and others retired to the forest renouncing their undisputed sovereignty in quest of You, O Lord of lotus eyes. Did they suffer because they sought Your feet here? (41)

कान्यं श्रयेत तव पादसरोजगन्ध-
माघ्राय सन्मुखरितं जनतापवर्गम्।
लक्ष्म्यालयं त्वविगणय्य गुणालयस्य
मर्त्या सदोरुभयमर्थविविक्तदृष्टिः॥ ४२॥

"O Lord, the abode of virtues! the fragrance of Your lotus-feet grants freedom from transmigration to the people, is the resort of Lakṣmī and has been extolled by men of wisdom. What mortal woman with a clear insight into the real purpose of life, who has once smelt it, would dare ignore it and seek another who is ever subject to grave fears of senility and death etc.? (42)

तं त्वानुरूपमभजं जगतामधीश-
मात्मानमत्र च परत्र च कामपूरम्।
स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या
यो वै भजन्तमुपयात्यनृतापवर्गः॥ ४३॥

"I have sought as my befitting partner You, who are the suzerain lord of the universe, nay, my own Self and the granter of all desired boons both here as well as hereafter. May Your feet, which seek him who worships You and release him from the deceptive cycle of births and deaths, prove to be an asylum to me, who have been wandering through repeated births. (43)

तस्याः स्युरच्युत नृपा भवतोपदिष्टाः
स्त्रीणां गृहेषु खरगोश्वबिडालभृत्याः।
यत्कर्णमूलमरिकर्षण नोपयायाद्
युष्मत्कथा मृडविरिंचसभासु गीता॥ ४४॥

"O infallible One, O Destroyer of foes, let the kings, Śiśupāla and others, named by You, be the choice of that woman into whose ears has not entered a lay pertaining to You and sung in the courts of Śiva and Brahmā. Within their homes those kings behave towards the ladies like a donkey, an ox, a dog, a cat or a slave. (44)

त्वक्श्मश्रुरोमनखकेशपिनद्धमन्त-
र्मांसास्थिरक्तकृमिविट्कफपित्तवातम्।
जीवच्छवं भजति कान्तमतिर्विमूढा
या ते पदाब्जमकरन्दमजिघ्रती स्त्री॥ ४५॥

"This human body, the interior of which contains nothing but flesh, bones, blood, worms, excreta, phlegm, bile and wind, is covered with skin, moustaches, nails and hair on the body and head, is a living corpse. That stupid woman alone serves such a body as a husband, who has never enjoyed the fragrance of Your lotus feet. (45)

अस्त्वम्बुजाक्ष मम ते चरणानुराग
आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः।
यर्ह्यस्य वृद्धय उपात्तरजोऽतिमात्रो
मामीक्षसे तदु ह नः परमानुकम्पा॥ ४६॥

"I wish to burn with love for Your feet, O lotus-eyed One, who delight in Your own self and do not see anything extraordinary in me! When for the advancement of this world You cast Your glance on me as Prakṛti, assuming a superabundance of Rajas, that alone constitutes, as a matter of fact, an act of supreme grace on me. (46)

नैवालीकमहं मन्ये वचस्ते मधुसूदन।
अम्बाया इव हि प्रायः कन्यायाः स्याद् रतिः क्वचित्॥ ४७॥

"When You ask me to choose another partner even now, O slayer of the demon Madhu, I do not regard Your words as without meaning, for sometimes, surely enough, there are girls who like Ambā*, the

* We are told in the Mahābhārata how the three daughters of the then king of Kāśī were conquered in an open contest by Bhiṣma for the sake of his cousins, Citrāṅgada and Vicitravīrya, and how Ambā, the eldest of them, who had set her heart upon Śālva, was, when she opened her mind before Bhiṣma, allowed by the latter to seek the company of Śālva.

daughter of the celebrated king of Kāśī, cherish love for somebody else than the one by whom they have been won. (47)

व्यूढायाश्चापि पुंश्चल्या मनोऽभ्येति नवं नवम्।
बुधोऽसतीं न बिभृयात् तां बिभ्रदुभयच्युतः॥ ४८॥

"The mind of a woman of easy virtue, though married, is always attracted towards a new person. A wise man should not, therefore, maintain such an unchaste woman; for by doing so he falls both here and hereafter. (48)

श्रीभगवानुवाच

साध्व्येतच्छ्रोतुकामैस्त्वं राजपुत्रि प्रलम्भिता।
मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि॥ ४९॥

The glorious Lord replied: "O virtuous lady! it was with intent to hear you speak in this strain, O princess, that you were subjected to a joke by Me. In fact, the interpretation you have put on My words is wholly and literally true. (49)

यान् यान् कामयसे कामान् मय्यकामाय भामिनि।
सन्ति ह्येकान्तभक्तायास्तव कल्याणि नित्यदा॥ ५०॥

"Whatever blessings you seek from Me are undoubtedly ever possessed by you, who are solely devoted to Me, O blessed one! And blessings sought from Me lead to freedom from desires, i.e., Liberation. (50)

उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे।
यद्वाक्यैश्चाल्यमानाया न धीर्मय्यपकर्षिता॥ ५१॥

"O faultless one, I have come to know your love and fidelity to Me. For, though I tried to shake you by My words, your mind could not be estranged from Me. (51)

ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया।
कामात्मानोऽपवर्गेशं मोहिता मम मायया॥ ५२॥

"They who propitiate Me, the Bestower of Liberation, for conjugal pleasures through austerities and vows have given their heart to sensuous enjoyments and are deluded by Māyā. (52)

मां प्राप्य मानिन्यपवर्गसम्पदं
वाञ्छन्ति ये सम्पद एव तत्पतिम्।
ते मन्दभाग्या निरयेऽपि ये नृणां
मात्रात्मकत्वान्निरयः सुसंगमः॥ ५३॥

"Having propitiated Me, the Source and Bestower of Liberation as well as of worldly riches, O proud lady, they who seek after the latter only are unfortunate, as a matter of fact, inasmuch as these can be obtained even in the lowest species of life, which are compared with hell. To such men, however, whose mind is given to the pleasures of sense even hell appears to be a pleasant resort. (53)

दिष्ट्या गृहेश्वर्यसकृन्मयि त्वया
कृतानुवृत्तिर्भवमोचनी खलैः।
सुदुष्करासौ सुतरां दुराशिषो
ह्यसुम्भराया निकृतिज्जुषः स्त्रियाः॥ ५४॥

"Well it is, O mistress of My household, that you have practised constant devotion to Me, which rids one of worldly bondage, and which is so very hard to practise for the wicked and more so for a deceitful woman reeking with unclean desires and given to sense-gratification only. (54)

न त्वादृशीं प्रणयिनीं गृहिणीं गृहेषु
पश्यामि मानिनि यया स्वविवाहकाले।
प्राप्तान् नृपानवगणय्य रहोहरो मे
प्रस्थापितो द्विज उपश्रुतसत्कथस्य॥ ५५॥

"In the whole of My household I do not see a house-wife affectionate like yourself, O proud lady, who, ignoring all the kings assembled on the occasion of your marriage, sent a Brāhmaṇa carrying a confidential message to Me, of whom you had only heard good accounts and whom you had never personally known. (55)

भ्रातुर्विरूपकरणं युधि निर्जितस्य
प्रोद्वाहपर्वणि च तद्वधमक्षगोष्ठ्याम्।
दुःखं समुत्थमसहोऽस्मदयोगभीत्या
नैवाब्रवीः किमपि तेन वयं जितास्ते॥ ५६॥

"You put up with the disfiguration of your brother vanquished in battle, nay, his death* too, at the hands of Balarāma on the happy occasion of Aniruddha's wedding in a tournament of dice-playing, and the grief repeatedly caused by the memory of these unpleasant incidents. You, however, never spoke a word about these things for fear of separation from Me. By this conduct of yours you have completely won Me over. (56)

दूतस्त्वयाऽऽत्मलभने सुविविक्तमन्त्रः
प्रस्थापितो मयि चिरायति शून्यमेतत्।
मत्वा जिहास इदमङ्ग मनन्ययोग्यं
तिष्ठेत तत्त्वयि वयं प्रतिनन्दयामः॥ ५७॥

"A messenger was sent by you with a most judiciously-worded message in order to secure My hand. While I was tarrying, you looked upon this world, full of relatives and friends, as void and even sought to cast off this charming body of yours, which you did not consider as worthy of anyone else. Let that unique love of yours stand to your credit. Unable to repay it, I only hail it with joy." (57)

श्रीशुक उवाच

एवं सौरतसंलापैर्भगवाञ्जगदीश्वरः।
स्वरतो रमया रेमे नरलोकं विडम्बयन्॥ ५८॥

Śrī Śuka continued: In this way the almighty Lord of the universe, though immersed in the Bliss of Self, sported with Lakṣmī in the form of Rukmiṇī by indulging in amorous talks with her, imitating the ways of humanity. (58)

तथान्यासामपि विभुर्गृहेषु गृहवानिव।
आस्थितो गृहमेधीयान् धर्मान्लोकगुरुर्हरिः॥ ५९॥

So did the all-pervading Lord Śrī Kṛṣṇa, the Preceptor of the universe, sported simultaneously in the mansions of His other spouses too, discharging His household duties like a common householder. (59)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
कृष्णरुक्मिणीसंवादो नाम षष्टितमोऽध्यायः॥ ६०॥

Thus ends the sixtieth discourse entitled "A dialogue between Śrī Kṛṣṇa and Rukmiṇī," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकषष्टितमोऽध्यायः

Discourse LXI

A description of the Lord's progeny; Rukmī killed by Balarāma during Aniruddha's wedding

श्रीशुक उवाच

एकैकशस्ताः कृष्णस्य पुत्रान् दश दशाबलाः।
अजीजनन्ननवमान्पितुः सर्वात्मसम्पदा॥ १॥

Śrī Śuka began again: The aforesaid wives of Śrī Kṛṣṇa bore Him ten sons each, who were in no way inferior to their Father in respect of all their mental and physical qualities. (1)

गृहादनपगं वीक्ष्य राजपुत्र्योऽच्युतं स्थितम्।
प्रेष्ठं न्यमंसत स्वं स्वं न तत्तत्त्वविदः स्त्रियः॥ २॥

* Described later in verse 36 of Discourse LXI, though the incident presumably occurred earlier.

Perceiving Śrī Kṛṣṇa, the immortal Lord, not stirring out of their palaces but always present there, the princesses regarded themselves each as His most beloved spouse. As a matter of fact, those ladies were unaware of His real character. (2)

चार्वब्जकोशवदनायतबाहुनेत्र-
सप्रेमहासरसवीक्षितवल्गुजल्पैः ।
सम्मोहिता भगवतो न मनो विजेतुं
स्वैर्विभ्रमैः समशकन् वनिता विभूम्नः ॥ ३ ॥

The loving ladies were exceedingly charmed by the lovely countenance, resembling a lotus flower, long arms, big eyes, glances full of love and merriment and winning talks of the Lord; but with all their charms they were unable to win the heart of the Perfect One. (3)

स्मायावलोकलवदर्शितभावहारि-
भ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणै-
र्यस्येन्द्रियं विमथितुं करणैर्न शेकुः ॥ ४ ॥

All His sixteen thousand and odd wives could not shake His mind by their shafts of love and other charms, skilled in conveying the message of love despatched by their arched eyebrows, fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (4)

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्।
भेजुर्मुदाविरतमेधितयानुराग-
हासावलोकनवसंगमलालसाद्यम् ॥ ५ ॥

Having gained for their husband such a one as the Consort of Ramā, whose ways even great gods like Brahmā are unable to know, the aforesaid ladies indulged with ever growing delight in loving smiles, affectionate glances and a longing for union which ever appeared as new, and so on.(5)

प्रत्युद्गमासनवरार्हणपादशौच-
ताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
केशप्रसारशयनस्नपनोपहार्यै-
र्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ ६ ॥

Though attended by hundreds of servant-maids, they rendered personal service to the all-pervading Lord by going forth to meet Him on His arrival, offering Him a seat and excellent articles of worship, washing His feet, presenting betel-leaves seasoned with lime, catechu, areca-nut parings, cardamoms, cloves etc., relieving Him of His fatigue by massaging His feet etc., fanning Him, daubing Him with sandal-paste and adorning Him with garlands, dressing His locks, arranging His bed, bathing Him and serving Him dishes of various kinds. (6)

तासां या दशपुत्राणां कृष्णस्त्रीणां पुरोदिताः।
अष्टौ महिष्यस्तत्पुत्रान् प्रद्युम्नादीन् गृणामि ते ॥ ७ ॥

Of the sixteen thousand and odd wives of Śrī Kṛṣṇa, who had ten sons each, I now proceed to mention to you the sons, Pradyumna and so on, of the eight principal spouses alone that have been previously referred to by me. (7)

चारुदेष्णः सुदेष्णश्च चारुदेहश्च वीर्यवान्।
सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः ॥ ८ ॥
चारुचन्द्रो विचारुश्च चारुश्च दशमो हरेः।
प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमाः पितुः ॥ ९ ॥

With Pradyumna as the eldest, Cārudeṣṇa, Sudeṣṇa, the valorous Cārudeha, Sucāru and Cārugupta and, next to him, Bhadracāru as well as Cārucandra, Vicāru and Cāru as the tenth were born of Rukmiṇī. They were in no way inferior to their father. (8-9)

भानुः सुभानुः स्वर्भानुः प्रभानुर्भानुमांस्तथा।
चन्द्रभानुर्बृहद्भानुरतिभानुस्तथाष्टमः ॥ १० ॥
श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश।
साम्बः सुमित्रः पुरुजिच्छतजिच्च सहस्रजित् ॥ ११ ॥
विजयश्चित्रकेतुश्च वसुमान् द्रविडः क्रतुः।
जाम्बवत्याः सुता ह्येते साम्बाद्याः पितृसंमताः ॥ १२ ॥

Bhānu, Subhānu, Swarbhānu, Prabhānu and Bhānumān, Candrabhānu, Bṛhadbhānu

and Atibhānu, the eighth, as well as Śrībhānu and Pratibhānu were the ten sons of Satyabhāmā. Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit, Vijaya and Citraketu, Vasumān, Draviḍa and Kratu—these were the sons of Jāmbavatī. Sāmba was the eldest of them and they were all loved by the Father. (10—12)

वीरश्चन्द्रोऽश्वसेनश्च चित्रगुर्वेगवान् वृषः।
आमः शङ्कुर्वसुः श्रीमान् कुन्तिर्नाग्नजितेः सुताः॥ १३॥

Vīra, Candra and Aśwasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the glorious Kunti were the sons of Nāgnajitī. (13)

श्रुतः कविर्वृषो वीरः सुबाहुर्भद्र एकलः।
शान्तिर्दर्शः पूर्णमासः कालिन्द्याः सोमकोऽवरः॥ १४॥

Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, who fought the enemy single-handed, Śānti, Darśa, Pūrṇamāsa and Somaka, the youngest, were born of Kālindī. (14)

प्रघोषो गात्रवान्सिंहो बलः प्रबल ऊर्ध्वगः।
माद्र्याः पुत्रा महाशक्तिः सह ओजोऽपराजितः॥ १५॥

Praghoṣa, Gātravān, Siṁha, Bala, Prabala, Urdhvaga, Mahāśakti, Saha, Oja and Aparājita were the sons of Lakṣmaṇā, the daughter of the ruler of Madra. (15)

वृको हर्षोऽनिलो गृध्रो वर्धनोऽन्नाद एव च।
महाशः पावनो वह्निर्मित्रविन्दात्मजाः क्षुधिः॥ १६॥

Mitravindā's sons were Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Annāda, Mahāśa, Pāvana, Vahni and Kṣudhi. (16)

संग्रामजिद् बृहत्सेनः शूरः प्रहरणोऽरिजित्।
जयः सुभद्रो भद्राया वाम आयुश्च सत्यकः॥ १७॥

Saṅgrāmajit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya, Subhadra, Vāma, Āyu and Satyaka were born of Bhadrā (Śaibyā). (17)

दीप्तिमांस्ताम्रतप्ताद्या रोहिण्यास्तनया हरेः।
प्रद्युम्नाच्चानिरुद्धोऽभूद्रुक्मवत्यां महाबलः॥ १८॥
पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे।
एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप।
मातरः कृष्णजातानां सहस्राणि च षोडश॥ १९॥

Dīptimān, Tāmra, Tapta and others were the sons of Śrī Kṛṣṇa through Rohiṇī, the first of the other sixteen thousand wives. And from the loins of Pradyumna appeared the mighty Aniruddha through Rukmavatī, the daughter of Rukmī (Rukmiṇī's brother), born while he was living in the city known by the name of Bhojakaṭa, O king Parīkṣit! The mothers of Śrī Kṛṣṇa's progeny numbered sixteen thousand and odd. Hence the sons and grandsons of even these other sons of Śrī Kṛṣṇa were countless, O protector of men! (18-19)

राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि।
कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते।
एतदाख्याहि मे विद्वन् द्विषोर्वैवाहिकं मिथः॥ २०॥

King Parīkṣit submitted: How did Rukmī, who had been worsted in battle by Śrī Kṛṣṇa and had ever since been awaiting an opportunity to kill Him, give away his daughter to his enemy's son? Pray, tell me this, O learned soul, the circumstances which brought about a mutual alliance through marriage between these two enemies. (20)

अनागतमतीतं च वर्तमानमतीन्द्रियम्।
विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः॥ २१॥

Yogīs clearly see the past, present and future, nay, even that which lies beyond the perception of the senses, that which is remote and that which is intercepted by something else. (21)

श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया।
राज्ञः समेतान् निर्जित्य जहारैकरथो युधि॥ २२॥

Śrī Śuka replied: Pradyumna, who was Love incarnate himself, was elected by Rukmavatī in a choice marriage. Having

completely vanquished in battle—with none other to help him beyond the chariot he drove in—the kings assembled there, and carried her away. (22)

यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः।
व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम्॥ २३॥

Though constantly thinking of his hostility towards Śrī Kṛṣṇa, by whom he had been treated with contumely, yet seeking to oblige his sister, Rukmiṇī, who had been instrumental in saving his life, Rukmī gave away his daughter to his sister's son. (23)

रुक्मिण्यास्तनयां राजन् कृतवर्मसुतो बली।
उपयेमे विशालाक्षीं कन्यां चारुमतीं किल॥ २४॥

Kṛtavarmā's son, Balī, O king, married Rukmiṇī's daughter, Cārumatī, a girl with large eyes; so it is said. (24)

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यददाद्धरेः।
रोचनां बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया।
जानन्नधर्मं तद् यौनं स्नेहपाशानुबन्धनः॥ २५॥

Though nursing deep-rooted animosity towards Śrī Kṛṣṇa and knowing such union as contrary to the principles of piety, Rukmī further gave away his grand daughter, Rocanā, to his daughter's son, Aniruddha, with intent to gratify his own sister, Rukmiṇī, bound as he was by ties of affection with her. (25)

तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ।
पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः॥ २६॥

For that festive occasion, O king, Rukmiṇī, Balarāma and Śrī Kṛṣṇa, Sāmba, Pradyumna and others drove to the city of Bhojakaṭa. (26)

तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः।
दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जय॥ २७॥

The aforesaid wedding being over, some haughty kings, with the ruler of Kaliṅga (the modern Utkala) at their head, strongly said to Rukmī, "Thoroughly vanquish Balarāma in a game of dice. (27)

अनक्षज्ञो ह्ययं राजन्नपि तद्व्यसनं महत्।
इत्युक्तो बलमाहूय तेनाक्षै रुक्म्यदीव्यत॥ २८॥

"Ignorant though he is of dice-playing, as a matter of fact, O king, great is his addiction to it." Thus advised, Rukmī invited Bala and played at dice with him. (28)

शतं सहस्रमयुतं रामस्तत्राददे पणम्।
तं तु रुक्म्यजयत्तत्र कालिङ्गः प्राहसद् बलम्।
दन्तान् सन्दर्शयन्नुच्चैर्नामृष्यत्तद्बलायुधः॥ २९॥

In that game Balarāma made a wager successively of one hundred, one thousand and ten thousand gold coins; Rukmī, however, won them all. Showing his teeth on that occasion, the ruler of Kaliṅga very loudly laughed at Balarāma (the wielder of a plough), who, however, resented it. (29)

ततो लक्षं रुक्म्यगृह्णाद् ग्लहं तत्राजयद् बलः।
जितवानहमित्याह रुक्मी कैतवमाश्रितः॥ ३०॥

Then Rukmī made a bet of one lakh and Balarāma won this time. Resorting to cunningness, Rukmī, however, said, "I have won." (30)

मन्युना क्षुभितः श्रीमान् समुद्र इव पर्वणि।
जात्यारुणाक्षोऽतिरुषा न्यर्बुदं ग्लहमाददे॥ ३१॥

Like the sea on a full moon, Balarāma, the glorious one, was now agitated with anger. His eyes, which were naturally red, began to glow with rage and he made a wager of a hundred million gold coins. (31)

तं चापि जितवान् रामो धर्मेणच्छलमाश्रितः।
रुक्मी जितं मयात्रेमे वदन्तु प्राश्निका इति॥ ३२॥

According to the laws of gambling Balarāma won that too. Taking recourse to deceit Rukmī, however, said, "I have won. Let these umpires arbitrate on this point." (32)

तदाब्रवीन्नभोवाणी बलेनैव जितो ग्लहः।
धर्मतो वचनेनैव रुक्मी वदति वै मृषा॥ ३३॥

A voice from the heavens thereupon declared that the bet was rightfully won by Balarāma alone; Rukmī is surely telling a lie

when he says with his tongue alone and not from his heart that he has won. (33)

तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः।
सङ्कर्षणं परिहसन् बभाषे कालचोदितः॥ ३४॥

Ignoring that voice, Rukmī, who was instigated by wicked kings and prompted by his own death, spoke mockingly to Balarāma as follows: (34)

नैवाक्षकोविदा यूयं गोपाला वनगोचराः।
अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः॥ ३५॥

"Being keepers of cows roaming in woods, you do not know the game of dice. Kings alone play at dice and sport with arrows, not men like you." (35)

रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः।
क्रुद्धः परिघमुद्यम्य जघ्ने तं नृम्णसंसदि॥ ३६॥

Insulted thus by Rukmī and ridiculed by kings, Balarāma flew into a rage and, lifting up an iron bar, killed him even in that festive assembly. (36)

कलिङ्गराजं तरसा गृहीत्वा दशमे पदे।
दन्तानपातयत् क्रुद्धो योऽहसद् विवृतैर्द्विजैः॥ ३७॥

Quickly seizing the ruler of Kaliṅga, who had laughed at him with open teeth and had now taken to his heels, even at the tenth step, Balarāma smashed those teeth. (37)

अन्ये निर्भिन्नबाहूरुशिरसो रुधिरोक्षिताः।
राजानो दुद्रुवुर्भीता बलेन परिघार्दिताः॥ ३८॥

With their arms, thighs and heads broken, and bathed in blood, when struck with the iron bar by Balarāma, other kings fled in terror. (38)

निहते रुक्मिणि श्याले नाब्रवीत् साध्वसाधु वा।
रुक्मिणीबलयो राजन् स्नेहभङ्गभयाद्धरिः॥ ३९॥

For fear of estranging the goodwill of either Rukmiṇī or Balarāma, the Lord did not make any favourable or adverse comment on His brother-in-law, Rukmī, having been killed. (39)

ततोऽनिरुद्धं सह सूर्यया वरं
रथं समारोप्य ययुः कुशस्थलीम्।
रामादयो भोजकटाद् दशार्हाः
सिद्धाखिलार्था मधुसूदनाश्रयाः॥ ४०॥

Having comfortably seated Aniruddha alongwith his newly-wedded wife in an excellent chariot, Balarāma and the other Daśārhas, who looked upon Śrī Kṛṣṇa, the Slayer of Madhu, as their asylum, and who had all their objects accomplished, drove from Bhojakaṭa to Dwārakā. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे अनिरुद्धविवाहे रुक्मिवधो नामैकषष्टितमोऽध्यायः॥ ६१॥

Thus ends the sixty-first discourse entitled "Rukmī killed by Balarāma during the wedding of Aniruddha", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्विषष्टितमोऽध्यायः

Discourse LXII

Aniruddha made captive

राजोवाच

बाणस्य तनयामूषामुपयेमे यदूत्तमः।
तत्र युद्धमभूद् घोरं हरिशङ्करयोर्महत्।
एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि॥ १॥

King Parīkṣit submitted: Aniruddha, a veritable jewel among the Yadus, married Bāṇa's daughter, Ūṣā, and in that connection, I am told, a great and terrible combat ensued between Śrī Kṛṣṇa and Lord Śaṅkara (Śiva). May you be pleased to tell me all this in detail, O great Yogī! (1)

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः।
येन वामनरूपाय हरयेऽदायि मेदिनी॥ २॥

Śrī Śuka replied: Bāṇa was the eldest of the hundred sons of the high-souled Bali, by whom the entire globe was given away to the Lord who appeared before him in the form of the divine Dwarf. (2)

तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा।
मान्यो वदान्यो धीमांश्च सत्यसन्धो दृढव्रतः॥ ३॥

Sprung from his loins, Bāṇa even took delight in devotion to Lord Śiva. He was worthy of honour, being liberal-minded, intelligent, true to his word and of firm resolve. (3)

शोणिताख्ये पुरे रम्ये स राज्यमकरोत् पुरा।
तस्य शम्भोः प्रसादेन किङ्करा इव तेऽमराः।
सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम्॥ ४॥

He in those days ruled over the beautiful city known by the name of Śoṇitapura. By the grace of Lord Śiva the gods, though adorable themselves, behaved towards him as servants. Endowed as he was with a thousand arms, he propitiated Lord Śiva, the Delighter of all, by playing upon various musical instruments during the latter's Tāṇḍava dance. (4)

भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः।
वरेणच्छन्दयामास स तं वव्रे पुराधिपम्॥ ५॥

The almighty Śaṅkara, the Ruler of all created beings, who affords shelter to all and is so fond of His devotees, bade him ask of Him a boon of his choice. Bāṇāsura sought His constant presence as a guardian of his city. (5)

स एकदाऽऽह गिरिशं पार्श्वस्थं वीर्यदुर्मदः।
किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम्॥ ६॥

Touching His lotus-feet with his crown shining like the sun, Bāṇa, intoxicated as he was with the pride of his prowess, spoke one day to the Lord of Kailāsa, who was standing beside him, as follows: (6)

नमस्ये त्वां महादेव लोकानां गुरुमीश्वरम्।
पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम्॥ ७॥

"I bow to You, the Preceptor and Ruler of all the worlds, the celestial tree which grants the desires of men whose longings have not been sated, O supreme Deity! (7)

दोःसहस्रं त्वया दत्तं परं भाराय मेऽभवत्।
त्रिलोक्यां प्रतियोद्धारं न लभे त्वदृते समम्॥ ८॥

"The thousand arms given by You by way of a boon have only proved a burden to me so far; for, in all the three worlds I do not find a well-matched rival other than You. (8)

कण्डूत्या निर्भृतैर्दोर्भिर्युयुत्सुर्दिग्गजानहम्।
आद्यायां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रुवुः॥ ९॥

"Eager to fight, I proceeded, O most ancient Person, against the elephants guarding the quarters, pounding the mountains, even as I marched, with my arms full of itching for a combat; but they too took speedily to their heels in terror." (9)

तच्छ्रुत्वा भगवान् क्रुद्धः केतुस्ते भज्यते यदा।
त्वद्दर्पघ्नं भवेन्मूढ संयुगं मत्समेन ते॥ १०॥

The Lord flew into a rage to hear that and said, "When your ensign is broken, your encounter will take place with one equal to Me; that will crush your pride, O foolish one!" (10)

इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्नृप।
प्रतीक्षन् गिरिशादेशं स्ववीर्यनशनं कुधीः॥ ११॥

Thus spoken to, the fool with a perverted mind withdrew to his palace, full of joy, O king, awaiting the fulfilment of the augury of Lord Śiva, the Lord of Kailāsa, even though it was expected to deal a crushing blow to his power. (11)

तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम्।
कन्यालभत कान्तेन प्रागदृष्टश्रुतेन सा॥ १२॥

Even as a virgin, his daughter, Ūṣā by name, enjoyed in a dream sexual delight with the lovely son of Pradyumna, viz., Aniruddha, who had, however, neither been seen nor heard of by her before. (12)

सा तत्र तमपश्यन्ती क्वासि कान्तेति वादिनी।
सखीनां मध्य उत्तस्थौ विह्वला व्रीडिता भृशम्॥ १३॥

Not finding him there on opening her eyes, she got up in a state of excitement saying, "Where are you, my darling !" in the midst of her girl companions, and felt greatly abashed. (13)

बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता।
सख्यपृच्छत् सखीमूषां कौतूहलसमन्विता॥ १४॥

Kumbhāṇḍa was the minister of Bāṇa and Citralekhā, his daughter. Full of curiosity, she, a constant companion of Ūṣā, questioned her friend thus: (14)

कं त्वं मृगयसे सुभ्रूः कीदृशस्ते मनोरथः।
हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये॥ १५॥

O princess of charming eyebrows ! whom are you looking for and what is the nature of your longing? I do not find till today anyone who has espoused you. (15)

ऊषोवाच

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः।
पीतवासा बृहद्बाहुर्योषितां हृदयङ्गमः॥ १६॥

Ūṣā replied: In my dream was seen a certain youngman of dark-brown hue, with long arms and lotus-like eyes, clad in yellow and captivating the hearts of women. (16)

तमहं मृगये कान्तं पाययित्वाधरं मधु।
क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे॥ १७॥

I am in quest of that darling, who having allowed me to drink the honey of his lips, has gone to some unknown destination, plunging me, though thirsting yet, into an ocean of misery. (17)

चित्रलेखोवाच

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते।
तमानेष्ये नरं यस्ते मनोहर्ता तमादिश॥ १८॥

Citralekhā said: I shall bring the youth who has stolen your heart, if he is traced by you in the three worlds, the elite of which are going to be depicted by me, and dispel your agony thereby. Point him out. (18)

इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान्।
दैत्यविद्याधरान् यक्षान् मनुजांश्च यथालिखत्॥ १९॥

Having said so, she drew faithful sketches of gods, Gandharvas (heavenly musicians), Siddhas (a class of superhuman beings endowed with mystic powers), Cāraṇas (celestial bards), Nāgas (a class of superhuman beings—half men and half serpents), Daityas (demons), Vidyādharas (artistes of gods), Yakṣas (a class of demigods) and human beings. (19)

मनुजेषु च सा वृष्णीन् शूरमानकदुन्दुभिम्।
व्यलिखद् रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता॥ २०॥

Among men she portrayed the Vṛṣṇis, viz., Śūra, Vasudeva, Balarāma and Śrī Kṛṣṇa. Perceiving Pradyumna, Ūṣā blushed. (20)

अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी ह्रिया।
सोऽसावसाविति प्राह स्मयमाना महीपते॥ २१॥

Beholding Aniruddha portrayed with particular care, Ūṣā cast down her face through shyness, O king, and smilingly exclaimed: "It is he, it is he!" (21)

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी।
ययौ विहायसा राजन् द्वारकां कृष्णपालिताम्॥ २२॥

Concluding him to be Śrī Kṛṣṇa's grandson, Citralekhā, who possessed Yogic powers, journeyed, O king, through the air to Dwārakā, protected by Śrī Kṛṣṇa Himself. (22)

तत्र सुप्तं सुपर्यङ्के प्राद्युम्निं योगमास्थिता।
गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत्॥ २३॥

Resorting to her Yogic powers, she bore away Aniruddha, son of Pradyumna, who had been lying asleep there on a beautiful bed, to Śoṇitapura and showed her friend the object of her love. (23)

सा च तं सुन्दरवरं विलोक्य मुदिताननाः।
दुष्प्रेक्ष्ये स्वगृहे पुम्भी रेमे प्राद्युम्निना समम्॥ २४॥

With her face lit up with joy to behold the loveliest of the lovely, she enjoyed life with him in her palace, which could not be easily peeped into by males. (24)

परार्ध्यवासःस्रग्गन्धधूपदीपासनादिभिः।
पानभोजनभक्ष्यैश्च वाक्यैः शुश्रूषयार्चितः॥ २५॥
गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया।
नाहर्गणान् स बुबुधे ऊषयापहृतेन्द्रियः॥ २६॥

Honoured with exquisite raiment, garlands, sandal-paste, incense, lights, seats etc., drinks, food and other edibles, as well as with loving words and bodily service, and remaining concealed in the maidens' apartments, with his mind captivated by the said Ūṣā—whose love for him was constantly increasing by leaps and bounds—Aniruddha had no idea of the number of days that slipped away. (25-26)

तां तथा यदुवीरेण भुज्यमानां हतव्रताम्।
हेतुभिर्लक्षयाञ्चक्रुराप्रीतां दुरवच्छदैः॥ २७॥
भटा आवेदयाञ्चक्रू राजंस्ते दुहितुर्वयम्।
विचेष्टितं लक्षयामः कन्यायाः कुलदूषणम्॥ २८॥

While she was being thus secretly enjoyed by Aniruddha, the hero of Yadu's race and felt overjoyed, the eunuchs, in charge of the gynaeceum noticed her, through marks that could hardly be concealed, as having been deprived of her virginhood. They reported to Bāṇa as follows: "O king, we notice the conduct of your virgin daughter to be such as is apt to cast a stain on your family. (27-28)

अनपायिभिरस्माभिर्गुप्तायाश्च गृहे प्रभो।
कन्याया दूषणं पुम्भिर्दुष्प्रेक्षाया न विद्महे॥ २९॥

"We are unable to make out how came about the defloration of your daughter, who is constantly guarded by us in her house and could not as such be easily perceived by men." (29)

ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः।
त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यदूद्वहम्॥ ३०॥

Sore distressed to hear the news of his daughter's pollution, Bāṇa hastened thence to the maidens' apartments and noticed there Aniruddha, a jewel among the Yadus. (30)

कामात्मजं तं भुवनैकसुन्दरं
श्यामं पिशंगाम्बरमम्बुजेक्षणम्।
बृहद्भुजं कुण्डलकुन्तलत्विषा
स्मितावलोकेन च मण्डिताननम्॥ ३१॥
दीव्यन्तमक्षैः प्रिययाभिनृम्णया
तदंगसंगस्तनकुंकुमस्रजम्।
बाह्वोर्दधानं मधुमल्लिकाश्रितां
तस्याग्र आसीनमवेक्ष्य विस्मितः॥ ३२॥

Bāṇāsura was taken aback to behold Aniruddha, sprung from the loins of Pradyumna, who was no other than Love incarnate, and, therefore, exceptionally charming in all the three worlds—dark-brown of hue, clad in yellow, having lotus-like eyes and long arms, a face lit up with the lustre of his ear-rings and curly locks as well as

with his smiling glances, playing at dice with his darling—who was decked with festal ornaments all over her body—and seated in front of her, and wearing between his arms a wreath of jasmine flowers peculiar to the vernal season, tinged with the saffron painted on her breasts, during his bodily contact with her. (31-32)

स तं प्रविष्टं वृतमाततायिभि-
र्भटैरनीकैरवलोक्य माधवः।
उद्यम्य मौर्वं परिघं व्यवस्थितो
यथान्तको दण्डधरो जिघांसया॥ ३३॥

Perceiving Bāṇāsura to have entered the room, surrounded by a detachment of armed soldiers, Aniruddha (a scion of Madhu) stood firmly taking up in his hand a steel bludgeon with intent to make short work of them all like Yama, the god of death, wielding his rod of punishment. (33)

जिघृक्षया तान् परितः प्रसर्पतः
शुनो यथा सूकरयूथपोऽहनत्।
ते हन्यमाना भवनाद् विनिर्गता
निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः॥ ३४॥

Like the leader of a pack of boars killing an army of dogs, he made short work of the warriors even as they rushed on all sides with intent to seize him. Being struck by him, they issued out of the mansion and ran helter-skelter with their heads, thighs and arms smashed. (34)

तं नागपाशैर्बलिनन्दनो बली
घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह।
ऊषा भृशं शोकविषादविह्वला
बद्धं निशम्याश्रुकलाक्ष्यरौदिषीत्॥ ३५॥

The powerful Bāṇāsura, the son of Bali, got enraged and bound Aniruddha with the cords of serpents, while he was busy exterminating his army, so the tradition goes. Overwhelmed with grief and despondency to hear of his bondage, Uṣā loudly wailed with tear-drops in her eyes. (35)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धेऽनिरुद्धबन्धो नाम द्विषष्टितमोऽध्यायः॥ ६२॥

Thus ends the sixty-second discourse entitled "Aniruddha taken captive," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिषष्टितमोऽध्यायः

Discourse LXIII

Aniruddha brought back to Dwārakā

श्रीशुक उवाच

अपश्यतां चानिरुद्धं तद्बन्धूनां च भारत।
चत्वारो वार्षिका मासा व्यतीयुरनुशोचताम्॥ १॥

Śrī Śuka began again: On this side the four rainy months slipped by; the relations (Śrī Kṛṣṇa and others) of Aniruddha, who sorely missed him and had been sorrowing for him all the time, O scion of Bharata! (1)

नारदात्तदुपाकर्ण्य वार्तां बद्धस्य कर्म च।
प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः॥ २॥

Hearing from Nārada the whole story as to how he had been taken prisoner as well as of his doings, viz., how he had disposed of a whole contingent of Bāṇāsura's army, the Vṛṣṇis, who looked upon Śrī Kṛṣṇa as a deity, proceeded to Śoṇitapura. (2)

प्रद्युम्नो युयुधानश्च गदः साम्बोऽथ सारणः।
नन्दोपनन्दभद्राद्या रामकृष्णानुवर्तिनः॥ ३॥
अक्षौहिणीभिर्द्वादशभिः समेताः सर्वतोदिशम्।
रुरुधुर्बाणनगरं समन्तात् सात्वतर्षभाः॥ ४॥

Accompanied by an army consisting of twelve Akṣauhiṇīs and united under the command of Balarāma and Śrī Kṛṣṇa, Pradyumna, Sātyaki, Gada, Sāmba and Sāraṇa, as well as the other jewels among the Yadus—Nanda, Upananda, Bhadra and others—closely besieged the capital of Bāṇa from every side. (3-4)

भज्यमानपुरोद्यानप्राकाराट्टालगोपुरम्।
प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ॥ ५॥

Beholding the city with its city-gardens, fortifications, towers and gates being shattered, Bāṇa, full of rage, sallied forth to meet them with an equally strong army. (5)

बाणार्थे भगवान् रुद्रः ससुतैः प्रमथैर्वृतः।
आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः॥ ६॥

Surrounded by His followers known by the name of Pramathas, including His son, Lord Kārtikeya, and riding on His bull, Nandī, Lord Rudra too fought with Balarāma and Śrī Kṛṣṇa for the sake (on the side) of Bāṇa. (6)

आसीत् सुतुमुलं युद्धमद्भुतं रोमहर्षणम्।
कृष्णशङ्करयो राजन् प्रद्युम्नगुहयोरपि॥ ७॥

A most tumultuous and astounding encounter took place between Śrī Kṛṣṇa and Lord Śaṅkara—an encounter which made one's hair stand on end; and another between Pradyumna and Kārtikeya. (7)

कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः।
साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः॥ ८॥

Another combat similarly raged between Balarāma, on the one hand, and Kumbhāṇḍa and Kūpakarṇa, on the other. A similar duel took place between Sāmba and Bāṇa's son, and another between Bāṇa and Sātyaki. (8)

ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः।
गन्धर्वाप्सरसो यक्षा विमानैर्द्रष्टुमागमन्॥ ९॥

Rulers of gods headed by Brahmā, ascetics, Siddhas and Cāraṇas, Gandharvas, Apsarās and Yakṣas came forth in their aerial cars to witness the conflict. (9)

शङ्करानुचराञ्छौरिर्भूतप्रमथगुह्यकान्।
डाकिनीर्यातुधानांश्च वेतालान् सविनायकान्॥ १०॥
प्रेतमातृपिशाचांश्च कूष्माण्डान् ब्रह्मराक्षसान्।
द्रावयामास तीक्ष्णाग्रैः शरैः शार्ङ्गधनुश्च्युतैः॥ ११॥

Śrī Kṛṣṇa, a scion of Śūra, put to flight, with His sharp-pointed arrows discharged from the Śārṅga bow, the followers of Lord Śiva, viz., the Bhūtas, Pramathas, Guhyakas (Yakṣas), Ḍākinīs and Yātudhānas, Vetālas and Vināyakas, Pretas, Mātṛkās and Piśācas, Kūṣmāṇḍas and Brahmarākṣasas. (10-11)

पृथग्विधानि प्रायुङ्क्त पिनाक्यस्त्राणि शार्ङ्गिणे।
प्रत्यस्त्रैः शमयामास शार्ङ्गपाणिरविस्मितः॥ १२॥

Lord Śiva, the Wielder of the Pināka bow, discharged various kinds of missiles at Śrī Kṛṣṇa, the Wielder of the Śārṅga bow; the latter, however, unconcernedly neutralized them all with counter-missiles. (12)

ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम्।
आग्नेयस्य च पार्जन्यं नैजं पाशुपतस्य च॥ १३॥

Against Brahmāstra He employed Brahmāstra; against Vāyavyāstra He employed the Pārvatāstra; against the fiery missile He employed the Pārjanyāstra and against the Pāśupatāstra He employed His own, Nārāyaṇāstra. (13)

मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम्।
बाणस्य पृतनां शौरिर्जघानासिगदेषुभिः॥ १४॥

Then, stupefying with Jṛmbhaṇāstra Lord Śaṅkara, who forthwith began to yawn, Śrī Kṛṣṇa, a scion of Śūra, began to strike down the army of Bāṇāsura with His sword, mace and arrows. (14)

स्कन्दः प्रद्युम्नबाणौघैरर्द्यमानः समन्ततः।
असृग् विमुञ्चन् गात्रेभ्यः शिखिनापाक्रमद् रणात्॥ १५॥

Being beaten on all sides by the volleys of arrows discharged by Pradyumna, and emitting blood from every limb, Skanda escaped from the battle-field on the back of His peacock. (15)

कुम्भाण्डः कूपकर्णश्च पेततुर्मुसलार्दितौ।
दुद्रुवुस्तदनीकानि हतनाथानि सर्वतः॥ १६॥

Struck by Balarāma's pestle, Kumbhāṇḍa and Kūpakarṇa also fell down. With their generals killed, Bāṇāsura's troops fled in all directions. (16)

विशीर्यमाणं स्वबलं दृष्ट्वा बाणोऽत्यमर्षणः।
कृष्णमभ्यद्रवत् संख्ये रथी हित्वैव सात्यकिम्॥ १७॥

Highly indignant to see his army being scattered, Bāṇa, rushed towards Śrī Kṛṣṇa on the battle-field in a chariot, leaving Sātyaki alone. (17)

धनूंष्याकृष्य युगपद् बाणः पञ्चशतानि वै।
एकैकस्मिञ्छरौ द्वौ द्वौ सन्दधे रणदुर्मदः॥ १८॥

Drawing five hundred bows all at once, Bāṇāsura, who ran amuck on the battle-field, applied a pair of arrows to each. (18)

तानि चिच्छेद भगवान् धनूंषि युगपद्धरिः।
सारथिं रथमश्वांश्च हत्वा शङ्खमपूरयत्॥ १९॥

Lord Śrī Kṛṣṇa, however, split all those bows at once and, striking down the charioteer and the horses as well as the chariot, blew His conch. (19)

तन्माता कोटरा नाम नग्ना मुक्तशिरोरुहा।
पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिरक्षया॥ २०॥

Bāṇa's mother, Koṭarā by name, now stood naked with dishevelled hair before Śrī Kṛṣṇa with intent to save her son's life. (20)

ततस्तिर्यङ्मुखो नग्नामनिरीक्षन् गदाग्रजः।
बाणश्च तावद् विरथश्छिन्नधन्वाविशत् पुरम्॥ २१॥

Making it a point not to look at the nude lady, Śrī Kṛṣṇa (the elder Brother of Gada) turned His face aside. Meanwhile Bāṇa, who had been deprived of his chariot and had his bows broken, retreated into the city. (21)

विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात्।
अभ्यधावत दाशार्हं दहन्निव दिशो दश॥ २२॥

On the host of Bhūtas (genii) having been put to flight, the three-headed and three-legged Jwara (the spirit presiding over fever and despatched by Lord Śiva, who had now recovered from His stupefaction) rushed towards Śrī Kṛṣṇa (a scion of Daśārha) as if burning the ten directions. (22)

अथ नारायणो देवस्तं दृष्ट्वा व्यसृजज्ज्वरम्।
माहेश्वरो वैष्णवश्च युयुधाते ज्वरावुभौ॥ २३॥

Beholding him, Śrī Kṛṣṇa, who was no other than Lord Nārāyaṇa, sent forth His own Jwara and both the Jwaras, the one belonging to Lord Śiva (the supreme Ruler of the universe) and the other belonging to Lord Viṣṇu, began to grapple with each other. (23)

माहेश्वरः समाक्रन्दन् वैष्णवेन बलार्दितः।
अलब्ध्वाभयमन्यत्र भीतो माहेश्वरो ज्वरः।
शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः॥ २४॥

Beaten with violence by the Jwara commanded by Lord Viṣṇu and terrified not to find asylum anywhere else, the Jwara commanded by Lord Śiva loudly screamed and, seeking shelter with Śrī Kṛṣṇa, the Ruler of the senses, glorified Him with joined palms as follows. (24)

ज्वर उवाच

नमामि त्वानन्तशक्तिं परेशं
सर्वात्मानं केवलं ज्ञप्तिमात्रम्।
विश्वोत्पत्तिस्थानसंरोधहेतुं
यत्तद् ब्रह्म ब्रह्मलिंगं प्रशान्तम्॥ २५॥

The Jwara said: I salute You, endowed as You are with infinite power, the Ruler even of the highest gods, the Soul of the universe, the one without a second, absolute

Consciousness, the Cause of the appearance, subsistence and dissolution of the universe, comprising whatever there is, the most tranquil Brahma, who are only inferred, and not directly known, by the Vedas. (25)

कालो दैवं कर्म जीवः स्वभावो
द्रव्यं क्षेत्रं प्राण आत्मा विकारः।
तत्संघातो बीजरोहप्रवाह-
स्त्वन्मायैषा तन्निषेधं प्रपद्ये॥ २६॥

The Time-Spirit, which disturbs the equilibrium of the three Guṇas, Destiny, Karma, Swabhāva (the tendencies produced by the latter), the individual soul, the five subtle elements, the body, the vital breath, the ego, the evolutes, viz., the five gross elements and the eleven Indriyas, the subtle body (a combination of the aforesaid evolutes) and the process of mutual causation going on in a cycle between the Liṅga body and Karma as between a seed and the sprout—all this constitutes Your Māyā, deluding potency. I take refuge in You, in whom the said Māyā finds its negation. (26)

नानाभावैर्लीलयैवोपपन्नै-
र्देवान् साधूँल्लोकसेतून् बिभर्षि।
हंस्युन्मार्गान् हिंसया वर्तमानान्
जन्मैतत्ते भारहाराय भूमेः॥ २७॥

Appearing in diverse forms, assumed by way of mere sport, You protect the gods and the pious, uphold the standards of morality that maintain the world order, and kill those who deviate from the path of virtue and live by violence. Your present descent too is intended to relieve the burden of the earth. (27)

तप्तोऽहं ते तेजसा दुःसहेन
शान्तोग्रेणात्युल्बणेन ज्वरेण।
तावत्तापो देहिनां तेऽङ्घ्रिमूलं
नो सेवेरन् यावदाशानुबद्धाः॥ २८॥

I stand scorched by Your radiance in the form of this fever, which is most terrible and hard to bear, and which, though mild before, has grown so severe now. Embodied beings undergo suffering only so long as they remain bound by desire and do not seek the soles of Your lotus-feet. (28)

श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येतु ते मज्ज्वराद् भयम्।
यो नौ स्मरति संवादं तस्य त्वन्न भवेद् भयम्॥ २९॥

The glorious Lord said: "I am pleased with you, O three-headed one! Let your fear of My Jwara cease now. There will be no more cause of fear from you to him who remembers this dialogue of ours." (29)

इत्युक्तोऽच्युतमानम्य गतो माहेश्वरो ज्वरः।
बाणस्तु रथमारूढः प्रागाद्योत्स्यञ्जनार्दनम्॥ ३०॥

Thus reassured and bowing to Śrī Kṛṣṇa (the infallible Lord), the Jwara under the command of Lord Śiva departed. Mounting a chariot in the meanwhile, Bāṇāsura returned to the field of battle to contend with Śrī Kṛṣṇa. (30)

ततो बाहुसहस्रेण नानायुधधरोऽसुरः।
मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप॥ ३१॥

Highly enraged, the demon, who wielded various weapons in his thousand arms, then showered arrows on Śrī Kṛṣṇa, the Wielder of discus, O protector of men! (31)

तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना।
चिच्छेद भगवान् बाहून् शाखा इव वनस्पतेः॥ ३२॥

While he was thus discharging missiles again and again, the Lord with His discus, keen-edged like a razor, cut off his arms like the boughs of a tree. (32)

बाहुषुच्छिद्यमानेषु बाणस्य भगवान् भवः।
भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत॥ ३३॥

Even as the arms of Bāṇa were being lopped off, Lord Śiva, the Source of the universe, who took compassion on His devotee, approached Śrī Kṛṣṇa, the Wielder of a discus and submitted to Him as follows: (33)

श्रीरुद्र उवाच

त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये।
यं पश्यन्त्यमलात्मान आकाशमिव केवलम्॥ ३४॥

Śrī Rudra prayed: Indeed You are the supreme effulgence lying hidden in the Veda (which is no other than the Supreme revealed as the Word of God) and known as Brahma, the Infinite, that men of purified intellect realize as all-pervading, like the sky, and absolute. (34)

नाभिर्नभोऽग्निर्मुखमम्बु रेतो
द्यौः शीर्षमाशा श्रुतिरङ्घ्रिरुर्वी।
चन्द्रो मनो यस्य दृगर्क आत्मा
अहं समुद्रो जठरं भुजेन्द्रः॥ ३५॥

The firmament is Your navel; fire, Your mouth; water, Your generative fluid; the celestial region, Your head; the quarters, Your ears; the earth, Your feet; the moon, Your mind; the sun, Your eye; myself, Your ego; the ocean, Your belly; and Indra, and the other guardians of the sphere, Your arms. (35)

रोमाणि यस्यौषधयोऽम्बुवाहाः
केशा विरिञ्चो धिषणा विसर्गः।
प्रजापतिर्हृदयं यस्य धर्मः
स वै भवान् पुरुषो लोककल्पः॥ ३६॥

Herbs and plants are the hair on Your body; clouds are Your flowing locks and Brahmā, the creator, is Your intellect, Prajāpati, the lord of creation, is Your organ of generation and Dharma, the god of virtue, is Your heart. Thus You are the Supreme Person with whom all the spheres are connected as so many limbs. (36)

तवावतारोऽयमकुण्ठधामन्
धर्मस्य गुप्त्यै जगतो भवाय।
वयं च सर्वे भवतानुभाविता
विभावयामो भुवनानि सप्त॥ ३७॥

O Lord of undiminished glory, You have taken this form for the vindication of virtue and advancement of the world. Endowed with power derived from You, we rule the seven regions of the universe. (37)

त्वमेक आद्यः पुरुषोऽद्वितीय-
स्तुर्यः स्वदृग्घेतुरहेतुरीशः।
प्रतीयसेऽथापि यथाविकारं
स्वमायया सर्वगुणप्रसिद्ध्यै॥ ३८॥

You are the one without a second, most ancient Person beyond the three states, brought about by Māyā viz., the waking, dream and dreamless states, self-luminous, the Cause and Ruler of all, Himself uncaused; yet, in order to reveal the diversities of the three Guṇas, You appear through Your own Māyā in divergent forms such as those of gods, men, birds, beasts and various other beings. (38)

यथैव सूर्यः पिहितश्छायया स्वया
छायां च रूपाणि च संचकास्ति।
एवं गुणेनापिहितो गुणांस्त्व-
मात्मप्रदीपो गुणिनश्च भूमन्॥ ३९॥

Just as the sun gets concealed in others' eyes by its own shadow (the clouds) and reveals the clouds as well as all other forms, even so, O Perfect One, self-luminous Yourself, You get as if covered by the Ego which has its origin in You and yet make the Guṇas and all beings, who are qualified by the Guṇas, shine in Your light. (39)

यन्मायामोहितधियः पुत्रदारगृहादिषु।
उन्मज्जन्ति निमज्जन्ति प्रसक्ता वृजिनार्णवे॥ ४०॥

O Lord, with their mind deluded by Your Māyā, people get attached to children, wife, house etc., and begin to sink and float in the ocean of misery. (40)

देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः।
यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः॥ ४१॥

He who, having obtained the human body, so graciously granted by You, does not control his senses and worship Your feet, is no doubt pitiable creature who is deceiving himself. (41)

यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम्।
विपर्ययेन्द्रियार्थार्थं विषमत्त्यमृतं त्यजन्॥ ४२॥

O Lord, he who neglects You, the beloved Self, the Supreme Ruler, for the sake of sense-objects, which are just the reverse of You, is a fool, who swallows poison, rejecting nectar. (42)

अहं ब्रह्माथ विबुधा मुनयश्चामलाशयाः।
सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम्॥ ४३॥

Myself, Brahmā, the creator, and the other gods and all sages of pure mind have taken refuge in You with our whole being, because You are our dearest soul and supreme Lord. (43)

तं त्वा जगत्स्थित्युदयान्तहेतुं
समं प्रशान्तं सुहृदात्मदैवम्।
अनन्यमेकं जगदात्मकेतं
भवापवर्गाय भजाम देवम्॥ ४४॥

You are responsible for the appearance, continuance and dissolution of the universe, alike to everyone, unperturbed, the beloved friend and deity, nay, the very Self of all. You are One without a second, the support of the worlds as also of the individual souls. O Lord, we adore You for release from the bondage of transmigration. (44)

अयं ममेष्टो दयितोऽनुवर्ती
मयाभयं दत्तममुष्य देव।
सम्पाद्यतां तद् भवतः प्रसादो
यथा हि ते दैत्यपतौ प्रसादः॥ ४५॥

Lord, this Bāṇāsura is a beloved devotee of mine and is much liked by me; I have assured him of my protection. Therefore, kindly extend Your favour to him even as You did to his great grandfather Prahrāda, the ruler of the Daityas. (45)

श्रीभगवानुवाच

यदात्थ भगवंस्त्वं नः करवाम प्रियं तव।
भवतो यद् व्यवसितं तन्मे साध्वनुमोदितम्॥ ४६॥

The glorious Lord replied: O Worshipful One, We shall do whatever You have said and that which is pleasing to You. I have fully approved of what You have decided about him. (46)

अवध्योऽयं ममाप्येष वैरोचनिसुतोऽसुरः।
प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः॥ ४७॥

I know that Bāṇāsura is a grandson of Virocana, Prahrāda's son. I cannot kill him inasmuch as a boon has been granted by Me to Prahrāda that no one born in his line would be killed by Me. (47)

दर्पोपशमनायास्य प्रवृक्णा बाहवो मया।
सूदितं च बलं भूरि यच्च भारायितं भुवः॥ ४८॥

His arms have been cut off by Me only to curb his pride, and his huge army has been exterminated simply because it was a burden on the earth. (48)

चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामराः।
पार्षदमुख्यो भवतो न कुतश्चिद्भयोऽसुरः॥ ४९॥

Four arms are left to him; they will be proof against age or destruction. He will be the foremost among Your attendants. Though an Asura, he will henceforward have nothing to fear from any quarter. (49)

इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः।
प्राद्युम्निं रथमारोप्य सवध्वा समुपानयत्॥ ५०॥

Obtaining this assurance of security, the said demon saluted Śrī Kṛṣṇa with his head bent low and duly brought Aniruddha back together with his bride, Ūṣā, placing them on a chariot. (50)

अक्षौहिण्या परिवृतं सुवासःसमलङ्कृतम्।
सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः॥ ५१॥

Thereupon with Bhagavān Śaṅkara's congratulation Śrī Kṛṣṇa departed placing in the van Aniruddha and his wife, who were finely dressed and fully adorned with ornaments—and were followed by an army consisting of one Akṣauhiṇī. (51)

स्वराजधानीं समलंकृतां ध्वजैः
सतोरणैरुक्षितमार्गचत्वराम्।

विवेश शंखानकदुन्दुभिस्वनै-
रभ्युद्यतः पौरसुहृद्द्विजातिभिः ॥ ५२ ॥

Śrī Kṛṣṇa entered His capital—artistically decorated with flags and ornamental arches, with its streets and quadrangles sprinkled with water—and was met by the citizens, His own relations and Brāhmaṇas, who came forth to receive Him with the sounding of conches, drums and kettledrums. (52)

य एवं कृष्णविजयं शङ्करेण च संयुगम्।
संस्मरेत् प्रातरुत्थाय न तस्य स्यात् पराजयः ॥ ५३ ॥

Parīkṣit ! he who, rising from his bed in the morning, duly recalls the story of Śrī Kṛṣṇa's combat with Lord Śaṅkara and His victory, will never meet with discomfiture. (53)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धेऽनिरुद्धानयनं नाम त्रिषष्टितमोऽध्यायः ॥ ६३ ॥

Thus ends the sixty-third discourse entitled "Aniruddha brought back to Dwārakā," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुःषष्टितमोऽध्यायः

Discourse LXIV

The story of king Nṛga

श्रीशुक उवाच

एकदोपवनं राजन् जग्मुर्यदुकुमारकाः।
विहर्तुं साम्बप्रद्युम्नचारुभानुगदादयः ॥ १ ॥

Śrī Śuka began again: Parīkṣit, on a certain day, Gada (Śrī Kṛṣṇa's younger brother), Pradyumna, Sāmba, Cāru, Bhānu and other Yādava princes went to play in a garden. (1)

क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः।
जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम् ॥ २ ॥

Having sported there for a pretty long time they felt thirsty and went to a well in search of water. They found the well dry and noticed a strange animal fallen in it. (2)

कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः।
तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः ॥ ३ ॥
चर्मजैस्तान्तवैः पाशैर्बद्ध्वा पतितमर्भकाः।
नाशक्नुवन् समुद्धर्तुं कृष्णायाचख्युरुत्सुकाः ॥ ४ ॥

It was a chameleon as big as a rock. Their mind was struck with wonder at the sight. Moved with pity they tied it with thongs of leather and ropes of fibres and attempted to take it out of the well but could not. Full of curiosity they went to Śrī Kṛṣṇa and reported this incident to Him. (3-4)

तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः।
वीक्ष्योज्जहार वामेन तं करेण स लीलया ॥ ५ ॥

Bhagavān Śrī Kṛṣṇa of lotus-like eyes, the almighty Creator and Protector of the universe, went to the well, saw the animal and lifted it up with His left hand by way of play. (5)

स उत्तमश्लोककराभिमृष्टो
विहाय सद्यः कृकलासरूपम्।
सन्तप्तचामीकरचारुवर्णः
स्वर्ग्यद्भुतालङ्करणाम्बरस्त्रक् ॥ ६ ॥

Touched by the hand of the glorious Lord, the animal forthwith cast off the form

of a chameleon and was transformed into a celestial being adorned with wondrous jewels, clothes and garlands and possessed of a charming hue like that of molten gold. (6)

पप्रच्छ विद्वानपि तन्निदानं
जनेषु विख्यापयितुं मुकुन्दः।
कस्त्वं महाभाग वरेण्यरूपो
देवोत्तमं त्वां गणयामि नूनम्॥ ७॥

Although He knew the cause of his obtaining the form of a chameleon, yet in order to make the facts known to the people, Śrī Kṛṣṇa, the Bestower of Liberation, asked that shining person, "O highly blessed one, who are you, possessed of this excellent form? I surely reckon you to be a great god. (7)

दशामिमां वा कतमेन कर्मणा
सम्प्रापितोऽस्यतदर्हः सुभद्र।
आत्मानमाख्याहि विवित्सतां नो
यन्मन्यसे नः क्षममत्र वक्तुम्॥ ८॥

"Through what Karma were you condemned to this state? Surely you did not deserve it, O highly virtuous soul! We are keen to know your history. If you consider it proper to inform Us about it, please tell Us all about you." (8)

श्रीशुक उवाच

इति स्म राजा सम्पृष्टः कृष्णेनानन्तमूर्तिना।
माधवं प्रणिपत्याह किरीटेनार्कवर्चसा॥ ९॥

Śrī Śuka resumed: Parīkṣit! questioned in these polite words by Śrī Kṛṣṇa, who is possessed of infinite forms, King Nṛga bowed to the Lord of Lakṣmī, with his crown brilliant as the sun and submitted as follows: (9)

नृग उवाच

नृगो नाम नरेन्द्रोऽहमिक्ष्वाकुतनयः प्रभो।
दानिष्वाख्यायमानेषु यदि ते कर्णमस्पृशम्॥ १०॥

Nṛga said: I am a ruler of men, Nṛga by name, son of Ikṣwāku, O Lord! My name might have reached Your ears, if the names of donors were ever mentioned to You. (10)

किं नु तेऽविदितं नाथ सर्वभूतात्मसाक्षिणः।
कालेनाव्याहतदृशो वक्ष्येऽथापि तवाज्ञया॥ ११॥

O Lord, what is there unknown to You, the Witness of the mind of all beings? Your vision remains uninterrupted by time, yet I shall narrate my story to You in obedience to Your command. (11)

यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः।
यावत्यो वर्षधाराश्च तावतीरददां स्म गाः॥ १२॥

Lord! I gave away to Brāhmaṇas as many cows as there are particles of sand on the earth, nay, as many as there are stars in the heavens and as many as rain-drops falling on earth. (12)

पयस्विनीस्तरुणीः शीलरूप-
गुणोपपन्नाः कपिला हेमशृङ्गीः।
न्यायार्जिता रूप्यखुराः सवत्सा
दुकूलमालाभरणा ददावहम्॥ १३॥

They were all milch-cows, young and good-natured, beautiful in form and of good breed, tawny in colour. I got them all with well-earned money. They had their calves with them. Their horns were plated with gold and their hoofs with silver. They were all decorated with silks, garlands and ornaments. (13)

स्वलङ्कृतेभ्यो गुणशीलवद्भ्यः
सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः।
तपःश्रुतब्रह्मवदान्यसद्भ्यः
प्रादां युवभ्यो द्विजपुङ्गवेभ्यः॥ १४॥

Adorning with clothes etc., the best of youthful Brāhmaṇas, who were even-minded and possessed of noble qualities and character, who came of a family suffering from want and who were pledged to truth, noted for their austerities and generous in imparting the knowledge of the Vedas to their students, I used to give those cows to them. (14)

गोभूहिरण्यायतनाश्वहस्तिनः
कन्याः सदासीस्तिलरूप्यशय्याः।
वासांसि रत्नानि परिच्छदान् रथा-
निष्टं च यज्ञैश्चरितं च पूर्तम्॥ १५॥

I also gave away a number of oxen, lands, gold, houses, horses, elephants, girls with maid-servants, piles of sesamum seeds, silver, beds, clothes, jewels, household articles and chariots. Besides these, I performed many sacrifices and carried out several works of public utility. (15)

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने।
सम्पृक्ताविदुषा सा च मया दत्ता द्विजातये॥ १६॥

On a certain day, a cow belonging to a holy Brāhmaṇa, who never accepted any gift and was devoted to austerities, strayed and mingled with my cattle and, ignorant of the fact, I gave it away to some other Brāhmaṇa. (16)

तां नीयमानां तत्स्वामी दृष्ट्वोवाच ममेति तम्।
ममेति प्रतिग्राह्याह नृगो मे दत्तवानिति॥ १७॥

While it was being led away by the latter, the real owner saw it and said to the Brāhmaṇa, "This is mine!" The Brāhmaṇa, who had received it as a gift from me, said, "This is mine; for King Nṛga has given it to me." (17)

विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ।
भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः॥ १८॥

Both the Brāhmaṇas, bent on establishing their respective claims, brought their dispute to me. One of them said, "You gave it to me." The other said, "If this is a fact, you must have stolen the cow." I was confounded to hear what they said. (18)

अनुनीतावुभौ विप्रौ धर्मकृच्छ्रगतेन वै।
गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम्॥ १९॥

Placed on the horns of a dilemma, I tried to conciliate both the Brāhmaṇas and said, "I shall give you one lakh of excellent cows; please give this over to me. (19)

भवन्तावनुगृह्णीतां किङ्करस्याविजानतः।
समुद्धरत मां कृच्छ्रात् पतन्तं निरयेऽशुचौ॥ २०॥

I am your devoted servant. May you be pleased to forgive this fault committed unwittingly by me and save me from this embarrassing situation, which will lead me to dirty hell. (20)

नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत्।
नान्यद् गवामप्ययुतमिच्छामीत्यपरो ययौ॥ २१॥

The owner of the cow said, "O king! I will in no case accept the offer made by you," and (abruptly) went away. The other Brāhmaṇa also departed saying, "In exchange for this you offer me a lakh of cows, but I am not inclined to take even ten thousand other cows." (21)

एतस्मिन्नन्तरे याम्यैर्दूतैर्नीतो यमक्षयम्।
यमेन पृष्टस्तत्राहं देवदेव जगत्पते॥ २२॥
पूर्वं त्वमशुभं भुङ्क्षे उताहो नृपते शुभम्।
नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वतः॥ २३॥

O God of gods, O Lord of the universe, in the meanwhile, on my death, I was taken by the messengers of Yama (the god of retribution) to his abode. There Yama inquired of me, "O king, would you first reap the consequences of your evil deeds, or enjoy the fruit of your meritorious acts? I do not see any limit to the charities and other virtues practised by you nor to the glorious life that awaits you as their result." (22-23)

पूर्वं देवाशुभं भुञ्ज इति प्राह पतेति सः।
तावदद्राक्षमात्मानं कृकलासं पतन् प्रभो॥ २४॥

I replied, "O shining one, I shall first reap the consequences of my evil deeds." Instantaneously the god of Death said, "Fall (then)", and falling from there, O Lord, I found myself transformed into a chameleon. (24)

ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव।
स्मृतिर्नाद्यापि विध्वस्ता भवत्सन्दर्शनार्थिनः॥ २५॥

O Kṛṣṇa, a servant of the Brāhmaṇas

and liberal in my gifts, I was devoted to You and ever craved for a direct vision of You. It is, therefore, that my memory of the past has not been lost even today. (25)

स त्वं कथं मम विभोऽक्षिपथः परात्मा
योगेश्वरैः श्रुतिदृशामलहृद्विभाव्यः।
साक्षादधोक्षज उरुव्यसनान्धबुद्धेः
स्यान्मेऽनुदृश्य इह यस्य भवापवर्गः॥ २६॥

O Lord, You are the Supreme Self contemplated and realized in their pure heart by the masters of Yoga through the guidance of the Upaniṣads. I therefore wonder how You, who are beyond sense-perception, came here directly within my sight, whose reason is blinded by the sufferings of various kinds; for You are visible to him alone whose release from the bondage of transmigration is near. (26)

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम।
नारायण हृषीकेश पुण्यश्लोकाच्युताव्यय॥ २७॥
अनुजानीहि मां कृष्ण यान्तं देवगतिं प्रभो।
यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम्॥ २८॥

O God of gods, O Protector of cows, O Supreme Person, Ruler of the universe, O most glorious and infallible Lord, O undecaying One, O Nārāyaṇa, the support of all Jīvas, O Hṛṣīkeśa, prompter of the senses O Kṛṣṇa, pray! give me leave to go to my celestial abode. O Lord, wherever I may be, may my mind ever dwell in Your feet. (27-28)

नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये।
कृष्णाय वासुदेवाय योगानां पतये नमः॥ २९॥

O Creator of all, O changeless One, possessed of infinite energy (in the shape of Māyā), hail to You. O Kṛṣṇa, O Vāsudeva, the support of all creatures, O Master of all Yogas, I bow again and again to You. (29)

इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना।
अनुज्ञातो विमानाग्र्यमारुहत् पश्यतां नृणाम्॥ ३०॥

Saying so, the king went round the Lord, touched His feet with his head, and with the permission of the Lord mounted an excellent aerial car while all men stood looking on. (30)

कृष्णः परिजनं प्राह भगवान् देवकीसुतः।
ब्रह्मण्यदेवो धर्मात्मा राजन्याननुशिक्षयन्॥ ३१॥

On the departure of King Nṛga, Lord Śrī Kṛṣṇa, glorious son of Devakī, the Lover of Brāhmaṇas and an embodiment of virtue, addressed His people as follows with a view to instructing those born of the Kṣatriya class. (31)

दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनागपि।
तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम्॥ ३२॥

The property of a Brāhmaṇa, even so little, when misappropriated, cannot be digested even by one who is as powerful as Fire, much less by a king who considers himself a ruler out of false conceit. (32)

नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया।
ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि॥ ३३॥

I do not consider the most deadly poison to be a poison; for it has an antidote. A Brāhmaṇa's property is the real poison; for (once it is misappropriated) there is no remedy for it in the world. (33)

हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति।
कुलं समूलं दहति ब्रह्मस्वारणिपावकः॥ ३४॥

Poison kills him alone who swallows it; fire can be put out with water. But the fire produced by the Araṇi (a piece of wood used in kindling fire by attrition) of a Brāhmaṇa's property burns a whole family with its roots, the forbears. (34)

ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम्।
प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान्॥ ३५॥

The property of a man made use of without permission brings ruin to three generations, viz., the man who uses it as well as his parents and sons; if, however, it

is wilfully taken and enjoyed by force, it will bring disaster to ten generations before and ten generations after the enjoyer. (35)

राजानो राजलक्ष्म्यान्धा नात्मपातं विचक्षते।
निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः॥ ३६॥

Foolish kings who, blinded by their royal fortune, covet and enjoy a Brāhmaṇa's property, which is terrible as hell, do not realize to what an abysmal depth they will have to fall. (36)

गृह्णन्ति यावतः पांसून् क्रन्दतामश्रुबिन्दवः।
विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम्॥ ३७॥
राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः।
कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः॥ ३८॥

Those despotic rulers who deprive liberal-minded Brāhmaṇas, having a large family, of their property and means of livelihood, have to suffer with their descendants the tortures of the hell called Kumbhīpāka (where the sinners are fried in boiled oil) for as many years as there are particles of earth moistened with their tears while they weep. (37-38)

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः॥ ३९॥

Nay, he who deprives a Brāhmaṇa of his livelihood whether given by himself or by another, lives as a worm born in the ordure for sixty thousand years. (39)

न मे ब्रह्मधनं भूयाद् यद् गृद्ध्वाल्पायुषो नराः।
पराजिताश्च्युता राज्याद् भवन्त्युद्वेजिनोऽहयः॥ ४०॥

It is My desire that the property of a Brāhmaṇa should never find its way to My treasury; for, men who even covet such property forfeit their longevity, suffer defeat at the hands of their enemies, lose their kingdom and are born as dreadful serpents after death. (40)

विप्रं कृतागसमपि नैव द्रुह्यत मामकाः।
घ्नन्तं बहु शपन्तं वा नमस्कुरुत नित्यशः॥ ४१॥

O My kinsmen, do no harm to a Brāhmaṇa even if he is guilty of an offence. Even if he assaults you or pours abuse on you, salute him daily (in return). (41)

यथाहं प्रणमे विप्राननुकालं समाहितः।
तथा नमत यूयं च योऽन्यथा मे स दण्डभाक्॥ ४२॥

Just as I bow to them with vigilance three times a day, so too do you. Whosoever does otherwise will receive punishment from Me. (42)

ब्राह्मणार्थो ह्यपहृतो हर्तारं पातयत्यधः।
अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव॥ ४३॥

A Brāhmaṇa's property, if misappropriated, brings about without fail the downfall of the man who does so, just as the Brāhmaṇa's cow brought about the downfall of this king, Nṛga, even though he was ignorant of the fact that he had misappropriated. (43)

एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः।
पावनः सर्वलोकानां विवेश निजमन्दिरम्॥ ४४॥

Having thus exhorted the people of Dwārakā, Bhagavān Śrī Kṛṣṇa, the purifier of all the worlds, retired to His palace. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
नृगोपाख्यानं नाम चतुःषष्टितमोऽध्यायः॥ ६४॥

Thus ends the sixty-fourth discourse, entitled "The story of Nṛga," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चषष्टितमोऽध्यायः

Discourse LXV

Baladeva triumphantly diverts the river Yamunā from its course

श्रीशुक उवाच

बलभद्रः कुरुश्रेष्ठ भगवान् रथमास्थितः।
सुहृद्दिदृक्षुरुत्कण्ठः प्रययौ नन्दगोकुलम्॥ १॥

Śrī Śuka began again: The blessed Lord Balarāma, O jewel among the Kurus! who eagerly longed to see all friends and relations in Vraja, drove on one occasion from Dwārakā in his chariot to Gokula, ruled over by Nanda. (1)

परिष्वक्तश्चिरोत्कण्ठैर्गोपैर्गोपीभिरेव च।
रामोऽभिवाद्य पितरावाशीर्भिरभिनन्दितः॥ २॥

On reaching there He was embraced by the cowherds as well as by the cowherdesses of Vraja, who had been long yearning for His sight. Bowing to his foster-parents, mother Yaśodā and Nanda, he was cheered with blessings and addressed as follows: (2)

चिरं नः पाहि दाशार्ह सानुजो जगदीश्वरः।
इत्यारोप्याङ्कमालिङ्ग्य नेत्रैः सिषिचतुर्जलैः॥ ३॥

"O Bala (a scion of Daśārha), You are the Lord of the universe; may You with Your younger Brother, Śrī Kṛṣṇa, protect us long!" Then placing him on their lap and embracing him, they bathed him with tears of joy from their eyes. (3)

गोपवृद्धांश्च विधिवद् यविष्ठैरभिवन्दितः।
यथावयो यथासख्यं यथासम्बन्धमात्मनः॥ ४॥
समुपेत्याथ गोपालान् हास्यहस्तग्रहादिभिः।
विश्रान्तं सुखमासीनं पप्रच्छुः पर्युपागताः॥ ५॥
पृष्टाश्चानामयं स्वेषु प्रेमगद्गदया गिरा।
कृष्णे कमलपत्राक्षे संन्यस्ताखिलराधसः॥ ६॥

Bowing to the elderly among the Gopas with due ceremony, he was bowed to by the younger ones. He duly met all the Gopas according to their age, intimacy and relation to himself, cutting jokes with them, taking them by the hand and so on. When he had reposed himself and was comfortably seated, all the Gopas gathered round him. They had renounced all their worldly pleasures as well as the enjoyments of heaven, nay, Mokṣa itself for the sake of Śrī Kṛṣṇa of lotus-like eyes. Inquired about their welfare, they made similar inquiries about the health of their kinsmen, the Yadus, in a voice choked with emotion as follows: (4—6)

कच्चिन्नो बान्धवा राम सर्वे कुशलमासते।
कच्चित् स्मरथ नो राम यूयं दारसुतान्विताः॥ ७॥

"Balarāma, are all our kith and kin at Dwārakā well? You are now married and are blessed with children, O Rāma! Do you remember us now and then? (7)

दिष्ट्या कंसो हतः पापो दिष्ट्या मुक्ताः सुहृज्जनाः।
निहत्य निर्जित्य रिपून् दिष्ट्या दुर्गं समाश्रिताः॥ ८॥

"By good luck the wicked Kaṁsa has been killed and our kinsmen luckily redeemed from his tyranny. Happily enough, you have either killed or vanquished your enemies and taken shelter in a fortified place like Dwārakā." (8)

गोप्यो हसन्त्यः पप्रच्छू रामसन्दर्शनादृताः।
कच्चिदास्ते सुखं कृष्णः पुरस्त्रीजनवल्लभः॥ ९॥

The Gopīs felt greatly honoured by the sight at close quarters of Balarāma and approaching him, smilingly asked him, "Is Śrī Kṛṣṇa, the beloved of the ladies of Mathurā, happy? (9)

कच्चित् स्मरति वा बन्धून् पितरं मातरं च सः।
अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति।
अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः॥ १०॥

"Does he ever remember his relations

and friends, or even father and mother? Will he come here even once to see his mother? Does Śrī Kṛṣṇa of long arms remember our constant devotion to him? (10)

मातरं पितरं भ्रातॄन् पतीन् पुत्रान् स्वसॄरपि।
यदर्थे जहिम दाशार्ह दुस्त्यजान् स्वजनान् प्रभो॥ ११॥

"For his sake, O Lord, we forsook our mother and father, brothers, husband, children, sisters and all other relations, so hard to renounce, O scion of Daśārha! (11)

ता नः सद्यः परित्यज्य गतः संछिन्नसौहृदः।
कथं नु तादृशं स्त्रीभिर्न श्रद्धीयेत भाषितम्॥ १२॥

"Yet, O Powerful one, he left us, who were so beloved of him, in a moment, breaking asunder all ties of affection. We could stop him if we would, but how could women fail to put faith in his honeyed words?" (12)

कथं नु गृह्णन्त्यनवस्थितात्मनो
वचः कृतघ्नस्य बुधाः पुरस्त्रियः।
गृह्णन्ति वै चित्रकथस्य सुन्दर-
स्मितावलोकोच्छ्वसितस्मरातुराः॥ १३॥

One Gopī said, "How could the city women, who are shrewd enough, believe the words of that fickle-minded and ungrateful soul?" Another Gopī said, "Śrī Kṛṣṇa is a past master in the art of conversation. His winsome smiles and loving glances must have kindled love in their breast and overpowered them. Hence they put faith in his words." (13)

किं नस्तत्कथया गोप्यः कथाः कथयतापराः।
यात्यस्माभिर्विना कालो यदि तस्य तथैव नः॥ १४॥

A third Gopī said, "O Gopīs, what is the use of talking about him? Take up some other topic for conversation. If he can spend his time without us, we should also be able to spend our time without him." (14)

इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम्।
गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः॥ १५॥

Thus talking among themselves and recalling Śrī Kṛṣṇa's laughter, His talk, His winsome glances, graceful gait and loving embraces, the women wept bitterly. (15)

सङ्कर्षणस्ताः कृष्णस्य सन्देशैर्हृदयङ्गमैः।
सान्त्वयामास भगवान् नानानुनयकोविदः॥ १६॥

Skilled in the various methods of conciliation, Lord Saṅkarṣaṇa pacified those Gopīs with Śrī Kṛṣṇa's messages, which were most pleasing to their heart. (16)

द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च।
रामः क्षपासु भगवान् गोपीनां रतिमावहन्॥ १७॥

Balarāma spent there the two months of the vernal season, viz., Caitra and Vaiśākha, entertaining the Gopīs during the nights. (17)

पूर्णचन्द्रकलामृष्टे कौमुदीगन्धवायुना।
यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः॥ १८॥

At that time a gentle wind wafted the fragrance of the blooming lilies, the gardens on the banks of the Yamunā were illumined by the rays of the full moon, and Śrī Balarāma sported in the midst of crowds of Gopīs. (18)

वरुणप्रेषिता देवी वारुणी वृक्षकोटरात्।
पतन्ती तद् वनं सर्वं स्वगन्धेनाध्यवासयत्॥ १९॥

The celestial beverage called Vāruṇī, sent by Varuṇa (the deity presiding over the waters), and flowing from the hollow of a tree, filled the whole forest with its smell. (19)

तं गन्धं मधुधाराया वायुनोपहृतं बलः।
आघ्रायोपगतस्तत्र ललनाभिः समं पपौ॥ २०॥

Perceiving the smell of the stream of honey borne by the wind, Balarāma went up to the tree and drank of it alongwith those women. (20)

उपगीयमानचरितो वनिताभिर्हलायुधः।
वनेषु व्यचरत् क्षीबो मदविह्वललोचनः॥ २१॥

His exploits being sung by the Gopīs,

who surrounded Him, Balarāma roamed about intoxicated through the woods with eyes swimming in intoxication. (21)

स्रग्व्येककुण्डलो मत्तो वैजयन्त्या च मालया।
बिभ्रत् स्मितमुखाम्भोजं स्वेदप्रालेयभूषितम्॥ २२॥
स आजुहाव यमुनां जलक्रीडार्थमीश्वरः।
निजं वाक्यमनादृत्य मत्त इत्यापगां बलः।
अनागतां हलाग्रेण कुपितो विचकर्ष ह॥ २३॥
पापे त्वं मामवज्ञाय यन्नायासि मयाऽऽहुता।
नेष्ये त्वां लाङ्गलाग्रेण शतधा कामचारिणीम्॥ २४॥

Adorned with a wreath of flowers and a necklace called Vaijayantī, nay, with an ear-ring shining in one of His ears, and with His lotus-like face bright with smiles and decked with the dewy drops of sweat, the intoxicated Lord summoned the Yamunā to come near Him so as to enable Him to sport in her water. Taking Him to be intoxicated, the Yamunā, however, paid no heed to His command and did not come, whereupon Balarāma got enraged, they say, and, dragging the river with the point of His plough, said, "O sinful one, since you have disobeyed Me and do not come even though called by Me, I shall make you taste the fruit of your waywardness. With the end of My plough, I shall split you into a hundred streams." (22—24)

एवं निर्भर्त्सिता भीता यमुना यदुनन्दनम्।
उवाच चकिता वाचं पतिता पादयोर्नृप॥ २५॥

Thus threatened by Balarāma, the goddess presiding over the Yamunā fell on His feet and trembling with fear, said: (25)

राम राम महाबाहो न जाने तव विक्रमम्।
यस्यैकांशेन विधृता जगती जगतः पते॥ २६॥
परं भावं भगवतो भगवन् मामजानतीम्।
मोक्तुमर्हसि विश्वात्मन् प्रपन्नां भक्तवत्सल॥ २७॥

"O Rāma, the delighter of all, O long-armed one, I had forgotten Your strength, and was ignorant of Your transcendent glory. O Lord of the universe, I now realize that by a mere part manifestation (Śeṣa) of Yours, the whole universe is supported. O almighty Lord, O Soul of the universe, who are so fond of Your devotees, I take refuge in You; kindly excuse me for my error and give me freedom to flow." (26-27)

ततो व्यमुञ्चद् यमुनां याचितो भगवान् बलः।
विजगाह जलं स्त्रीभिः करेणुभिरिवेभराट्॥ २८॥

Thus entreated by her, the Lord Balarāma thereupon released the Yamunā and entered its waters alongwith the Gopīs even as a leader of elephants would enter a stream to sport with his mates. (28)

कामं विहृत्य सलिलादुत्तीर्णायासिताम्बरे।
भूषणानि महार्हाणि ददौ कान्तिः शुभां स्रजम्॥ २९॥

When having sported to His heart's content, Śrī Balarāma rose from the waters of the Yamunā, Kānti, (an embodiment of Lakṣmī) presented Him with two pieces of cloth of blue colour, valuable ornaments and a shining necklace of gold. (29)

वसित्वा वाससी नीले मालामामुच्य काञ्चनीम्।
रेजे स्वलङ्कृतो लिप्तो माहेन्द्र इव वारणः॥ ३०॥

Putting on the two pieces of cloth, wearing the necklace and artistically decked with other gold ornaments and painted with sandal-paste, He shone like Airāvata (the white elephant of Indra, the lord of celestials). (30)

अद्यापि दृश्यते राजन् यमुनाऽऽकृष्टवर्त्मना।
बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि॥ ३१॥

Parīkṣit, even to this day the Yamunā is seen flowing through the course it took after being dragged by Balarāma, as if proclaiming, as a matter of fact, the strength of Balarāma, who was possessed of infinite prowess. (31)

एवं सर्वा निशा याता एकेव रमतो व्रजे।
रामस्याक्षिप्तचित्तस्य माधुर्यैर्व्रजयोषिताम्॥ ३२॥

Charmed with the sweet qualities of the

damsels of Vraja, Balarāma lost all sense of time. In this way all the nights of His enjoyment in Vraja passed as if they were but one night. (32)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे बलदेवविजये यमुनाकर्षणं नाम पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

Thus ends the sixty-fifth discourse entitled "Baladeva triumphantly diverts the course of the Yamunā," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षट्षष्टितमोऽध्यायः

Discourse LXVI

Pauṇḍraka and others killed

श्रीशुक उवाच

नन्दव्रजं गते रामे करूषाधिपतिर्नृप।
वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत्॥ १॥
त्वं वासुदेवो भगवानवतीर्णो जगत्पतिः।
इति प्रस्तोभितो बालैर्मेन आत्मानमच्युतम्॥ २॥

Śrī Śuka began again: Parīkṣit, when Śrī Balarāma had gone to Nanda's Vraja, Pauṇḍraka, the ruler of Karūṣa, sent a messenger to Śrī Kṛṣṇa, saying, "I am Vāsudeva" ! Steeped as he was in ignorance, he was flattered by stupid people, who said, "You are the glorious Lord Vāsudeva, protector of the universe, who have appeared on earth for its protection", and the fellow began to look upon himself as Vāsudeva, the immortal Lord. (1-2)

दूतं च प्राहिणोन्मन्दः कृष्णायाव्यक्तवर्त्मने।
द्वारकायां यथा बालो नृपो बालकृतोऽबुधः॥ ३॥

Just as a foolish boy set up by other boys as a king in sport would behave, so did the dull-witted fellow, unaware of the reality of Bhagavān Śrī Kṛṣṇa, whose ways are inscrutable, sent his messenger to Dwārakā. (3)

दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम्।
कृष्णं कमलपत्राक्षं राजसन्देशमब्रवीत्॥ ४॥

The messenger came to Dwārakā and delivered the following message of his king to Lord Śrī Kṛṣṇa of lotus-like eyes, who was seated in the council hall. (4)

वासुदेवोऽवतीर्णोऽहमेक एव न चापरः।
भूतानामनुकम्पार्थं त्वं तु मिथ्याभिधां त्यज॥ ५॥

"I alone am Vāsudeva, and there is no other. I have come down on earth to bless all beings with my grace. You have falsely assumed that name, which you should now give up. (5)

यानि त्वमस्मच्चिह्नानि मौढ्याद् बिभर्षि सात्वत।
त्यक्त्वैहि मां त्वं शरणं नो चेद् देहि ममाहवम्॥ ६॥

"O scion of Yadu, abandon all my marks that you have adopted through sheer folly and come to me for shelter, or you should give me battle." (6)

श्रीशुक उवाच

कत्थनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः।
उग्रसेनादयः सभ्या उच्चकैर्जहसुस्तदा॥ ७॥

Śrī Śuka continued: Hearing this bragging of the dull-witted Pauṇḍraka, King Ugrasena and all others who were present in the assembly at that time loudly laughed. (7)

उवाच दूतं भगवान् परिहासकथामनु।
उत्स्रक्ष्ये मूढ चिह्नानि यैस्त्वमेवं विकत्थसे॥ ८॥

When their jokes were over, the Lord replied through the messenger as follows: "O foolish one, I shall no doubt discharge My discus and other insignia on you and all those associates of yours, encouraged by whom you brag in this manner. (8)

मुखं तदपिधायाज्ञ कङ्कगृध्रवटैर्वृतः।
शयिष्यसे हतस्तत्र भविता शरणं शुनाम्॥ ९॥

"O fool, hiding those lips with which you are bragging you will then lie down dead on the ground, surrounded by buzzards, vultures and other carnivorous birds, and instead of giving shelter to Me, you will serve as subsistence for dogs." (9)

इति दूतस्तदाक्षेपं स्वामिने सर्वमाहरत्।
कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह॥ १०॥

The messenger returned and conveyed the whole of this retort to his master. Śrī Kṛṣṇa too, for His part, mounted His chariot and invaded Kāśī, for the ruler of Karūṣa was then staying with his friend, the king of Kāśī. (10)

पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः।
अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् द्रुतम्॥ ११॥
तस्य काशिपतिर्मित्रं पार्ष्णिग्राहोऽन्वयान्नृप।
अक्षौहिणीभिस्तिसृभिरपश्यत् पौण्ड्रकं हरिः॥ १२॥
शङ्खार्यसिगदाशार्ङ्गश्रीवत्साद्युपलक्षितम्।
बिभ्राणं कौस्तुभमणिं वनमालाविभूषितम्॥ १३॥

Having received the news of Śrī Kṛṣṇa's invasion, Pauṇḍraka, the great car-warrior, hastily sallied forth from the city with an army consisting of two Akṣauhiṇīs; and his friend, the king of Kāśī, followed him as a commander in the rear, O king, with a subsidiary force of three Akṣauhiṇīs. Pauṇḍraka could be easily distinguished by his conch, discus, sword and mace, the Śārṅga bow and the mark of Śrīvatsa, bore a Kaustubha gem and was decked with a wreath of sylvan flowers. (11—13)

कौशेयवाससी पीते वसानं गरुडध्वजम्।
अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम्॥ १४॥

He was clad in two pieces of yellow silk and bore the design of Garuḍa on his ensign, wore a priceless crown and brilliant crocodile-shaped ear-rings. (14)

दृष्ट्वा तमात्मनस्तुल्यवेषं कृत्रिममास्थितम्।
यथा नटं रङ्गगतं विजहास भृशं हरिः॥ १५॥

All this outfit was so artificial that he looked like an actor on the stage. Finding Pauṇḍraka closely imitating Him in dress, Lord Śrī Kṛṣṇa heartily laughed. (15)

शूलैर्गदाभिः परिघैः शक्त्यृष्टिप्रासतोमरैः।
असिभिः पट्टिशैर्बाणैः प्राहरन्नरयो हरिम्॥ १६॥

Now the enemies assailed Śrī Kṛṣṇa with their pikes, maces, iron clubs, lances, spears, darts, bludgeons, swords, Paṭṭiśas and arrows. (16)

कृष्णस्तु तत्पौण्ड्रककाशिराजयो-
र्बलं गजस्यन्दनवाजिपत्तिमत्।
गदासिचक्रेषुभिरार्दयद् भृशं
यथा युगान्ते हुतभुक् पृथक् प्रजाः॥ १७॥

Like the fire raging at the time of universal destruction, which destroys all creatures severally, Śrī Kṛṣṇa utterly crushed with His mace, sword, discus and shafts that joint army of Pauṇḍraka and the king of Kāśī, consisting, as it did, of elephants, chariots, horses and footmen. (17)

आयोधनं तद्रथवाजिकुञ्जर-
द्विपत्खरोष्ट्रैररिणावखण्डितैः।
बभौ चितं मोदवहं मनस्विना-
माक्रीडनं भूतपतेरिवोल्बणम्॥ १८॥

The whole field was strewn with chariots and dead bodies of horses, elephants, men, donkeys and camels—cut to pieces by the discus of Śrī Kṛṣṇa—and looked as fearful as the place where Śaṅkara carries on His deadly dance of destruction at the end of a Kalpa. Its sight afforded delight to the brave. (18)

अथाह पौण्ड्रकं शौरिर्भो भोः पौण्ड्रक यद् भवान्।
दूतवाक्येन मामाह तान्यस्त्राण्युत्सृजामि ते॥ १९॥

Now Śrī Kṛṣṇa addressed Pauṇḍraka, as follows: "Hullo Pauṇḍraka, you asked Me through the mouth of your messenger to give up the weapons I carry on My person. I shall accordingly discharge them on you. (19)

त्याजयिष्येऽभिधानं मे यत्त्वयाज्ञ मृषा धृतम्।
व्रजामि शरणं तेऽद्य यदि नेच्छामि संयुगम्॥ २०॥

"I shall compel you to give up My name, which has been falsely assumed by you, O ignorant one. You asked Me to take refuge in you. I would do so today, if I avoided a clash with you." (20)

इति क्षिप्त्वा शितैर्बाणैर्विरथीकृत्य पौण्ड्रकम्।
शिरोऽवृश्चद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः॥ २१॥

Reproaching him thus, Śrī Kṛṣṇa shattered the chariot of Pauṇḍraka with His sharp arrows and lopped off his head with His discus, even as Indra knocked down wings of mountains with his thunderbolt. (21)

तथा काशिपतेः कायाच्छिर उत्कृत्य पत्रिभिः।
न्यपातयत् काशिपुर्यां पद्मकोशमिवानिलः॥ २२॥

Śrī Kṛṣṇa likewise severed the head of the king of Kāśī from his body with His arrows and caused it to fly and fall into the city of Kāśī even as the wind would carry away a lotus-bud. (22)

एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः।
द्वारकामाविशत् सिद्धैर्गीयमानकथामृतः॥ २३॥

Thus putting an end to both Pauṇḍraka and his ally, the king of Kāśī, who had been nursing enmity towards Him, Lord Śrī Kṛṣṇa returned to Dwārakā, the Siddhas singing His glories, sweet as nectar. (23)

स नित्यं भगवद्ध्यानप्रध्वस्ताखिलबन्धनः।
बिभ्राणश्च हरे राजन् स्वरूपं तन्मयोऽभवत्॥ २४॥

Parīkṣit, Pauṇḍraka ever used to think intensely of the Lord. All the ties of his Karma were cut asunder by this; and as he constantly remembered the Lord's Form, when imitating Him, he attained the same Form as His after death. (24)

शिरः पतितमालोक्य राजद्वारे सकुण्डलम्।
किमिदं कस्य वा वक्त्रमिति संशिश्यिरे जनाः॥ २५॥

Seeing a human head with ear-rings lying at the entrance of the palace in Kāśi, the people wondered whose head it was, and how it came. (25)

राज्ञः काशिपतेर्ज्ञात्वा महिष्यः पुत्रबान्धवाः।
पौराश्च हा हता राजन् नाथ नाथेति प्रारुदन्॥ २६॥

Recognizing at last that it was the head of their king, the ruler of Kāśī, the queens, sons and relations of the king and the citizens wailed loudly saying, "O lord, O master, O king, alas, we are all undone." (26)

सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिं पितुः।
निहत्य पितृहन्तारं यास्याम्यपचितिं पितुः॥ २७॥
इत्यात्मनाभिसन्धाय सोपाध्यायो महेश्वरम्।
सुदक्षिणोऽर्चयामास परमेण समाधिना॥ २८॥

The king's son, Sudakṣiṇa, performed the funeral rites to his father and resolved in his mind that he would repay the debt to his father by killing his slayer. With the help of his priest, Sudakṣiṇa began to worship Śaṅkara with utmost concentration. (27-28)

प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद् भवः।
पितृहन्तृवधोपायं स वव्रे वरमीप्सितम्॥ २९॥

Pleased with his worship at Kāśī, Lord Śaṅkara offered him a boon. Sudakṣiṇa replied, "Lord, if You are pleased with me, tell me by what means I can kill the slayer of my father. That is the only boon I seek from You." (29)

दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम्।
अभिचारविधानेन स चाग्निः प्रमथैर्वृतः॥ ३०॥
साधयिष्यति सङ्कल्पमब्रह्मण्ये प्रयोजितः।
इत्यादिष्टस्तथा चक्रे कृष्णायाभिचरन् व्रती॥ ३१॥

Śaṅkara said, "With the help of Brāhmaṇas worship the sacred fire called Dakṣiṇāgni, according to the Abhicāra method employed for malevolent purposes.

That fire, accompanied by Pramathas, the attendants of Śaṅkara, will accomplish your purpose even as a priest appointed to carry out one's wishes. It will, however, be powerless against one who is devoted to Brāhmaṇas." Thus told by Lord Śaṅkara, Sudakṣiṇa did as he was bid, observing strict discipline and directing the Abhicāra force against Śrī Kṛṣṇa. (30-31)

ततोऽग्निरुत्थितः कुण्डान्मूर्तिमानतिभीषणः।
तप्ताम्रशिखाश्मश्रुरङ्गारोद्गारिलोचनः ॥ ३२ ॥

As soon as the Abhicāra was over, the god of fire emerged in person from the sacrificial pit, assuming a very terrible form. His locks, moustaches and beard looked red like heated copper; his eyes emitted sparks of fire. (32)

दंष्ट्रोग्रभ्रुकुटीदण्डकठोरास्यः स्वजिह्वया।
आलिहन् सृक्किणी नग्नो विधुन्वंस्त्रिशिखं ज्वलन् ॥ ३३ ॥
पद्भ्यां तालप्रमाणाभ्यां कम्पयन्नवनीतलम्।
सोऽभ्यधावद् वृतो भूतैर्द्वारकां प्रदहन् दिशः ॥ ३४ ॥

His large and protruding teeth and threatening eyebrows gave him a stern appearance; he was licking the corners of his mouth with his tongue; his naked body threw out flames of fire. Flourishing a trident in his hand, he strode the earth with legs as tall as a palm tree. Making the earth tremble under his feet and burning the cardinal points, he rushed towards Dwārakā, followed by spectress. (33-34)

तमाभिचारदहनमायान्तं द्वारकौकसः।
विलोक्य तत्रसुः सर्वे वनदाहे मृगा यथा ॥ ३५ ॥

At the sight of that Abhicāra fire rushing towards them, the people of Dwārakā were all frightened, even as the deer get frightened at the sight of a forest conflagration. (35)

अक्षैः सभायां क्रीडन्तं भगवन्तं भयातुराः।
त्राहि त्राहि त्रिलोकेश वह्नेः प्रदहतः पुरम् ॥ ३६ ॥

They ran in consternation to the Lord, who was playing at dice in His court, and said, "O Ruler of the three worlds, protect us, O Lord ! protect us, from the fire that is about to consume the city." (36)

श्रुत्वा तज्जनवैक्लव्यं दृष्ट्वा स्वानां च साध्वसम्।
शरण्यः सम्प्रहस्याह मा भैष्टेत्यवितास्म्यहम् ॥ ३७ ॥

Hearing of this distress of His people, and seeing the cause of their fear, Śrī Kṛṣṇa, the protector of His devotees, laughed loudly and heartily and said, "Do not be afraid, I shall protect you from this danger." (37)

सर्वस्यान्तर्बहिःसाक्षी कृत्यां माहेश्वरीं विभुः।
विज्ञाय तद्विघातार्थं पार्श्वस्थं चक्रमादिशत् ॥ ३८ ॥

Lord Śrī Kṛṣṇa is a witness of all that happens within and without all creatures. He at once came to know that it was the Kṛtyā, a malevolent force of Lord Śiva, released from Kāśī. He commanded His discus Sudarśana, that stood by His side, to nullify the Kṛtyā. (38)

तत् सूर्यकोटिप्रतिमं सुदर्शनं
जाज्वल्यमानं प्रलयानलप्रभम्।
स्वतेजसा खं ककुभोऽथ रोदसी
चक्रं मुकुन्दास्त्रमथाग्निमार्दयत् ॥ ३९ ॥

Brilliant like millions of suns, and flaming forth like the fire of universal destruction, the discus Sudarśana, the favourite missile of the Lord, lighted up heaven and earth as well as the intervening region and the four quarters with its lustre and forthwith subdued the Abhicāra fire. (39)

कृत्यानलः प्रतिहतः स रथाङ्गपाणे-
रस्त्रौजसा स नृप भग्नमुखो निवृत्तः।
वाराणसीं परिसमेत्य सुदक्षिणं तं
सर्त्विग्जनं समदहत् स्वकृतोऽभिचारः ॥ ४० ॥

Repulsed by the force of Śrī Kṛṣṇa's weapon, the magic fire known by the name of Kṛtyā had its force blunted and, turning back, returned to Kāśī and burnt up Sudakṣiṇa and his priests, by whom it had been released. (40)

चक्रं च विष्णोस्तदनुप्रविष्टं
वाराणसीं साट्टसभालयापणाम्।

सगोपुराट्टालककोष्ठसङ्कुलां
सकोशहस्त्यश्वरथान्नशालाम् ॥ ४१ ॥
दग्ध्वा वाराणसीं सर्वां विष्णोश्चक्रं सुदर्शनम्।
भूयः पार्श्वमुपातिष्ठत् कृष्णस्याक्लिष्टकर्मणः ॥ ४२ ॥

Following the Kṛtyā, Sudarśana, the discus of Śrī Kṛṣṇa, entered Kāśī and, reducing the whole city to ashes alongwith its high towers, assembly halls, houses, market-places, big gates, attics, granaries, treasuries, the stalls for elephants, horses and chariots and dining halls, returned to Dwārakā and stood once more by the side of Śrī Kṛṣṇa, who did everything as a matter of sport. (41-42)

य एतच्छ्रावयेन्मर्त्य उत्तमश्लोकविक्रमम्।
समाहितो वा शृणुयात् सर्वपापैः प्रमुच्यते ॥ ४३ ॥

The man who hears attentively, or relates, the story of this exploit of the glorious Lord Śrī Kṛṣṇa gets completely rid of all sins. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
पौण्ड्रकादिवधो नाम षट्षष्टितमोऽध्यायः ॥ ६६ ॥

Thus ends the sixty-sixth discourse entitled "Pauṇḍraka and others killed by Śrī Kṛṣṇa", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तषष्टितमोऽध्यायः

Discourse LXVII

Dwivida killed by Balarāma

राजोवाच

भूयोऽहं श्रोतुमिच्छामि रामस्याद्भुतकर्मणः।
अनन्तस्याप्रमेयस्य यदन्यत् कृतवान् प्रभुः ॥ १ ॥

King Parīkṣit submitted: Lord Balarāma is possessed of infinite glory; His Form and virtues are unfathomable, His deeds are wonderful. I long to hear more of Him, what other feats He performed. (1)

श्रीशुक उवाच

नरकस्य सखा कश्चिद् द्विविदो नाम वानरः।
सुग्रीवसचिवः सोऽथ भ्राता मैन्दस्य वीर्यवान् ॥ २ ॥

Śrī Śuka replied: There was a certain monkey, Dwivida by name. He was a friend of Naraka, a counsellor of Sugrīva and the powerful brother of Mainda. (2)

सख्युः सोऽपचितिं कुर्वन् वानरो राष्ट्रविप्लवम्।
पुरग्रामाकरान् घोषानदहद् वह्निमुत्सृजन् ॥ ३ ॥

He made havoc of the country by setting fire to and burning towns, villages, mines and cowherds' stations with a view to clearing his debt to his friend by wreaking vengeance on his enemy. (3)

क्वचित् स शैलानुत्पाट्य तैर्देशान् समचूर्णयत्।
आनर्तान् सुतरामेव यत्रास्ते मित्रहा हरिः ॥ ४ ॥

Sometimes he pulled out hills and smashed with them whole territories, especially the territory of Ānarta, where lived Śrī Kṛṣṇa, the Slayer of his friend. (4)

क्वचित् समुद्रमध्यस्थो दोर्भ्यामुत्क्षिप्य तज्जलम्।
देशान् नागायुतप्राणो वेलाकूलानमज्जयत् ॥ ५ ॥

Possessing, as he did, the strength of ten thousand elephants, the monkey now and then took his stand in mid-ocean and splashed such a volume of water with his hands as to submerge the territories adjoining the shore. (5)

आश्रमानृषिमुख्यानां कृत्वा भग्नवनस्पतीन्।
अदूषयच्छकृन्मूत्रैरग्नीन् वैतानिकान् खलः॥ ६॥

The villain used to knock down trees in the hermitages of great sages and profaned their sacrificial fires with his excrement and urine. (6)

पुरुषान् योषितो दृप्तः क्ष्माभृद्द्रोणीगुहासु सः।
निक्षिप्य चाप्यधाच्छैलैः पेशस्कारीव कीटकम्॥ ७॥

Just as a wasp imprisons the larva, even so the power-intoxicated monkey threw men and women into the valleys and caves of mountains and blocked their mouths with huge rocks. (7)

एवं देशान् विप्रकुर्वन् दूषयंश्च कुलस्त्रियः।
श्रुत्वा सुललितं गीतं गिरिं रैवतकं ययौ॥ ८॥

Thus he made havoc of the entire land, and what is more, defiled even high-born women. On a certain day, hearing very sweet music, he went to the Raivataka hill. (8)

तत्रापश्यद् यदुपतिं रामं पुष्करमालिनम्।
सुदर्शनीयसर्वाङ्गं ललनायूथमध्यगम्॥ ९॥

There he saw Balarāma, the protector of the Yadus, most charming in every limb and decked with a garland of lotuses, standing in the midst of a bevy of young girls. (9)

गायन्तं वारुणीं पीत्वा मदविह्वललोचनम्।
विभ्राजमानं वपुषा प्रभिन्नमिव वारणम्॥ १०॥

Drunk with Vāruṇī, He was singing beautifully with eyes swimming in intoxication and with His glowing body looked like an elephant in rut. (10)

दुष्टः शाखामृगः शाखामारूढः कम्पयन्द्रुमान्।
चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन्॥ ११॥

Climbing up branches of trees the wicked monkey shook the trees and in order to attract notice loudly chattered. (11)

तस्य धाष्ट्यं कपेर्वीक्ष्य तरुण्यो जातिचापलाः।
हास्यप्रिया विजहसुर्बलदेवपरिग्रहः॥ १२॥

Observing the impudence on the part of that monkey, the young girls, who were fond of fun and sportive by nature, loudly laughed. Being under the protection of Śrī Balarāma, they had no fear. (12)

ता हेलयामास कपिर्भ्रूक्षेपैः सम्मुखादिभिः।
दर्शयन् स्वगुदं तासां रामस्य च निरीक्षतः॥ १३॥

Under the very eyes of Balarāma the monkey began to insult the girls by twisting his eyebrows, making wry faces and showing them his hind part. (13)

तं ग्राव्णा प्राहरत् क्रुद्धो बलः प्रहरतां वरः।
स वञ्चयित्वा ग्रावाणं मदिराकलशं कपिः॥ १४॥
गृहीत्वा हेलयामास धूर्तस्तं कोपयन् हसन्।
निर्भिद्य कलशं दुष्टो वासांस्यास्फालयद् बलम्॥ १५॥
कदर्थीकृत्य बलवान् विप्रचक्रे मदोद्धतः।
तं तस्याविनयं दृष्ट्वा देशांश्च तदुपद्रुतान्॥ १६॥
क्रुद्धो मुसलमादत्त हलं चारिजिघांसया।
द्विविदोऽपि महावीर्यः शालमुद्यम्य पाणिना॥ १७॥
अभ्येत्य तरसा तेन बलं मूर्धन्यताडयत्।
तं तु सङ्कर्षणो मूर्ध्नि पतन्तमचलो यथा॥ १८॥
प्रतिजग्राह बलवान् सुनन्देनाहनच्च तम्।
मुसलाहतमस्तिष्को विरेजे रक्तधारया॥ १९॥
गिरिर्यथा गैरिकया प्रहारं नानुचिन्तयन्।
पुनरन्यं समुत्क्षिप्य कृत्वा निष्पत्रमोजसा॥ २०॥
तेनाहनत् सुसंक्रुद्धस्तं बलः शतधाच्छिनत्।
ततोऽन्येन रुषा जघ्ने तं चापि शतधाच्छिनत्॥ २१॥

Full of rage, Balarāma, the foremost of warriors, hit him with a slab of stone; the crafty monkey, however, evaded it and hastily coming down the tree took up the pot of Vāruṇī and defied Balarāma by grinning at him and provoking him thereby. The wicked monkey then smashed the pot of Vāruṇī, tore the clothes of the women and caused infinite annoyance to Śrī Balarāma and, puffed up with pride, showed disrespect to Him. Observing such defiant attitude of his and remembering how he made havoc of the country, Balarāma got enraged and took up His weapons, the pestle and plough, with

intent to kill him. Dwivida also, being very powerful, lifted up a sal tree with one hand and rushing with great vehemence, hit Balarāma with it on His head. The mighty Balarāma, however, remained immovable like a rock and, holding up with one hand the tree even as it came flying towards his head, struck the monkey with His pestle called Sunanda. With his brain crushed by the pestle and covered with a stream of blood, Dwivida shone like a mountain covered with a solution of red chalk. But, unmindful of the stroke, he in extreme rage pulled out yet another tree and, removing all its leaves, hit Balarāma with it violently. Balarāma split the tree into a hundred pieces. The monkey struck Balarāma with another in great rage; but the latter split that too into a hundred pieces. (14—21)

एवं युध्यन् भगवता भग्ने भग्ने पुनः पुनः।
आकृष्य सर्वतो वृक्षान् निर्वृक्षमकरोद् वनम्॥ २२॥

Thus he fought on. Each time a tree was smashed by Balarāma, the monkey pulled out another. Thus uprooting the trees one by one he denuded the forest of its trees on all sides. (22)

ततोऽमुञ्चच्छिलावर्षं बलस्योपर्यमर्षितः।
तत् सर्वं चूर्णयामास लीलया मुसलायुधः॥ २३॥

The enraged monkey thereupon began to rain slabs of stone on Balarāma; but these also the latter, as a matter of sport, reduced to powder with His pestle. (23)

स बाहू तालसङ्काशौ मुष्टीकृत्य कपीश्वरः।
आसाद्य रोहिणीपुत्रं ताभ्यां वक्षस्यरूरुजत्॥ २४॥

Finally clenching his arms, which were as long as a palm tree, the great monkey went up to Balarāma and struck Him on the chest with both his fists. (24)

यादवेन्द्रोऽपि तं दोर्भ्यां त्यक्त्वा मुसललाङ्गले।
जत्रावभ्यर्दयत्क्रुद्धः सोऽपतद् रुधिरं वमन्॥ २५॥

Thereupon the Lord of the Yadus set aside His pestle and plough and, full of rage, hit him with both His hands on the collar-bone, and the latter fell down dead vomiting blood. (25)

चकम्पे तेन पतता सटङ्कः सवनस्पतिः।
पर्वतः कुरुशार्दूल वायुना नौरिवाम्भसि॥ २६॥

Parīkṣit, like a ship rocking in water through the action of wind, the whole mountain with its peaks and trees shook as the monkey fell. (26)

जयशब्दो नमःशब्दः साधु साध्विति चाम्बरे।
सुरसिद्धमुनीन्द्राणामासीत् कुसुमवर्षिणाम्॥ २७॥

In the heavens the gods raised shouts of victory, the Siddhas uttered greetings and great sages loudly said, 'Well done, Well done!' and they all showered flowers on Balarāma. (27)

एवं निहत्य द्विविदं जगद्व्यतिकरावहम्।
संस्तूयमानो भगवाञ्जनैः स्वपुरमाविशत्॥ २८॥

Having thus put an end to Dwivida, who had been desolating the land, Lord Balarāma returned to Dwārakā, His own city, amidst the praises and acclamations of the people. (28)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
द्विविदवधो नाम सप्तषष्टितमोऽध्यायः॥ ६७॥

Thus ends the sixty-seventh discourse entitled "Dwivida killed by Balarāma," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टषष्टितमोऽध्यायः

Discourse LXVIII

Triumph of Saṅkarṣaṇa—in the form of dragging Hastināpura

श्रीशुक उवाच

दुर्योधनसुतां राजन् लक्ष्मणां समितिञ्जयः।
स्वयंवरस्थामहरत् साम्बो जाम्बवतीसुतः॥ १॥

Śrī Śuka began again: Parīkṣit! Sāmba, son of Jāmbavatī, was a great warrior, who was always victorious in battle. He carried away Lakṣmaṇā, Duryodhana's daughter, from an assembly of kings called for the choice of her partner by the princess herself. (1)

कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्भकः।
कदर्थीकृत्य नः कन्यामकामामहरद् बलात्॥ २॥

The Kauravas were enraged at this. They said, "Setting us at naught, this unruly boy has forcibly taken away the girl, who did not even seek his hand. (2)

बध्नीतेमं दुर्विनीतं किं करिष्यन्ति वृष्णयः।
येऽस्मत्प्रसादोपचितां दत्तां नो भुञ्जते महीम्॥ ३॥

"Imprison the wayward boy. What would the Yādavas do, who rule the land conferred on them by us and who have been thriving through our grace. (3)

निगृहीतं सुतं श्रुत्वा यद्योष्यन्तीह वृष्णयः।
भग्नदर्पाः शमं यान्ति प्राणा इव सुसंयताः॥ ४॥

"If, on hearing of the captivity of the boy, the Vṛṣṇis venture to come here, they will find their pride curbed and will be silenced in the same way as the senses thoroughly controlled through Prāṇāyāma and other means are easily tamed." (4)

इति कर्णः शलो भूरिर्यज्ञकेतुः सुयोधनः।
साम्बमारेभिरे बद्धुं कुरुवृद्धानुमोदिताः॥ ५॥

Resolving thus, Karṇa, Śala, Bhūriśravā, Yajñaketu, and Duryodhana proceeded to capture Sāmba with the approval of the elderly among the Kurus. (5)

दृष्ट्वानुधावतः साम्बो धार्तराष्ट्रान् महारथः।
प्रगृह्य रुचिरं चापं तस्थौ सिंह इवैकलः॥ ६॥

Seeing the sons of Dhṛtarāṣṭra closely pursuing him, Sāmba, a great car-warrior, took up a fine bow and singly stood defiant like a lion. (6)

तं ते जिघृक्षवः क्रुद्धास्तिष्ठ तिष्ठेति भाषिणः।
आसाद्य धन्विनो बाणैः कर्णाग्रण्यः समाकिरन्॥ ७॥

In their eagerness to capture him, the Kaurava warriors advanced in great rage under the leadership of Karṇa, shouting 'Stop, stop', and approaching him, covered him up with a shower of arrows. (7)

सोऽपविद्धः कुरुश्रेष्ठ कुरुभिर्यदुनन्दनः।
नामृष्यत्तदचिन्त्यार्भः सिंहः क्षुद्रमृगैरिव॥ ८॥

Parīkṣit, though yet a boy, Sāmba was a son of the incomprehensible Lord Śrī Kṛṣṇa. Unjustly attacked by the Kurus, he resented it like a lion attacked by the smaller animals. (8)

विस्फूर्ज्य रुचिरं चापं सर्वान् विव्याध सायकैः।
कर्णादीन् षड् रथान् वीरांस्तावद्भिर्युगपत् पृथक्॥ ९॥

Twanging his splendid bow, he individually hit the six Kuru heroes—advancing against him in their chariots—with six arrows each at one and the same time. (9)

चतुर्भिश्चतुरो वाहानेकैकेन च सारथीन्।
रथिनश्च महेष्वासांस्तस्य तत्तेऽभ्यपूजयन्॥ १०॥

With four arrows he hit the four horses drawing the chariot of each warrior and with one arrow each he hit the charioteer as well as the warrior himself. The enemies, who were each armed with a large bow, admired this exploit of Sāmba. (10)

तं तु ते विरथं चक्रुश्चत्वारश्चतुरो हयान्।
एकस्तु सारथिं जघ्ने चिच्छेदान्यः शरासनम्॥ ११॥

All the six Kuru warriors then attacked him simultaneously and deprived him of his chariot. Four of them killed his four horses, one in his turn killed his charioteer and the remaining one tore off his bow. (11)

तं बद्ध्वा विरथीकृत्य कृच्छ्रेण कुरवो युधि।
कुमारं स्वस्य कन्यां च स्वपुरं जयिनोऽविशन्॥ १२॥

Thus depriving him of his chariot in the battle, the Kurus bound Sāmba with difficulty and returned triumphantly to their city, carrying him and Duryodhana's daughter, Lakṣmaṇā, with them. (12)

तच्छ्रुत्वा नारदोक्तेन राजन् सञ्जातमन्यवः।
कुरून् प्रत्युद्यमं चक्रुरुग्रसेनप्रचोदिताः॥ १३॥

Parīkṣit, hearing of this from the lips of the celestial sage Nārada, the Yadus felt greatly enraged and began their preparations, as directed by their chief, Ugrasena, to march against the Kauravas. (13)

सान्त्वयित्वा तु तान् रामः सन्नद्धान् वृष्णिपुङ्गवान्।
नैच्छत् कुरूणां वृष्णीनां कलिं कलिमलापहः॥ १४॥
जगाम हास्तिनपुरं रथेनादित्यवर्चसा।
ब्राह्मणैः कुलवृद्धैश्च वृतश्चन्द्र इव ग्रहैः॥ १५॥

Balarāma, the Destroyer of the impurities of the Kali age, did not, however, approve of a quarrel between the Kurus and the Yadus. Although the Yādava heroes had completed their preparations for the fight, He pacified them and drove to Hastināpura in a chariot brilliant like the sun, accompanied by a number of Brāhmaṇas and some elders of the Yadu race, like the moon in the midst of planets. (14-15)

गत्वा गजाह्वयं रामो बाह्योपवनमास्थितः।
उद्धवं प्रेषयामास धृतराष्ट्रं बुभुत्सया॥ १६॥

Reaching Hastināpura, Balarāma stopped in a garden outside the city and sent Uddhava to Dhṛtarāṣṭra with intent to ascertain the intention of the Kauravas. (16)

सोऽभिवन्द्याम्बिकापुत्रं भीष्मं द्रोणं च बाह्लिकम्।
दुर्योधनं च विधिवद् राममागतमब्रवीत्॥ १७॥

Reaching the Kaurava court, Uddhava duly saluted Dhṛtarāṣṭra, Bhīṣma, Droṇa, Bāhlīka (Bhīṣma's uncle) and Duryodhana and informed them of Balarāma's arrival.(17)

तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम्।
तमर्चयित्वाभिययुः सर्वे मङ्गलपाणयः॥ १८॥

The Kauravas were greatly delighted to hear of the arrival of Balarāma, their best friend, and, treating Uddhava with honour, all went forth to receive Balarāma, taking festal presents in their hands. (18)

तं सङ्गम्य यथान्यायं गामर्घ्यं च न्यवेदयन्।
तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम्॥ १९॥

They received Balarāma with due honours and offered Him Arghya (water for washing His hands with) and a cow; and such of them as knew His greatness saluted Him with their heads bent low. (19)

बन्धून् कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम्।
परस्परमथो रामो बभाषेऽविक्लवं वचः॥ २०॥

When both parties had inquired after each other's welfare and health and learnt that their mutual friends and relations were doing well, Balarāma forthwith spoke these fearless words: (20)

उग्रसेनः क्षितीशेशो यद् व आज्ञापयत् प्रभुः।
तदव्यग्रधियः श्रुत्वा कुरुध्वं माविलम्बितम्॥ २१॥

"Hear with an attentive mind what the king of kings, the mighty Ugrasena, has enjoined you to do and carry it out without delay. (21)

यद् यूयं बहवस्त्वेकं जित्वाधर्मेण धार्मिकम्।
अबध्नीताथ तन्मृष्ये बन्धूनामैक्यकाम्यया॥ २२॥

"He says: 'I hear that many of you combined by unrighteous means to overpower Sāmba who fought single-handed respecting the laws of war, and that you have taken him prisoner. I have, however, tolerated this with intent to maintain harmony among friends and relations. Therefore, do not extend the quarrel, release Sāmba from captivity and allow him to come to us with his newly wedded wife.'" (22)

वीर्यशौर्यबलोन्नद्धमात्मशक्तिसमं वचः।
कुरवो बलदेवस्य निशम्योचुः प्रकोपिताः॥ २३॥

Parīkṣit, enraged to hear these haughty words of Baladeva, inspired as they were with a sense of virility, strength and gallantry and quite becoming of His own power, the Kauravas replied as follows: (23)

अहो महच्चित्रमिदं कालगत्या दुरत्यया।
आरुरुक्षत्युपानद् वै शिरो मुकुटसेवितम्॥ २४॥

"Oh, what a great wonder it is that by force of Time, so hard to overcome, the shoe actually aspires to mount the head, which is occupied by the crown. (24)

एते यौनेन सम्बद्धाः सहशय्यासनाशनाः।
वृष्णयस्तुल्यतां नीता अस्मद्दत्तनृपासनाः॥ २५॥

"Bound by conjugal ties and allowed to share our bed, seat and food, and favoured with a royal throne by us, the Yādavas were exalted to a position of equality with us. (25)

चामरव्यजने शङ्खमातपत्रं च पाण्डुरम्।
किरीटमासनं शय्यां भुञ्जन्त्यस्मदुपेक्षया॥ २६॥

"They enjoy the use of a chowrie, fan, conch, white umbrella, crown, a royal seat and bed through our sufferance. (26)

अलं यदूनां नरदेवलाञ्छनै-
र्दातुः प्रतीपैः फणिनामिवामृतम्।
येऽस्मत्प्रसादोपचिता हि यादवा
आज्ञापयन्त्यद्य गतत्रपा बत॥ २७॥

"They should no longer be allowed to retain these royal insignia, which are proving adverse to the giver even as milk offered to a serpent. Elevated in rank through our grace, they have now shamelessly begun to command us. What a pity! (27)

कथमिन्द्रोऽपि कुरुभिर्भीष्मद्रोणार्जुनादिभिः।
अदत्तमवरुन्धीत सिंहग्रस्तमिवोरणः॥ २८॥

"Just as a ram dare not seize the prey of a lion, how could even Indra (the celestial king) enjoy what is not offered to him by Bhīṣma, Droṇa, Arjuna and other Kuru chiefs?" (28)

श्रीशुक उवाच

जन्मबन्धुश्रियोन्नद्धमदास्ते भरतर्षभ।
आश्राव्य रामं दुर्वाच्यमसभ्याः पुरमाविशन्॥ २९॥

Śrī Śuka continued: Parīkṣit, their pedigree, the strength of their kinsmen (Bhīṣma, Arjuna and others) and fortune had served to swell their pride. They cast even ordinary courtesy to the winds and, uttering such harsh words within the hearing of Balarāma, returned to Hastināpur. (29)

दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वावाच्यानि चाच्युतः।
अवोचत् कोपसंरब्धो दुष्प्रेक्ष्यः प्रहसन् मुहुः॥ ३०॥

The infallible Balarāma observed their discourtesy and incivility and heard their reproaches. Overwhelmed with indignation, and looking quite terrific, He burst into convulsions and said: (30)

नूनं नानामदोन्नद्धाः शान्तिं नेच्छन्त्यसाधवः।
तेषां हि प्रशमो दण्डः पशूनां लगुडो यथा॥ ३१॥

"Certainly these wicked souls are not in favour of conciliation, elated as they are with pride of various kinds. Chastisement is undoubtedly the best means of softening such people, just as a staff is necessary to tame the beast. (31)

अहो यदून् सुसंरब्धान् कृष्णं च कुपितं शनैः।
सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः॥ ३२॥

"Oh! having slowly pacified the Yadus, who were terribly excited, as well as Śrī Kṛṣṇa, who was full of rage, I came here seeking to conciliate them. (32)

त इमे मन्दमतयः कलहाभिरताः खलाः।
तं मामवज्ञाय मुहुर्दुर्भाषान् मानिनोऽब्रुवन्॥ ३३॥

"But these slow-witted and wicked fellows are bent on strife. Hence these proud people treated Me scornfully and repeatedly showered abuses on Me. (33)

नोग्रसेनः किल विभुर्भोजवृष्ण्यन्धकेश्वरः।
शक्रादयो लोकपाला यस्यादेशानुवर्तिनः॥ ३४॥

"Indeed Ugrasena, whose behests are carried out even by Indra and the other

guardians of the world, is no suzerain lord but a mere ruler of the Bhojas, Vṛṣṇis and Andhakas. (34)

सुधर्माऽऽक्रम्यते येन पारिजातोऽमराङ्घ्रिपः।
आनीय भुज्यते सोऽसौ न किलाध्यासनार्हणः॥ ३५॥

"Śrī Kṛṣṇa, who occupies the Sudharmā hall and brought the celestial tree, viz., Pārijāta from heaven and enjoys it, does not, say, deserve the royal throne! (35)

यस्य पादयुगं साक्षात् श्रीरुपास्तेऽखिलेश्वरी।
स नार्हति किल श्रीशो नरदेवपरिच्छदान्॥ ३६॥

"Śrī Kṛṣṇa, whose feet are adored by Lakṣmī Herself, the mistress of the world, is not entitled, say, to bear the royal insignia! (36)

यस्याङ्घ्रिपङ्कजरजोऽखिललोकपालै-
र्मौल्युत्तमैर्धृतमुपासिततीर्थतीर्थम्।
ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः
श्रीश्चोद्वहेम चिरमस्य नृपासनं क्व॥ ३७॥

"He, the dust of whose lotus-feet lends sanctity even to the sacred waters, which are resorted to by holy men,and is borne on their crowned heads not only by all the guardians of the world (the deities presiding over the various spheres of the universe), but even so by Brahmā and Rudra, Goddess Lakṣmī and Myself, who are mere fractions of His fractions, is, say, unworthy of a royal seat! (37)

भुञ्जते कुरुभिर्दत्तं भूखण्डं वृष्णयः किल।
उपानहः किल वयं स्वयं तु कुरवः शिरः॥ ३८॥

"Indeed, the Yadus rule over a territory bestowed on them by the Kurus! We are mere shoes, as it were, while the Kurus represent the head! (38)

अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम्।
असम्बद्धा गिरो रूक्षाः कः सहेतानुशासिता॥ ३९॥

"How is it possible for one, who is capable of dealing proper punishment to them, to put up with the harsh and incoherent words of these proud men who are intoxicated with power and are raving like madmen? (39)

अद्य निष्कौरवीं पृथ्वीं करिष्यामीत्यमर्षितः।
गृहीत्वा हलमुत्तस्थौ दहन्निव जगत्त्रयम्॥ ४०॥

"I shall rid the earth of the Kurus today." With these words Balarāma took up His weapon, the plough, and got up enraged, as if He would burn all the three worlds. (40)

लाङ्गलाग्रेण नगरमुद्विदार्य गजाह्वयम्।
विचकर्ष स गङ्गायां प्रहरिष्यन्नमर्षितः॥ ४१॥

With the point of His plough He lifted up the whole city of Hastināpura and began to drag it angrily with a view to throw it into the Gaṅgā. (41)

जलयानमिवाघूर्णं गङ्गायां नगरं पतत्।
आकृष्यमाणमालोक्य कौरवा जातसम्भ्रमाः॥ ४२॥

Being dragged into water, Hastināpura began to shake like a boat. When the Kauravas observed that their city was falling into the Gaṅgā, they were seized with consternation. (42)

तमेव शरणं जग्मुः सकुटुम्बा जिजीविषवः।
सलक्ष्मणं पुरस्कृत्य साम्बं प्राञ्जलयः प्रभुम्॥ ४३॥

Anxious to save their lives, they placed Sāmba and Lakṣmaṇā at their head and, taking their families with them, sought the almighty Balarāma Himself with joined palms for protection. (43)

राम रामाखिलाधार प्रभावं न विदाम ते।
मूढानां नः कुबुद्धीनां क्षन्तुमर्हस्यतिक्रमम्॥ ४४॥

They said, "Rāma, the Delighter of all, You are no other than Śeṣa, the support of the world. We did not know Your greatness. Be pleased, therefore, to forgive us our transgression, foolish and evil-minded as we are. (44)

स्थित्युत्पत्त्यप्ययानां त्वमेको हेतुर्निराश्रयः।
लोकान् क्रीडनकानीश क्रीडतस्ते वदन्ति हि॥ ४५॥

"You are the sole Cause of creation, continuance and destruction of the universe, the substratum of all, though resting on nothing but Your own being. Indeed, O Lord, sages speak of the three worlds as Your toys and Yourself as the Player. (45)

त्वमेव मूर्ध्नीदमनन्त लीलया
भूमण्डलं बिभर्षि सहस्रमूर्धन्।
अन्ते च यः स्वात्मनि रुद्धविश्वः
शेषेऽद्वितीयः परिशिष्यमाणः ॥ ४६ ॥

"O Lord of infinite strength, possessed of a thousand heads! You alone bear the weight of the terrestrial globe on one of Your heads, without any effort, and at the time of final dissolution withdraw the universe into Yourself and lie on the causal waters as the only remaining substance, Nārāyaṇa, without a second. (46)

कोपस्तेऽखिलशिक्षार्थं न द्वेषान्न च मत्सरात्।
बिभ्रतो भगवन् सत्त्वं स्थितिपालनतत्परः ॥ ४७ ॥

"Lord, You have assumed this Form consisting of pure Sattva, goodness. Your anger is not prompted by hatred or malice but is intended only to teach all and is directed towards the maintenance of the world order. (47)

नमस्ते सर्वभूतात्मन् सर्वशक्तिधराव्यय।
विश्वकर्मन् नमस्तेऽस्तु त्वां वयं शरणं गताः ॥ ४८ ॥

"Hail to You, O Inner Controller of all created beings, O omnipotent and immutable Maker of the universe! We have sought You as our Protector. Salutation be to You again and again." (48)

श्रीशुक उवाच

एवं प्रपन्नैः संविग्नैर्वेपमानायनैर्बलः।
प्रसादितः सुप्रसन्नो मा भैष्टेत्यभयं ददौ ॥ ४९ ॥

Śrī Śuka went on: Propitiated thus by the Kurus, who had got alarmed to find their city shaking and sought protection with Him, Balarāma felt much pleased and promised them protection asking them to shed their fear. (49)

दुर्योधनः पारिबर्हं कुञ्जरान् षष्टिहायनान्।
ददौ च द्वादशशतान्ययुतानि तुरङ्गमान् ॥ ५० ॥
रथानां षट्सहस्राणि रौक्माणां सूर्यवर्चसाम्।
दासीनां निष्ककण्ठीनां सहस्रं दुहितृवत्सलः ॥ ५१ ॥

Duryodhana was very fond of his daughter, Lakṣmaṇā. He gave away as dowry twelve hundred young elephants, each sixty years of age, ten thousand horses, six thousand gold chariots glowing like the sun, and a thousand maid-servants adorned with a gold necklace. (50-51)

प्रतिगृह्य तु तत् सर्वं भगवान् सात्वतर्षभः।
ससुतः सस्नुषः प्रागात् सुहृद्भिरभिनन्दितः ॥ ५२ ॥

Accepting for His part all those presents, and acclaimed by his friends and relations, Lord Balarāma, the foremost of the Yadus, departed with Sāmba and his bride. (52)

ततः प्रविष्टः स्वपुरं हलायुधः
समेत्य बन्धूननुरक्तचेतसः।
शशंस सर्वं यदुपुङ्गवानां
मध्ये सभायां कुरुषु स्वचेष्टितम् ॥ ५३ ॥

Returning to His city, Dwārakā, Balarāma met all His devoted friends and relations and in the open court told the Yādava chiefs everything, viz., how he had dealt with the Kurus. (53)

अद्यापि च पुरं ह्येतत् सूचयद् रामविक्रमम्।
समुन्नतं दक्षिणतो गङ्गायामनुदृश्यते ॥ ५४ ॥

Even to this day Hastināpura appears fairly elevated towards the south and sloping down towards the Gaṅgā, thereby testifying to this supreme exploit of Balarāma. (54)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे हस्तिनापुरकर्षणरूप-सङ्कर्षणविजयो नामाष्टषष्टितमोऽध्यायः ॥ ६८ ॥

Thus ends the sixty-eighth discourse entitled "The Triumph of Saṅkarṣaṇa in the form of dragging Hastināpura", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-saṁhitā.

अथैकोनसप्ततितमोऽध्यायः

Discourse LXIX

A Glimpse into the household life of Śrī Kṛṣṇa

श्रीशुक उवाच

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम्।
कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः॥ १॥

Śrī Śuka began again: Having heard that the demon Naraka had been killed and that Śrī Kṛṣṇa had singly married numerous girls, the sage Nārada felt eager to see how the Lord lived with them all. (1)

चित्रं बतैतदेकेन वपुषा युगपत् पृथक्।
गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत्॥ २॥

He said to himself, "Oh, how wonderful it was that the one Lord should with one personality marry sixteen thousand wives in separate houses all at once." (2)

इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत्।
पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥ ३॥

Thus full of curiosity and eager to see this sport of the Lord with his own eyes, the divine sage came to Dwārakā, which was adorned with parks and gardens in full blossom and resounded with the warbling of birds and the humming of bees. (3)

उत्फुल्लेन्दीवराम्भोजकह्लारकुमुदोत्पलैः ।
छुरितेषु सरस्सूच्चैः कूजितां हंससारसैः॥ ४॥

It was rendered noisy with the loud crackle of swans and cranes residing in ponds spread over with full-blown lotuses and lilies of various colours. (4)

प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः।
महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः॥ ५॥

It was studded with nine lakhs of mansions built of crystal and silver, inlaid with shining emeralds and furnished with articles of gold and precious stones. (5)

विभक्तरथ्यापथचत्वरापणैः
शालासभाभी रुचिरां सुरालयैः।
संसिक्तमार्गाङ्गणवीथिदेहलीं
पतत्पताकाध्वजवारितातपाम् ॥ ६॥

It looked charming with its well-defined roads and other thoroughfares, quadrangles and market-places, sheds for animals, temples and guild halls. Its roads, courtyards, lanes and thresholds of houses were daily sprinkled with water. The everflying flags and pennons warded off sunshine. (6)

तस्यामन्तःपुरं श्रीमदर्चितं सर्वधिष्ण्यपैः।
हरेः स्वकौशलं यत्र त्वष्ट्रा कात्स्न्र्येन दर्शितम्॥ ७॥

In that city there was the most splendid (richly furnished) row of palaces of Lord Śrī Kṛṣṇa, admired by all the guardians of the world, in the construction of which Viśwakarmā, the celestial architect, had exhibited all his architectural skill. (7)

तत्र षोडशभिः सद्मसहस्रैः समलङ्कृतम्।
विवेशैकतमं शौरेः पत्नीनां भवनं महत्॥ ८॥

The row was adorned with sixteen thousand beautiful mansions of Śrī Kṛṣṇa's consorts. Nārada at random entered a big palace out of these. (8)

विष्टब्धं विद्रुमस्तम्भैर्वैदूर्यफलकोत्तमैः।
इन्द्रनीलमयैः कुड्यैर्जगत्या चाहतत्विषा॥ ९॥

Supported on columns of coral, on excellent slabs of Vaidūrya (the cat's eye gem) and walls of sapphire, it was provided with a floor—whose lustre never faded—paved with the same precious stone. (9)

वितानैर्निर्मितैस्त्वष्ट्रा मुक्तादामविलम्बिभिः।
दान्तैरासनपर्यङ्कैर्मण्युत्तमपरिष्कृतैः ॥ १०॥

It was further furnished with canopies made by Viśwakarmā himself, from which strings of pearls were hanging, as well as with seats and beds made of ivory and inlaid with excellent gems. (10)

दासीभिर्निष्ककण्ठीभिः सुवासोभिरलङ्कृतम्।
पुम्भिः सकञ्चुकोष्णीषसुवस्त्रमणिकुण्डलैः॥ ११॥

It was attended by maid-servants adorned with gold necklaces, and dressed in fine clothes, and man-servants wearing coats, turbans, fine clothes and jewelled ear-rings. (11)

रत्नप्रदीपनिकरद्युतिभिर्निरस्त-
ध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग।
नृत्यन्ति यत्र विहितागुरुधूपमक्षै-
र्निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः॥ १२॥

Dear Parīkṣit, the darkness in the palace was dispelled by lustre of jewels serving as lights. Seeing fumes of burning aloe-wood issuing out of the air-holes, the peacocks on its picturesque eaves screamed and danced under the impression that clouds were up. (12)

तस्मिन् समानगुणरूपवयस्सुवेष-
दासीसहस्रयुतयानुसवं गृहिण्या।
विप्रो ददर्श चमरव्यजनेन रुक्म-
दण्डेन सात्वतपतिं परिवीजयन्त्या॥ १३॥

Nārada saw Śrī Kṛṣṇa, the Lord of Yadus, seated there together with the mistress of the house, Rukmiṇī, who was herself fanning the Lord with a chowrie provided with a gold handle, although she was constantly waited upon by thousands of maid-servants, who were equal to her in virtue, beauty, age and neat dress. (13)

तं सन्निरीक्ष्य भगवान् सहसोत्थितः श्री-
पर्यङ्कतः सकलधर्मभृतां वरिष्ठः।
आनम्य पादयुगलं शिरसा किरीट-
जुष्टेन साञ्जलिरवीविशदासने स्वे॥ १४॥

Discerning the Devarṣi, the almighty Lord, Śrī Kṛṣṇa, the foremost among the supporters of virtue, immediately rose from the bed of Śrī (Rukmiṇī) and, bowing low with His head, adorned with a crown, at the feet of the sage with joined palms, installed him on His own seat. (14)

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना
बिभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं
तस्यैव यच्चरणशौचमशेषतीर्थम्॥ १५॥

Parīkṣit, Śrī Kṛṣṇa is the supreme Teacher of the world; having washed His feet, the Gaṅgā has become capable of purifying all. The Protector of holy men, He has earned the appropriate title of Brahmaṇya Deva by virtue of His singular devotion to the Brāhmaṇas. The Lord, therefore, washed the feet of the Devarṣi and bore that water on His head. (15)

सम्पूज्य देवऋषिवर्यमृषिः पुराणो
नारायणो नरसखो विधिनोदितेन।
वाण्याभिभाष्य मितयामृतमिष्टया तं
प्राह प्रभो भगवते करवाम हे किम्॥ १६॥

Thereafter, the Lord, who was no other than the most ancient sage Nārāyaṇa, the eternal companion of Nara, duly worshipped the celestial sage according to the prescribed rules of worship and, addressing him in measured words sweet as nectar, humbly said, "Pray, tell Me, My lord, what service we may render your holy self." (16)

नारद उवाच

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे
मैत्री जनेषु सकलेषु दमः खलानाम्।
निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां
स्वैरावतार उरुगाय विदाम सुष्ठु॥ १७॥

Nārada replied: "O almighty Lord of the universe, it is no wonder that You love all Your devotees and chastise the wicked. O glorious Lord, You have come down to earth of Your own accord for the supreme welfare of all as well as for the sake of maintaining and protecting the world. We know this full well. (17)

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं
ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः।
संसारकूपपतितोत्तरणावलम्बं
ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात्॥ १८॥

"What a great fortune that I have been enabled today to enjoy the sight of Your blessed feet, which bring to mankind supreme peace and deliverance, which are ever contemplated at heart by Brahmā and others possessed of infinite wisdom—the feet which are, as a matter of fact, like a rope with the help of which men fallen in the deep well of worldly life may rise above it. Kindly bless me that wherever I may be, their thought may ever haunt me and I may go about contemplating on them." (18)

ततोऽन्यदाविशद् गेहं कृष्णपत्न्याः स नारदः।
योगेश्वरेश्वरस्याङ्ग योगमायाविवित्सया॥ १९॥

Dear Parīkṣit, then in order to ascertain the power of Yogamāyā, divine glory, of the Lord of all masters of Yoga, Nārada entered the mansion of another consort of Śrī Kṛṣṇa. (19)

दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च।
पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः॥ २०॥

There he saw Śrī Kṛṣṇa engaged in playing at dice with His beloved consort and Uddhava. There also the Lord stood up at the sight of the sage, offered him a seat and worshipped him with supreme devotion. (20)

पृष्टश्चाविदुषेवासौ कदाऽऽयातो भवानिति।
क्रियते किं नु पूर्णानामपूर्णैरस्मदादिभिः॥ २१॥

Then, like one who was unaware of the sage's arrival, He said, "When did you come? You are established in the Self and perfect, whereas we are imperfect beings. What service can we render to you? (21)

अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु।
स तु विस्मित उत्थाय तूष्णीमन्यदगाद् गृहम्॥ २२॥

"All the same, O sage, be pleased to command us and bless our human birth." Nārada, however, was astonished when he heard this and, silently rising from his seat moved to another mansion. (22)

तत्राप्यचष्ट गोविन्दं लालयन्तं सुताञ्छिशून्।
ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम्॥ २३॥

There too he saw Śrī Kṛṣṇa fondling His infant sons. Again, in another house he found the Lord preparing for His bath. (23)

जुह्वन्तं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः।
भोजयन्तं द्विजान् क्वापि भुञ्जानमवशेषितम्॥ २४॥

In this way the Devarṣi found the Lord engaged in different activities, all at once, in all the different mansions. If here He was engaged in pouring oblations in the sacrificial fire, there He was propitiating God through the five-fold daily sacrifices; somewhere He was feeding the Brāhmaṇas, while elsewhere He was partaking of the remaining food Himself. (24)

क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम्।
एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु॥ २५॥
अश्वैर्गजैः रथैः क्वापि विचरन्तं गदाग्रजम्।
क्वचिच्छयानं पर्यङ्के स्तूयमानं च वन्दिभिः॥ २६॥

Here He was performing Sandhyā, and there the silent Japa of Gāyatrī. Here the elder brother of Gada was performing various tricks of fence with the sword and shield, and there He was riding on horses, elephants and chariots. Here He was resting on His bed, and was being eulogized by bards. (25-26)

मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः।
जलक्रीडारतं क्वापि वारमुख्याबलावृतम्॥ २७॥

In one mansion, He was conferring with Uddhava and other counsellors, and in another sporting in water surrounded by courtesans. (27)

कुत्रंचिद् द्विजमुख्येभ्यो ददतं गाः स्वलङ्कृताः।
इतिहासपुराणानि शृण्वन्तं मङ्गलानि च॥ २८॥

At one place He was gifting well-adorned cows to Brāhmaṇas and listening to the recitation of auspicious Itihāsas and Purāṇas. (28)

हसन्तं हास्यकथया कदाचित् प्रियया गृहे।
क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित्॥ २९॥

In one mansion He was making merry and indulging in light talk with His beloved consort, and in another He was found engaged in the careful observance of Dharma. At a third place Nārada found him engaged in devising ways and means of accumulating wealth, and at another in enjoying the pleasures of sense permitted for a householder. (29)

ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम्।
शुश्रूषन्तं गुरून् क्वापि कामैर्भोगैः सपर्यया॥ ३०॥

At one place, the Devarṣi saw Him seated all by Himself contemplating on the Supreme Person beyond Prakṛti, and at another doing service to the elders by offering them the desired objects of enjoyment and worship. (30)

कुर्वन्तं विग्रहं कैश्चित् सन्धिं चान्यत्र केशवम्।
कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम्॥ ३१॥
पुत्राणां दुहितॄणां च काले विध्युपयापनम्।
दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः॥ ३२॥

At one place, he found Śrī Kṛṣṇa preparing for war against some enemies, and at another discussing terms of peace. Here the Devarṣi saw Him devising with Balarāma the ways and means of ensuring the well-being of the virtuous, and there performing with grandeur the wedding with due ceremony of sons and daughters with brides and bridegrooms worthy of them. (31-32)

प्रस्थापनोपानयनैरपत्यानां महोत्सवान्।
वीक्ष्य योगेश्वरेशस्य येषां लोका विसिस्मिरे॥ ३३॥

Here he found Him conducting festivities on a large scale while sending off a married girl to her husband and receiving another on return from her husband's house. People wondered to see these grand festal activities of Bhagavān Śrī Kṛṣṇa, the Lord of masters of Yoga. (33)

यजन्तं सकलान् देवान् क्रापि क्रतुभिरूर्जितैः।
पूर्तयन्तं क्वचिद् धर्मं कूपारामममठादिभिः॥ ३४॥

Somewhere he saw Him offering worship to the various gods, his own rays, by means of grand sacrifices, and elsewhere observing piety through the construction of wells, gardens and temples etc., for public good. (34)

चरन्तं मृगयां क्वापि हयमारुह्य सैन्धवम्।
घ्नन्तं ततः पशून् मेध्यान् परीतं यदुपुङ्गवैः॥ ३५॥

Here he found Him riding on a horse born in the Indus valley, followed by prominent Yādavas, in pursuit of game and killing animals fit for sacrifice in the course of such chase. (35)

अव्यक्तलिङ्गं प्रकृतिष्वन्तःपुरगृहादिषु।
क्वचिच्चरन्तं योगेशं तत्तद्भावबुभुत्सया॥ ३६॥

At one place he saw Śrī Kṛṣṇa, the Master of Yoga, moving incognito among the people as well as in the mansions of the palace etc., for ascertaining the inward feelings of their inmates as well as of the people. (36)

अथोवाच हृषीकेशं नारदः प्रहसन्निव।
योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम्॥ ३७॥

Having witnessed the display of wonderful powers of Yoga by Śrī Kṛṣṇa, though following the ways of a human being, Nārada spoke to Him as though laughing heartily. (37)

विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम्।
योगेश्वरात्मन् निर्भाता भवत्पादनिषेवया॥ ३८॥

"O Master of Yoga, we know the secret of Your worderful powers of Yoga which cannot be easily seen even by wielders of Māyā like Brahmā and which have been revealed to our mind through the worship of Your lotus-feet. (38)

अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्लुतान्।
पर्यटामि तवोद्गायन् लीलां भुवनपावनीम्॥ ३९॥

"Pray, give me leave, O Lord, to go, so that I may move about the fourteen worlds flooded with Your glory, singing loudly the story of Your pastimes, which is capable of purifying the whole world." (39)

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता।
तच्छिक्षयँल्लोकमिममास्थितः पुत्र मा खिदः ॥ ४० ॥

The Lord replied: O sage, I am not only the Teacher of Dharma, but I practise it Myself, and lend countenance to those who practise it. I follow the path of Dharma in order to teach the world by My example. Therefore, do not get perplexed, My loved one, at the sight of this, My Yogamāyā. (40)

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम्।
तमेव सर्वगेहेषु सन्तमेकं ददर्श ह॥ ४१ ॥

Śrī Śuka went on: Thus, they say, the Devarṣi saw one and the same Śrī Kṛṣṇa present in all the mansions of His consorts, performing the pious duties of householders which lead to their purification. (41)

कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम्।
मुहुर्दृष्ट्वा ऋषिरभूद् विस्मितो जातकौतुकः ॥ ४२ ॥

Seeing again and again, the vast display of the wonderful Yogic power of Śrī Kṛṣṇa, who had infinite prowess, the curious sage was filled with astonishment. (42)

इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना।
सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् ययौ ॥ ४३ ॥

Duly honoured by Śrī Kṛṣṇa, who behaved as though He made much of the first three objects of human pursuit viz., Dharma (virtue), Artha (wealth) and Kāma (enjoyment of life), the Devarṣi felt much delighted and went away constantly thinking of Him alone. (43)

एवं मनुष्यपदवीमनुवर्तमानो
नारायणोऽखिलभवाय गृहीतशक्तिः।
रेमेऽङ्ग षोडशसहस्त्रवराङ्गनानां
सव्रीडसौहृदनिरीक्षणहासजुष्टः ॥ ४४ ॥

For the good of the world O dear one, Lord Nārāyaṇa takes the help of His inconceivable Yogamāyā and begins to sport as a human being. Greeted with their bashful looks and friendly smiles by more than sixteen thousand noble wives, the Lord thus delightfully spent His days at Dwārakā. (44)

यानीह विश्वविलयोद्भववृत्तिहेतुः
कर्माण्यनन्यविषयाणि हरिश्चकार।
यस्त्वङ्ग गायति शृणोत्यनुमोदते वा
भक्तिर्भवेद् भगवति ह्यपवर्गमार्गे ॥ ४५ ॥

O Parīkṣit ! he who for his part celebrates the inimitable exploits performed by Śrī Kṛṣṇa—who is the supreme Cause of evolution, continuance and dissolution of the universe—or hear of them, or views with approbation their singing and hearing, attains loving devotion to the almighty Lord, the Bestower of Liberation. (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
कृष्णगार्हस्थ्यदर्शनं नामैकोनसप्ततितमोऽध्यायः ॥ ६९ ॥

Thus ends the sixty-ninth discourse entitled, "A Glimpse into the household life of Śrī Kṛṣṇa," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ सप्ततितमोऽध्यायः

Discourse LXX

Śrī Kṛṣṇa's Daily Routine; Kings taken captive by Jarāsandha send their Messenger to Śrī Kṛṣṇa

श्रीशुक उवाच

अथोषस्युपवृत्तायां कुक्कुटान् कूजतोऽशपन्।
गृहीतकण्ठ्यः पतिभिर्माधव्यो विरहातुराः॥ १॥

Śrī Śuka began again: As the dawn approached, Śrī Kṛṣṇa's wives, each sleeping with the arms of her husband about her neck, would reproach the cocks that crowed for fear of being separated from Him. (1)

वयांस्यरूरुवन् कृष्णं बोधयन्तीव वन्दिनः।
गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः॥ २॥

Roused from sleep by the breeze blowing through the Mandāra grove in the midst of humming bees, birds sang loudly like bards as if in order to wake up Śrī Kṛṣṇa. (2)

मुहूर्तं तं तु वैदर्भी नामृष्यदतिशोभनम्।
परिरम्भणविश्लेषात् प्रियबाह्वन्तरं गता॥ ३॥

Clasped between His arms Rukmiṇī would not welcome this sacred hour for fear of being torn away from His embrace. (3)

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः।
दध्यौ प्रसन्नकरण आत्मानं तमसः परम्॥ ४॥
एकं स्वयंज्योतिरनन्यमव्ययं
स्वसंस्थया नित्यनिरस्तकल्मषम्।
ब्रह्माख्यमस्योद्भवनाशहेतुभिः
स्वशक्तिभिर्लक्षितभावनिर्वृतिम्॥ ५॥

Waking up about two hours and a half before sunrise, Śrī Kṛṣṇa would first wash His hands and feet and rinse His mouth, and with a serene mind meditate on the Self beyond the realm of Prakṛti, that is one without a second, self-luminous and indestructible, which is by virtue of its own nature eternally free from the taint of Avidyā (nescience), which goes by the name of Brahma, whose existence and blissful nature are indicated by His own potencies under the names of Brahmā, Viṣṇu and Rudra that are responsible for the appearance, maintenance, and destruction of the universe. (4-5)

अथाप्लुतोऽम्भस्यमले यथाविधि
क्रियाकलापं परिधाय वाससी।
चकार सन्ध्योपगमादि सत्तमो
हुतानलो ब्रह्म जजाप वाग्यतः॥ ६॥

After this Śrī Kṛṣṇa, the foremost among the righteous, would take a plunge bath in pure water, put on two clean pieces of cloth, perform according to the injunctions of the scriptures Sandhyā and other obligatory rites and having poured oblations into the sacred fire, would silently repeat the sacred Gāyatrī-Mantra. (6)

उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः।
देवानृषीन् पितॄन् वृद्धान् विप्रानभ्यर्च्य चात्मवान्॥ ७॥
धेनूनां रुक्मशृङ्गीणां साध्वीनां मौक्तिकस्रजाम्।
पयस्विनीनां गृष्टीनां सवत्सानां सुवाससाम्॥ ८॥
ददौ रूप्यखुराग्राणां क्षौमाजिनतिलैः सह।
अलङ्कृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने॥ ९॥

He would stand before the rising sun and offer prayers to the sun-god and handfuls of water to the gods, Ṛṣis and manes, His own rays. Then having worshipped the elders of His family as well as Brāhmaṇas with due ceremony, the vigilant Lord would give away from day to day, to well-adorned Brāhmaṇas together with silk clothes, deer-skin and sesamum seeds, thirteen thousand and eighty-four freshly calved and beautifully caparisoned cows, docile by nature, yielding abundant milk and accompanied with their calf, with their horns plated with gold, and

hoofs with silver, and with their necks decked with pearl necklaces. (7—9)

गोविप्रदेवतावृद्धगुरून् भूतानि सर्वशः।
नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत्॥ १०॥

He would then salute cows, Brāhmaṇas, gods, elders, preceptors and all created beings, who were but manifestations of His own Self, and would duly touch auspicious things. (10)

आत्मानं भूषयामास नरलोकविभूषणम्।
वासोभिर्भूषणैः स्वीयैर्दिव्यस्रगनुलेपनैः॥ ११॥

He would then adorn Himself, the one ornament of the human world, with clothes and ornaments, peculiarly His own, as well as with excellent garlands and sandal paste. (11)

अवेक्ष्याज्यं तथाऽऽदर्शं गोवृषद्विजदेवताः।
कामांश्च सर्ववर्णानां पौरान्तःपुरचारिणाम्।
प्रदाप्य प्रकृतीः कामैः प्रतोष्य प्रत्यनन्दत॥ १२॥

Then, looking into liquid ghee and a mirror, He would first have a look at the cows and bulls, Brāhmaṇa and images of gods. Thereafter He would take delight in causing boons to be conferred on all classes of people dwelling in the city and in the gynaeceum and gratifying His other subjects by granting their desires. (12)

संविभज्याग्रतो विप्रान् स्रक्ताम्बूलानुलेपनैः।
सुहृदः प्रकृतीर्दारानुपायुङ्क्त ततः स्वयम्॥ १३॥

Presenting first of all the Brāhmaṇas, then His friends and relations, then His ministers and counsellors, and then His consorts with garlands, betel leaves and sandal paste, He would, last of all, accept them for Himself. (13)

तावत् सूत उपानीय स्यन्दनं परमाद्भुतम्।
सुग्रीवाद्यैर्हयैर्युक्तं प्रणम्यावस्थितोऽग्रतः॥ १४॥

By that time His charioteer, (Dāruka) would bring His most wonderful chariot drawn by Sugrīva and other horses and, saluting the Lord, would stand before Him. (14)

गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत्।
सात्यक्युद्धवसंयुक्तः पूर्वाद्रिमिव भास्करः॥ १५॥

Holding the charioteer's hands in His own hand, Śrī Kṛṣṇa would then proceed to mount the chariot accompanied by Sātyaki and Uddhava, even as the sun ascends the eastern hills. (15)

ईक्षितोऽन्तःपुरस्त्रीणां सव्रीडप्रेमवीक्षितैः।
कृच्छ्राद् विसृष्टो निरगाज्जातहासो हरन् मनः॥ १६॥

Watched with bashful and affectionate glances by the ladies of the gynaeceum and reluctantly permitted by them to go, the Lord would smile at them for a moment and, thus captivating their heart, would sally forth to the Council Hall. (16)

सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः।
प्राविशद् यन्निविष्टानां न सन्त्यङ्ग षड्भयः॥ १७॥

Parīkṣit, surrounded by all the Yadus, Śrī Kṛṣṇa would then enter the Hall bearing the name of Sudharmā, the inmates of which would not experience for the time being the six travails of existence, viz., hunger and thirst, grief and delusion, old age and death. (17)

तत्रोपविष्टः परमासने विभु-
र्बभौ स्वभासा ककुभोऽवभासयन्।
वृतो नृसिंहैर्यदुभिर्यदूत्तमो
यथोडुराजो दिवि तारकागणैः॥ १८॥

Seated on an exalted throne, illuminating all the quarters with His own splendour and surrounded by the lions of Yadu's race, the almighty Lord, the foremost of the Yadus, shone like the moon in the midst of hosts of stars in the heavens. (18)

तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम्।
उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक्॥ १९॥

There the jesters would entertain the Lord with amusements of various kinds, and, even so, master dancers and dancing girl students severally with their dances. (19)

मृदङ्गवीणामुरजवेणुतालदरस्वनैः।
ननृतुर्जगुस्तुष्टुवुश्च सूतमागधवन्दिनः॥ २०॥

Sūtas, Māgadhas and Vandīs would

dance, sing and panegyrize the Lord in accompaniment to clay tomtoms, lutes, tambourines, flutes, cymbals and conches. (20)

तत्राहुर्ब्राह्मणाः केचिदासीना ब्रह्मवादिनः।
पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः॥ २१॥

Seated there certain Brāhmaṇas, skilled in exposition, would expound Vedic Mantras, while others would narrate the stories of ancient kings of sacred renown. (21)

तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः।
विज्ञापितो भगवते प्रतीहारैः प्रवेशितः॥ २२॥

One day, O king, a certain person, never seen before, made his appearance there. He was announced to the Lord by the porters on duty and ushered into His presence. (22)

स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः।
राज्ञामावेदयद् दुःखं जरासन्धनिरोधजम्॥ २३॥

The man bowed to Śrī Kṛṣṇa, the Supreme Lord, with joined palms and communicated to Him the suffering of certain kings caused by their incarceration at the hands of Jarāsandha. (23)

ये च दिग्विजये तस्य सन्नतिं न ययुर्नृपाः।
प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे॥ २४॥

Parīkṣit, twenty thousand and odd kings who did not pay homage to him during his expeditions for the conquest of the four quarters, had been forcibly detained by him at his capital, Girivraja, the modern Giridih. (24)

कृष्ण कृष्णाप्रमेयात्मन् प्रपन्नभयभञ्जन।
वयं त्वां शरणं यामो भवभीताः पृथग्धियः॥ २५॥

The newcomer conveyed their message to Śrī Kṛṣṇa in the following words: "O Kṛṣṇa, the Embodiment of Truth, Knowledge and Bliss, whose personality is immeasurable and who destroy the fear of those who have taken refuge in You! we, who are yet possessed of a differential outlook and are afraid of the cycle of birth and death, resort to You for protection. (25)

लोको विकर्मनिरतः कुशले प्रमत्तः
कर्मण्ययं त्वदुदिते भवदर्चने स्वे।
यस्तावदस्य बलवानिह जीविताशां
सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै॥ २६॥

"O Lord! the generality of people on earth are intensely addicted to prohibited acts or those as are actuated by self-interest and are indifferent to Your worship, which is the only auspicious act enjoined on them by You. Dogging their foot-steps in the form of all powerful and ever vigilant Time, in the meantime, however, You suddenly uproot their hope of life. We bow to You as such. (26)

लोके भवाञ्जगदिनः कलयावतीर्णः
सद्रक्षणाय खलनिग्रहणाय चान्यः।
कश्चित् त्वदीयमतियाति निदेशमीश
किं वा जनः स्वकृतमृच्छति तन्न विद्मः॥ २७॥

"You are the Lord of the Universe, who have appeared on earth with Your part manifestation, viz., Balarāma, for protecting the virtuous and chastising the wicked. O Lord, we are, therefore, at a loss to understand how anyone, be it Jarāsandha or anyone else, can transgress Your command and tyrannize over us. Nor do we understand how men, who have taken refuge in You like us can be said to be reaping the fruit of their past actions in the form of suffering. (27)

स्वप्नायितं नृपसुखं परतन्त्रमीश
शश्वद्भयेन मृतकेन धुरं वहामः।
हित्वा तदात्मनि सुखं त्वदनीहलभ्यं
क्लिश्यामहेऽतिकृपणास्तव मायया इह॥ २८॥

"O Lord, we are aware that the joy of rulership is dependent on others and is as unreal as a dream. Moreover, it is with this body, which is virtually dead and is subject to constant fear, that we bear so many burdens of the world, having abandoned the joy existing in the Self, and obtained from You by disinterested people.

Foolish as we are, we are suffering in this world due to Your Māyā. (28)

तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो
बद्धान् वियुङ्क्ष्व मगधाह्वयकर्मपाशात्।
यो भूभुजोऽयुतमतङ्गजवीर्यमेको
बिभ्रद् रुरोध भवने मृगराडिवावीः ॥ २९ ॥

"O Lord, Your feet remove the grief and infatuation of those who take refuge at them. Therefore, kindly release us, who are bound with the rope of Karma in the form of this repressive Jarāsandha. Possessing the strength of ten thousand elephants himself, he has imprisoned us, the kings, in his palace even as the lion would round up a flock of sheep. (29)

यो वै त्वया द्विनवकृत्व उदात्तचक्र
भग्नो मृधे खलु भवन्तमनन्तवीर्यम्।
जित्वा नृलोकनिरतं सकृदूढदर्पो
युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥ ३० ॥

"O wielder of the discus, You fought Jarāsandha eighteen times, vanquishing him in all battles except one. We know that Your power and strength are unlimited; and yet, behaving as You did like a human being, You allowed Yourself to be defeated by him once. This has aggravated his insolence. He now persecutes us knowing us to be Your servants. O invincible Lord, now do whatever You deem fit under the circumstance." (30)

दूत उवाच

इति मागधसंरुद्धा भवद्दर्शनकाङ्क्षिणः।
प्रपन्नाः पादमूलं ते दीनानां शं विधीयताम् ॥ ३१ ॥

The messenger said: Lord, with these words the kings, imprisoned by Jarāsandha, have sought shelter at Your feet, eager to see You. May those helpless kings be blessed with Your presence. (31)

श्रीशुक उवाच

राजदूते ब्रुवत्येवं देवर्षिः परमद्युतिः।
बिभ्रत् पिङ्गजटाभारं प्रादुरासीद् यथा रविः ॥ ३२ ॥

Śrī Śuka resumed: Parīkṣit ! when the messenger of the kings was thus delivering the message of the kings, the celestial sage, Nārada, appeared on the scene, wearing a mass of golden matted locks, and dazzling like the sun. (32)

तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः।
ववन्द उत्थितः शीर्ष्णा ससभ्यः सानुगो मुदा ॥ ३३ ॥

Seeing the sage the almighty Śrī Kṛṣṇa, the suzerain Lord of all the worlds, rose from His seat with His councillors and attendants and joyfully bowed to the Devarṣi with His head bent low. (33)

सभाजयित्वा विधिवत् कृतासनपरिग्रहम्।
बभाषे सूनृतैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥ ३४ ॥

The Devarṣi having taken his seat, the Lord worshipped him with due honour and, bringing delight to the sage with His reverence, spoke to him the following sweet words. (34)

अपि स्विदद्य लोकानां त्रयाणामकुतोभयम्।
ननु भूयान् भगवतो लोकान् पर्यटतो गुणः ॥ ३५ ॥

"O sage, are all the three worlds now free from fear? Your constantly going about the three worlds surely constitutes a great gain to us inasmuch as we receive all the news of the world through you. (35)

न हि तेऽविदितं किञ्चिल्लोकेष्वीश्वरकर्तृषु।
अथ पृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ॥ ३६ ॥

"Nothing in all the worlds of God's creation is unknown to you. We, therefore, enquire of you what the Pāṇḍavas and others intend to do at present." (36)

श्रीनारद उवाच

दृष्टा मया ते बहुशो दुरत्यया
माया विभो विश्वसृजश्च मायिनः।
भूतेषु भूमंश्चरतः स्वशक्तिभि-
र्वह्नेरिवच्छन्नरुचो न मेऽद्भुतम् ॥ ३७ ॥

Śrī Nārada replied: "O all-pervading Infinite Lord, You are such a great magician that even conjurers like Brahmā, the creator of the world, are unable to penetrate the veil

of Your Māyā. Lord, You abide in all created beings by virtue of Your inscrutable potencies even as fire remains latent in every log of wood. I have witnessed Your Māyā more than once, hence Your inquiry about the Pāṇḍavas does not appear to me as something out of the common. (37)

तवेहितं कोऽर्हति साधु वेदितुं
स्वमाययेदं सृजतो नियच्छतः।
यद् विद्यमानात्मतयावभासते
तस्मै नमस्ते स्वविलक्षणात्मने॥ ३८॥

"Lord, You bring forth and destroy this universe by Your own Māyā; and by Your Māyā it appears as existent, though without any reality. Who can know Your intentions full well? You are inconceivable by nature; my salutation be to You. (38)

जीवस्य यः संसरतो विमोक्षणं
न जानतोऽनर्थवहाच्छरीरतः।
लीलावतारैः स्वयशःप्रदीपकं
प्राज्वालयत्त्वा तमहं प्रपद्ये॥ ३९॥

"Tied down to the body, the soul moves on the whirligig of birth and death and knows not the way to deliverance from this sheath, the source of all evil. Descending on earth in so many Forms by way of sport, You kindle the lamp of Your glory with the help of which he may free himself from the bondage of the body. Lord, I resort to You for protection. (39)

अथाप्याश्रावये ब्रह्म नरलोकविडम्बनम्।
राज्ञः पैतृष्वसेयस्य भक्तस्य च चिकीर्षितम्॥ ४०॥

"The Supreme Spirit as You are, You nevertheless imitate the ways of the human world; therefore, I shall communicate to You what Your cousin and loving devotee, king Yudhiṣṭhira, intends to do. (40)

यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः।
पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम्॥ ४१॥

"The Pāṇḍava king enjoys on this very earth all the enjoyments of the abode of Brahmā, the highest Paradise. He is absolutely desireless. And yet he would worship You through the supreme sacrifice known as Rājasūya. May You be pleased to give Your consent to his proposal. (41)

तस्मिन् देव क्रतुवरे भवन्तं वै सुरादयः।
दिदृक्षवः समेष्यन्ति राजानश्च यशस्विनः॥ ४२॥

"Eager to see You, the principal gods, Ṛṣis and illustrious kings too will assemble in that grand sacrifice. (42)

श्रवणात् कीर्तनाद् ध्यानात् पूयन्तेऽन्तेवसायिनः।
तव ब्रह्ममयस्येश किमुतेक्षाभिमर्शिनः॥ ४३॥

"Lord, You are an embodiment of the Supreme Spirit; even the low-born are hallowed by hearing of Your glories, singing Your praises and contemplating on Your virtues, to say nothing of those who see and touch Your person. (43)

यस्यामलं दिवि यशः प्रथितं रसायां
भूमौ च ते भुवनमङ्गल दिग्वितानम्।
मन्दाकिनीति दिवि भोगवतीति चाधो
गङ्गेति चेह चरणाम्बु पुनाति विश्वम्॥ ४४॥

"Lord, Your very presence on this earth constitutes a blessing for the three worlds. Your spotless glory envelops all the quarters and is diffused on earth, in heaven as well as in the subterranean regions, even as the waters washing Your feet hallow the entire universe under the name of Mandākinī in heaven, Bhogavatī in the subterranean regions and the Gaṅgā on earth." (44)

श्रीशुक उवाच

तत्र तेष्वात्मपक्षेष्वगृह्णत्सु विजिगीषया।
वाचः पेशैः स्मयन् भृत्यमुद्धवं प्राह केशवः॥ ४५॥

Śrī Śuka went on: Parīkṣit! the clansmen of Śrī Kṛṣṇa, assembled there, seized as they were with the desire to conquer Jarāsandha, did not receive with approbation the words of the sage. Śrī Kṛṣṇa, the Ruler even of Brahmā and Śiva, smilingly spoke to His devotee, Uddhava, in sweet words as under: (45)

श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् ।
तथात्र ब्रूह्यनुष्ठेयं श्रद्दध्मः करवाम तत् ॥ ४६ ॥

The glorious Lord said: Uddhava ! you are Our disinterested friend and know the secret of what should be decided upon through deliberation. Indeed, you are our supreme eye, as it were. Now tell us what should be done under the circumstances. We fully rely on you and shall act as per your advice. (46)

इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि मुग्धवत् ।
निदेशं शिरसाऽऽधाय उद्धवः प्रत्यभाषत ॥ ४७ ॥

Questioned thus by the Master, who, though omniscient, was behaving like an ignorant man. Uddhava received His command with his head bent low and replied as follows: (47)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
भगवद्यानविचारे सप्ततितमोऽध्यायः ॥ ७० ॥

Thus ends the seventieth discourse bearing on the deliberations about the Lord's departure in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकसप्ततितमोऽध्यायः

Discourse LXXI

Śrī Kṛṣṇa goes to Indraprastha

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् ।
सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥ १ ॥

Śrī Śuka began again: Parīkṣit ! hearing these words of the Lord, Uddhava who was possessed of great wisdom, considered the statement of the celestial sage Nārada and the opinion of the councillors as well as of Śrī Kṛṣṇa Himself, and spoke thus: (1)

उद्धव उवाच

यदुक्तमृषिणा देव साचिव्यं यक्ष्यतस्त्वया ।
कार्यं पैतृष्वसेयस्य रक्षा च शरणैषिणाम् ॥ २ ॥

Uddhava submitted: Lord, as recommended by the Devarṣi, You should certainly help Your cousin, who intends to perform the Rājasūya sacrifice, and should also protect those who seek Your protection. (2)

यष्टव्यं राजसूयेन दिक्चक्रजयिना विभो ।
अतो जरासुतजय उभयार्थो मतो मम ॥ ३ ॥

A Rājasūya sacrifice, however, is capable of being performed, O almighty Lord ! only by one who has conquered all the quarters. I am, therefore, driven to the conclusion that both these objects, can be gained by the overthrow of Jarāsandha. (3)

अस्माकं च महानर्थो ह्येतेनैव भविष्यति ।
यशश्च तव गोविन्द राज्ञो बद्धान् विमुञ्चतः ॥ ४ ॥

Indeed great will be our advantage, O Protector of cows, if we simply succeed in accomplishing this; and Your restoring the imprisoned kings to freedom will bring glory to You. (4)

स वै दुर्विषहो राजा नागायुतसमो बले ।
बलिनामपि चान्येषां भीमं समबलं विना ॥ ५ ॥

Possessing, as he does, the strength of ten thousand elephants, king Jarāsandha is

as a matter of fact not very easy to resist even for giants other than Bhīma, who is his equal in strength. (5)

द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः।
ब्रह्मण्योऽभ्यर्थितो विप्रैर्न प्रत्याख्याति कर्हिचित्॥ ६॥

He should, however, be vanquished in a duel and not otherwise; for he has an army consisting of a hundred Akṣauhiṇīs. He is a devotee of the Brāhmaṇas and never spurns the request of Brāhmaṇas. (6)

ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः।
हनिष्यति न सन्देहो द्वैरथे तव सन्निधौ॥ ७॥

Therefore, let Bhīma approach him in the guise of a Brāhmaṇa and ask of him the boon of a single combat. In Your presence he will no doubt succeed in killing him in a dual. (7)

निमित्तं परमीशस्य विश्वसर्गनिरोधयोः।
हिरण्यगर्भः शर्वश्च कालस्यारूपिणस्तव॥ ८॥

Lord, You are the almighty, formless Time. The creation and destruction of the universe take place through Your power. Brahmā and Śaṅkara are mere instruments in carrying out Thy design. (8)

गायन्ति ते विशदकर्म गृहेषु देव्यो
राज्ञां स्वशत्रुवधमात्मविमोक्षणं च।
गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः
पित्रोश्च लब्धशरणा मुनयो वयं च॥ ९॥

After the destruction of Jarāsandha the consorts of the kings imprisoned by him would sing in their respective homes of Your glorious act of destroying their common enemy and bringing about the release of their respective husbands, who are dear to them as their own selves, even as the cowherdesses of Vraja sing of Your having delivered them from the clutches of the demon Śaṅkhacūḍa, the sages who have taken refuge in You celebrate the rescue of the king of elephants, and of Sītā, the Daughter of king Janaka, and we sing of Your having released Your parents from Kaṁsa's captivity. (9)

जरासन्धवधः कृष्ण भूर्यर्थायोपकल्पते।
प्रायः पाकविपाकेन तव चाभिमतः क्रतुः॥ १०॥

Thus, O Kṛṣṇa, the destruction of Jarāsandha will serve many a great purpose. As the merits of the imprisoned kings and the sins of Jarāsandha are going to bear fruit thereby, the performance of the Rājasūya sacrifice is in a large measure liked by You also. (10)

श्रीशुक उवाच

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम्।
देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन्॥ ११॥

Śrī Śuka went on: Parīkṣit, the aforesaid counsel of Uddhava was faultless and good in every respect. The Devarṣi, the elderly Yādavas and Śrī Kṛṣṇa too approved of it. (11)

अथादिशत् प्रयाणाय भगवान् देवकीसुतः।
भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरून् विभुः॥ १२॥

Now, with the approval of elders, Vasudeva and others, the almighty Lord Śrī Kṛṣṇa, Son of Devakī, ordered His servants—Dāruka, Jaitra and others—to prepare for the journey. (12)

निर्गमय्यावरोधान् स्वान् ससुतान् सपरिच्छदान्।
सङ्कर्षणमनुज्ञाप्य यदुराजं च शत्रुहन्।
सूतोपनीतं स्वरथमारुहद् गरुडध्वजम्॥ १३॥

With the permission of Ugrasena and Balarāma, O destroyer of foes, the Lord sent His consorts and sons with the retinue and luggage in advance and mounted His own chariot brought by Dāruka and distinguished by its banner bearing the ensign of Garuḍa. (13)

ततो रथद्विपभटसादिनायकैः
करालया परिवृत आत्मसेनया।
मृदङ्गभेर्यानकशङ्खगोमुखैः
प्रघोषघोषितककुभो निराक्रमत्॥ १४॥

He set out with His formidable army—consisting of chariots, elephants, cavalry and footmen and led by its numerous generals—

filling the quarters with the tumultuous sound produced by clay tomtoms, kettle-drums, tabors, conchs and trumpets. (14)

नृवाजिकाञ्चनशिबिकाभिरच्युतं
सहात्मजाः पतिमनु सुव्रता ययुः।
वराम्बराभरणविलेपनस्रजः
सुसंवृता नृभिरसिचर्मपाणिभिः॥ १५॥

Clad in the best attire and adorned with ornaments, sandal-paste and garlands and strongly guarded by men armed with a sword and shield, devoted consorts of the Lord, Rukmiṇī and others, with their children followed their husband, the immortal Lord, in fine clothes, chariots drawn by horses and gold palanquins. (15)

नरोष्ट्रगोमहिषखराश्वतर्यनः
करेणुभिः परिजनवारयोषितः।
स्वलङ्कृताः कटकुटिकम्बलाम्बरा-
द्युपस्करा ययुरधियुज्य सर्वतः॥ १६॥

Then followed the trains of servants' wives and courtesans, all richly adorned, with portable shelters of mats, woollen blankets and cloths and other appurtenances secured on all sides on oxen, buffaloes, donkeys and mules and themselves journeying in carts or litters or on the back of camels and elephants. (16)

बलं बृहद्ध्वजपटछत्रचामरै-
र्वरायुधाभरणकिरीटवर्मभिः।
दिवांशुभिस्तुमुलरवं बभौ रवे-
र्यथार्णवः क्षुभिततिमिङ्गिलोर्मिभिः॥ १७॥

That huge army, full of tumultuous noises, shone during the daytime with its lofty flags, umbrellas, chowries, excellent weapons, ornaments, crowns and armours, under the rays of the sun, like the sea with its agitated waves and whales. (17)

अथो मुनिर्यदुपतिना सभाजितः
प्रणम्य तं हृदि विदधद् विहायसा।
निशम्य तद्व्यवसितमाहृतार्हणो
मुकुन्दसन्दर्शननिर्वृतेन्द्रियः॥ १८॥

The sage, Nārada, was delighted at heart at the sight of Śrī Kṛṣṇa, the Bestower of Liberation. Honoured by the Lord of the Yadus and hearing His decision, the sage bowed to Him. The Lord offered him worship at the time of his departure and the sage left Dwārakā by air treasuring the Lord's image in his heart. (18)

राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा।
मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम्॥ १९॥

Then, turning to the messenger of the imprisoned kings, Bhagavān Śrī Kṛṣṇa spoke to him in pleasing words: "Messenger, go and tell the kings that they should fear no more. Causing the death of Jarāsandha, I shall bring them freedom soon." (19)

इत्युक्तः प्रस्थितो दूतो यथावदवदन्नृपान्।
तेऽपि सन्दर्शनं शौरेः प्रत्यैक्षन् यन्मुमुक्षवः॥ २०॥

Thus commanded by the Lord, the messenger departed and duly conveyed His message to the kings, who, yearning for their release, eagerly looked forward to Bhagavān Śrī Kṛṣṇa's appearance on the spot. (20)

आनर्तसौवीरमरुंस्तीर्त्वा विनशनं हरिः।
गिरीन् नदीरतीयाय पुरग्रामव्रजाकरान्॥ २१॥

Passing through the lands of Ānarta, Sauvīra, Maru, and Kurukṣetra and crossing many hills and rivers, Bhagavān Śrī Kṛṣṇa went past many towns, villages, cowherds, hamlets, mines and quarries. (21)

ततो दृषद्वतीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम्।
पञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत्॥ २२॥

Then, crossing the Dṛṣadvatī and Saraswatī rivers, He passed through the kingdoms of Pañcāla and Matsya and finally reached Indraprastha. (22)

तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम्।
अजातशत्रुर्निरगात् सोपाध्यायः सुहृद्वृतः॥ २३॥

Parikṣit, the sight of Śrī Kṛṣṇa is a rare boon. king Yudhiṣṭhira was delighted to hear the news of His arrival and marched

out of the city with his priests, friends and relations to welcome Him. (23)

गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा।
अभ्ययात् स हृषीकेशं प्राणाः प्राणमिवादृतः॥ २४॥

Amidst the singing of auspicious songs, sounds of trumpets and other musical instruments, and loud recitation of the Vedas by Brāhmaṇas, he went forth with great zeal to receive the Lord, just as the senses begin to function as soon as the life-breath returns. (24)

दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः।
चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः॥ २५॥

At the sight of Śrī Kṛṣṇa, whom he had seen after a long time, the heart of Yudhiṣṭhira overflowed with emotion and he embraced the Lord, his most beloved friend, again and again. (25)

दोर्भ्यां परिष्वज्य रमामलालयं
मुकुन्दगात्रं नृपतिर्हताशुभः।
लेभे परां निर्वृतिमश्रुलोचनो
हृष्यत्तनुर्विस्मृतलोकविभ्रमः॥ २६॥

Encircling with his arms the person of Śrī Kṛṣṇa, the sacred abode of Lakṣmī, the goddess of beauty, the king was rid of all evils and felt extremely delighted. With tears in his eyes and hair standing on end, he forgot all about this delusive world. (26)

तं मातुलेयं परिरभ्य निर्वृतो
भीमः स्मयन् प्रेमजवाकुलेन्द्रियः।
यमौ किरीटी च सुहृत्तमं मुदा
प्रवृद्धबाष्पाः परिरेभिरेऽच्युतम्॥ २७॥

Bhīma too was transported with joy when he embraced his dear cousin with a broad smile on his lips and his heart overwhelmed with an outburst of emotion. Similarly, Arjuna and the twins, Nakula and Sahadeva, with profuse tears of joy, embraced the immortal Lord, their best friend and well-wisher. (27)

अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः।
ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः॥ २८॥

Embraced by Arjuna for a second time, and hailed by Nakula and Sahadeva, the twin brothers, Śrī Kṛṣṇa Himself bowed to the Brāhmaṇas and the elders among the Kurus, in the order of their age and seniority. (28)

मानितो मानयामास कुरुसृञ्जयकैकयान्।
सूतमागधगन्धर्वा वन्दिनश्चोपमन्त्रिणः॥ २९॥
मृदङ्गशङ्खपटहवीणापणवगोमुखैः।
ब्राह्मणाश्चारविन्दाक्षं तुष्टुवुर्ननृतुर्जगुः॥ ३०॥

Honoured by the Kurus, Sṛñjayas and Kaikayas, the Lord also duly returned them honours. Sūtas (chroniclers), Māgadhas (panegyrists), Gandharvas (songsters), bards and court jesters sang and danced to the accompaniment of musical instruments, such as Mṛdaṅgas, conches, tabors, lutes, drums and trumpets and the Brāhmaṇas uttered their praises. (29-30)

एवं सुहृद्भिः पर्यस्तः पुण्यश्लोकशिखामणिः।
संस्तूयमानो भगवान् विवेशालङ्कृतं पुरम्॥ ३१॥

Thus surrounded by friends and well-wishers, the blessed Lord, the foremost among those of sacred renown, entered the decorated city amidst the praises and acclamations of the people. (31)

संसिक्तवर्त्म करिणां मदगन्धतोयै-
श्चित्रध्वजैः कनकतोरणपूर्णकुम्भैः।
मृष्टात्मभिर्नवदुकूलविभूषणस्त्रग्
गन्धैर्नृभिर्युवतिभिश्च विराजमानम्॥ ३२॥

The roads of the city of Indraprastha were sprinkled with the juice flowing from the temples of elephants in rut as well as scented water, wonderful many-coloured flags flapped at every step, temporary arches of gold were erected and gold pots filled with water were placed at the entrance of houses. Having washed and scented themselves and putting on new garments, ornaments and garlands, the citizens, men and women, came out of their houses and thronged into the streets. (32)

उद्दीप्तदीपबलिभिः प्रतिसद्मजाल-
निर्यातधूपरुचिरं विलसत्पताकम्।
मूर्धन्यहेमकलशै रजतोरुशृङ्गै-
र्जुष्टं ददर्श भवनैः कुरुराजधाम॥ ३३॥

Lights were kindled and offerings of flowers made in front of all houses; and scented fumes wafted from the lattices of their windows presenting an agreeable sight. The houses were decorated with buntings and domes of gold with silver bases adorned every house-top. Lord Śrī Kṛṣṇa observed this beauty of the Kaurava capital as He proceeded through its streets. (33)

प्राप्तं निशम्य नरलोचनपानपात्र-
मौत्सुक्यविश्लथितकेशदुकूलबन्धाः।
सद्यो विसृज्य गृहकर्म पतींश्च तल्पे
द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गे॥ ३४॥

On hearing of His arrival, damsels hurriedly came out into the streets to see the one attraction of all human eyes, abandoning their household works and leaving their respective husbands in their beds. As they came out in haste the plaits of their hair and the knots of their dress got loosened on account of their being flushed with excitement to see Him. (34)

तस्मिन् सुसङ्कुल इभाश्वरथद्विपद्भिः
कृष्णं सभार्यमुपलभ्य गृहाधिरूढाः।
नार्यो विकीर्य कुसुमैर्मनसोपगुह्य
सुस्वागतं विदधुरुत्स्मयवीक्षितेन॥ ३५॥

The roads were crowded with elephants, horses, chariots and pedestrians. The women, therefore, saw Śrī Kṛṣṇa and His consorts from the tops of their houses, showered flowers on Him and mentally embracing Him, greeted Him with smiling looks. (35)

ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नी-
स्तारा यथोडुपसहाः किमकार्यमूभिः।
यच्चक्षुषां पुरुषमौलिरुदारहास-
लीलावलोककलयोत्सवमातनोति॥ ३६॥

Seeing the consorts of Śrī Kṛṣṇa accompanying their husband on the road even as the stars surround the moon, the women said to themselves: "We wonder what meritorious deeds were performed by these ladies whereby the Best of Persons, Śrī Kṛṣṇa, constantly delights their eyes with His winsome smiles and sportful glances." (36)

तत्र तत्रोपसङ्गम्य पौरा मङ्गलपाणयः।
चक्रुः सपर्यां कृष्णाय श्रेणीमुख्या हतैनसः॥ ३७॥

Here and there prominent and sinless citizens and leaders of trade guilds met Him with auspicious articles in their hands and offered Him worship. (37)

अन्तःपुरजनैः प्रीत्या मुकुन्दः फुल्ललोचनैः।
ससम्भ्रमैरभ्युपेतः प्राविशद् राजमन्दिरम्॥ ३८॥

Welcomed by the women of the palace with eyes blooming with joy and excited with emotion, Lord Śrī Kṛṣṇa entered the king's palace. (38)

पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम्।
प्रीतात्मोत्थाय पर्यङ्कात् सस्नुषा परिषस्वजे॥ ३९॥

When Kuntī saw her brother's son, Śrī Kṛṣṇa, the Lord of the three worlds, her heart was filled with love. Rising from her couch alongwith her daughter-in-law, Draupadī, she gave Him a hearty embrace. (39)

गोविन्दं गृहमानीय देवदेवेशमादृतः।
पूजायां नाविदत् कृत्यं प्रमोदोपहतो नृपः॥ ४०॥

King Yudhiṣṭhira was beside himself with joy on having brought with him Śrī Kṛṣṇa, the Supreme Ruler of the gods, within his palace and, full of reverence, did not know how to proceed with His worship. (40)

पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽभिवादनम्।
स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः॥ ४१॥

Śrī Kṛṣṇa bowed to His aunt and other elderly women, and was in His turn saluted with folded hands by Draupadī and His sister, Subhadrā, O King! (41)

श्वश्रूवा सञ्चोदिता कृष्णा कृष्णपत्नीश्च सर्वशः ।
आनर्च रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा ॥ ४२ ॥
कालिन्दीं मित्रविन्दां च शैब्यां नाग्नजितीं सतीम् ।
अन्याश्चाभ्यागता यास्तु वासःस्रङ्मण्डनादिभिः ॥ ४३ ॥

Under the direction of her mother-in-law, Draupadī, honoured Rukmiṇī, Satyabhāmā, Bhadrā, Jāmbavatī, Kālindī, Mitravindā, Lakṣmaṇā, the devoted Satyā and other consorts of Śrī Kṛṣṇa, who had accompanied them, by offering them costumes, garlands and other articles by way of reverence. (42-43)

सुखं निवासयामास धर्मराजो जनार्दनम् ।
ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् ॥ ४४ ॥

The virtuous King Yudhiṣṭhira comfortably lodged Bhagavān Śrī Kṛṣṇa, His army, attendants, ministers and consorts with elaborate arrangements for the supply of fresh articles for their use. (44)

तर्पयित्वा खाण्डवेन वह्निं फाल्गुनसंयुतः ।
मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥ ४५ ॥

Alongwith Arjuna, Śrī Kṛṣṇa propitiated the god of fire by offering to him the Khāṇḍava forest and rescued Maya, the demon, who in his turn constructed a wonderful assembly hall for the king. (45)

उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया ।
विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥ ४६ ॥

In order to please Yudhiṣṭhira, the Lord spent several months at Indraprastha. There He occasionally went out with Arjuna for excursion in his chariot, followed by a number of warriors. (46)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे कृष्णस्येन्द्रप्रस्थगमनं नामैकसप्ततितमोऽध्यायः ॥ ७१ ॥

Thus ends the seventy-first discourse entitled "Śrī Kṛṣṇa's visit to Indraprastha," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्विसप्ततितमोऽध्यायः

Discourse LXXII

Jarāsandha killed

श्रीशुक उवाच

एकदा तु सभामध्ये आस्थितो मुनिभिर्वृतः ।
ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥ १ ॥
आचार्यैः कुलवृद्धैश्च ज्ञातिसम्बन्धिबान्धवैः ।
शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥ २ ॥

Śrī Śuka began again: Parīkṣit, one day King Yudhiṣṭhira, while seated in his court surrounded by sages, Brāhmaṇas, Kṣatriyas, Vaiśyas, his own brothers, Bhīma and others, preceptors, elders of the race, clansmen and relations as well as his kinsmen, addressed Bhagavān Śrī Kṛṣṇa, indeed, within their hearing as follows: (1-2)

युधिष्ठिर उवाच

क्रतुराजेन गोविन्द राजसूयेन पावनीः ।
यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥ ३ ॥

King Yudhiṣṭhira submitted: "Govinda ! through the performance of the sovereign sacrifice, Rājasūya, I intend to worship You as well as the gods, who are but Your part manifestations. Kindly accomplish this desire of mine, O Lord ! (3)

त्वत्पादुके अविरतं परि ये चरन्ति
ध्यायन्त्यभद्रनशने शुचयो गृणन्ति।
विन्दन्ति ते कमलनाभ भवापवर्ग-
माशासते यदि त आशिष ईश नान्ये॥ ४॥

"The pair of wooden sandals You wear on Your lotus-like feet destroy all evil. Those holy persons who constantly worship them, meditate on them and extol them obtain release from the bondage of mundane existence. They get even worldly boons, if they seek for them. Others, however, do not get either. (4)

तद् देवदेव भवतश्चरणारविन्द-
सेवानुभावमिह पश्यतु लोक एषः।
ये त्वां भजन्ति न भजन्त्युत वोभयेषां
निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम्॥ ५॥

"O God of gods, let these men of the world directly perceive the glory of worshipping Your lotus-like feet. Lord, kindly demonstrate to the Kuru and Sṛñjaya chiefs the destinies of those who worship and those who do not worship You. (5)

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात्
सर्वात्मनः समदृशः स्वसुखानुभूतेः।
संसेवतां सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न विपर्ययोऽत्र॥ ६॥

"Lord, You are the Self of all, the Supreme Brahma, being of the nature of self-enjoyment and looking on all with an equal eye; the cognition of 'Self' and 'not Self' does not exist in You. Those who worship You win Your favour even as persons betaking themselves to the wishyielding tree gain their object. The degree of success attained by them is commensurate with the amount of service they have put forth and does not point to any perversity on Your part." (6)

श्रीभगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन।
कल्याणी येन ते कीर्तिर्लोकाननु भविष्यति॥ ७॥

The glorious Lord said: "O King, your resolution is excellent. Through the performance of the Rājasūya sacrifice, your auspicious fame will extend to all the three worlds. (7)

ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो।
सर्वेषामपि भूतानामीप्सितः क्रतुराडयम्॥ ८॥

"This sovereign sacrifice, O king, is welcomed by the sages, manes, gods, all your friends and relations including Myself, and, in fact, by all beings. (8)

विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे।
सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम्॥ ९॥

"Conquering all the kings and bringing the world under your control, collect all necessary things and then perform the great sacrifice. (9)

एते ते भ्रातरो राजन् लोकपालांशसम्भवाः।
जितोऽस्म्यात्मवता तेऽहं दुर्जयो योऽकृतात्मभिः॥ १०॥

"O king, these brothers of yours are born of deities like Indra, the wind-god and others, who are guardians of the world. You yourself are a man of wisdom and self-control and have won Me over by your virtues. Those who have not controlled their mind and senses cannot win Me. (10)

न कश्चिन्मत्परं लोके तेजसा यशसा श्रिया।
विभूतिभिर्वाभिभवेद् देवोऽपि किमु पार्थिवः॥ ११॥

"Even the greatest of gods in this world cannot expect to overpower My devotee by means of their energy, glory, splendour and supernatural powers, much less any earthly being." (11)

श्रीशुक उवाच

निशम्य भगवद्गीतं प्रीतः फुल्लमुखाम्बुजः।
भ्रातॄन् दिग्विजयेऽयुङ्क्त विष्णुतेजोपबृंहितान्॥ १२॥

Śrī Śuka continued: Parīkṣit, hearing these words of the Almighty Lord, King Yudhiṣṭhira was extremely delighted. His face became cheerful like a fresh-blown lotus. He commissioned all his brothers to conquer the earth. Lord Śrī Kṛṣṇa infused His energy into the Pāṇḍavas and made them unconquerable. (12)

सहदेवं दक्षिणस्यामादिशत् सह सृञ्जयैः।
दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम्।
प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः॥ १३॥

King Yudhiṣṭhira sent his youngest brother Sahadeva alongwith Sṛñjaya warriors to conquer the southern regions; he deputed Nakula alongwith the Matsyas to the west, Arjuna and the Kekayas to the north, and Bhīma, accompanied by the Madras, to the east. (13)

ते विजित्य नृपान् वीरा आजह्रुर्दिग्भ्य ओजसा।
अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते॥ १४॥

O King, conquering all the kings by dint of their prowess, these warriors brought untold riches from the various quarters to king Yudhiṣṭhira who was preparing for the sacrifice. (14)

श्रुत्वाजितं जरासन्धं नृपतेर्ध्यायतो हरिः।
आहोपायं तमेवाद्य उद्धवो यमुवाच ह॥ १५॥
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः।
जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः॥ १६॥

When Yudhiṣṭhira heard that Jarāsandha remained unsubdued, he became moody and began to muse. Lord Śrī Kṛṣṇa then laid before him the plan suggested by Uddhava; so the tradition goes. Thereupon Bhīmasena, Arjuna and Bhagavān Śrī Kṛṣṇa assumed the guise of Brāhmaṇas and went to Girivraja (the modern Giridih), the capital of Jarāsandha. (15-16)

ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम्।
ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः॥ १७॥

King Jarāsandha was a devotee of the Brāhmaṇas and scrupulous in the observance of the sacred duty of a householder. The three Kṣatriyas disguised as Brāhmaṇas went to Jarāsandha's palace at the hour appointed for welcoming of unexpected guests. There they made their request to Jarāsandha as follows: (17)

राजन् विद्ध्यतिथीन् प्राप्तानर्थिनो दूरमागतान्।
तन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे॥ १८॥

"O king, may you be blessed. Know us (three) to be your guests come from a long distance. We have come with a definite purpose; therefore, please grant us our request. (18)

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः।
किं न देयं वदान्यानां कः परः समदर्शिनाम्॥ १९॥

"O king, a forbearing person can bear anything; the wicked can do anything; in fact, there is nothing which he will regard as prohibited; and a generous donor will not hesitate to give away anything. And none is an enemy to a man of equanimity of outlook. (19)

योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम्।
नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः॥ २०॥

"If a capable man, through his mortal body, does not earn enduring fame, worthy of being sung by men of virtue, he deserves to be pitied and censured. (20)

हरिश्चन्द्रो रन्तिदेव उञ्छवृत्तिः शिबिर्बलिः।
व्याधः कपोतो बहवो ह्यध्रुवेण ध्रुवं गताः॥ २१॥

"Kings Hariścandra and Rantideva, Śibi, and Bali, the sage Mudgala, who lived on grains gleaned from the fields, the famous pigeon of the legend, who gave up his life for the sake of a fowler and the fowler, who sacrificed his life in imitation of the pigeon's self-sacrificing act, and many more attained lasting happiness through the transient body renouncing all its belongings." (21)

श्रीशुक उवाच

स्वरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्याहतैरपि।
राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत्॥ २२॥

Śrī Śuka went on: Parīkṣit, from their tone, appearance and forearms bearing scars caused by the friction of bow-strings, Jarāsandha understood that the newcomers were no Brāhmaṇas, but Kṣatriyas come in the guise of Brāhmaṇas. He had a hazy notion that he had seen them somewhere before. (22)

राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति।
ददामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम्॥ २३॥

But he reflected, "Though Kṣatriyas, they have taken this guise of Brāhmaṇas out of fear of Me. When they have gone to the extent of seeking a gift from me, I shall give them even this body though difficult to part with. (23)

बलेर्नु श्रूयते कीर्तिर्विततता दिक्ष्वकल्मषा।
ऐश्वर्याद् भ्रंशितस्यापि विप्रव्याजेन विष्णुना॥ २४॥

"God Viṣṇu, appearing in the guise of a Brāhmaṇa, deprived Bali of his lordly position; and yet the unsullied fame of Bali is sung extensively in all directions. (24)

श्रियं जिहीर्षतेन्द्रस्य विष्णवे द्विजरूपिणे।
जानन्नपि महीं प्रादाद् वार्यमाणेऽपि दैत्यराट्॥ २५॥

"It is true, Viṣṇu had assumed that diminutive form of a Brāhmaṇa in order to return the ruling authority to its rightful owner, Indra. Bali had come to know it and was warned by Śukra, his preceptor, and yet he gave away all the earth as a gift. (25)

जीवता ब्राह्मणार्थाय को न्वर्थः क्षत्रबन्धुना।
देहेन पतमानेन नेहता विपुलं यशः॥ २६॥

"This body is sure to perish one day. A Kṣatriya who does not endeavour to attain extensive fame through it, and does not live for the sake of the Brāhmaṇas alone, lives in vain." (26)

इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान्।
हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः॥ २७॥

Parīkṣit, Jarāsandha was a liberal-minded king. Reflecting thus, he said to Śrī Kṛṣṇa, Arjuna and Bhīmasena, disguised as Brāhmaṇas, as follows: "Brāhmaṇas, seek whatever you desire; I am prepared to give you everything, even my head." (27)

श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे।
युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकाङ्क्षिणः॥ २८॥

The glorious Lord said: "O great king, we are no Brāhmaṇas seeking food from you. We have come here in search of a combat. If it pleases you, grant us the boon of a single combat with you. (28)

असौ वृकोदरः पार्थस्तस्य भ्रातार्जुनो ह्ययम्।
अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम्॥ २९॥

"That is Bhīma, son of Kuntī; he is his younger brother, Arjuna, and know Me to be their cousin, Kṛṣṇa, your former adversary." (29)

एवमावेदितो राजा जहासोच्चैः स्म मागधः।
आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः॥ ३०॥

Hearing these words of Śrī Kṛṣṇa, Jarāsandha laughed loudly and, filled with rage, said, "If you seek a combat, fools, I shall certainly welcome fight with you. (30)

न त्वया भीरुणा योत्स्ये युधि विक्लवचेतसा।
मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः॥ ३१॥

"But, Kṛṣṇa, I shall not fight with you. You are a coward and lose balance of mind in battle. Being afraid of me, you abandoned your city, Mathurā, and took shelter in the sea. (31)

अयं तु वयसा तुल्यो नातिसत्त्वो न मे समः।
अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम॥ ३२॥

"As for Arjuna, he is no warrior. He is junior to me in age and has no great prowess either. He is, therefore, no match for me. Bhīma alone is equal in strength to me." (32)

इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम्।
द्वितीयां स्वयमादाय निर्जगाम पुराद् बहिः॥ ३३॥

With these words Jarāsandha gave a huge mace to Bhīmasena, and himself taking up another, came out of the city. (33)

ततः समे खले वीरौ संयुक्ताविवरेतरौ।
जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ॥ ३४॥

Going to the arena, these two warriors, who were furious in battle, closed with and struck each other with their respective maces, which were as hard as the thunderbolt. (34)

मण्डलानि विचित्राणि सव्यं दक्षिणमेव च।
चरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः॥ ३५॥

They began to move right and left, manoeuvring for position with such adroitness that they looked like two actors playing at fight on a public stage. (35)

ततश्चटचटाशब्दो वज्रनिष्पेषसन्निभः।
गदयोः क्षिप्तयो राजन् दन्तयोरिव दन्तिनोः॥ ३६॥

When they hurled their maces at each other, the rattling noise resembled the clap of thunder or the sound of impact between the tusks of two fighting tuskers. (36)

ते वै गदे भुजजवेन निपात्यमाने
अन्योन्यतोंऽसकटिपादकरोरुजत्रून्।
चूर्णीबभूवतुरुपेत्य यथार्कशाखे
संयुध्यतोर्द्विरदयोरिव दीप्तमन्व्योः॥ ३७॥

Just as when two elephants burning with rage fight with each other, with twigs of the sun-plant and the twigs are reduced to powder, even so the maces of the two warriors hurled with the full force of their arms against each other's shoulders, hips, feet, hands, thighs and collar-bones, were reduced to pulp. (37)

इत्थं तयोः प्रहतयोर्गदयोर्नृवीरौ
क्रुद्धौ स्वमुष्टिभिरयःस्पर्शैरपिष्टाम्।
शब्दस्तयोः प्रहरतोरिभयोरिवासी-
न्निर्घातवज्रपरुषस्तलताडनोत्थः॥ ३८॥

Thus when their maces fell broken, the two warriors full of rage struck each other with their fists as hard as steel. As they fought like two elephants, the blows they dealt at each other with their palms produced a sound as sharp as the clap of thunder. (38)

तयोरेवं प्रहरतोः समशिक्षाबलौजसोः।
निर्विशेषमभूद् युद्धमक्षीणजवयोर्नृप॥ ३९॥

Parīkṣit, Jarāsandha and Bhīmasena were equally matched so far as training, strength and manliness were concerned and both fought with unabated vigour; yet their contest remained undecided. (39)

एवं तयोर्महाराज युध्यतोः सप्तविंशतिः।
दिनानि निरगंस्तत्र सुहृद्वन्निशि तिष्ठतोः॥ ४०॥

Though engaged in a mortal fight during the day-time, they lived as friends during the nights. In this way twenty-seven days passed. (40)

एकदा मातुलेयं वै प्राह राजन् वृकोदरः।
न शक्तोऽहं जरासन्धं निर्जेतुं युधि माधव॥ ४१॥

Parīkṣit, on the twenty-eighth day Bhīma said to his cousin, Śrī Kṛṣṇa, "Kṛṣṇa, I am unable to overthrow Jarāsandha in a duel." (41)

शत्रोर्जन्ममृती विद्वान् जीवितं च जराकृतम्।
पार्थमाप्याययन् स्वेन तेजसाचिन्तयद्धरिः॥ ४२॥

Śrī Kṛṣṇa, who knew the secret of Jarāsandha's birth and death, viz., how the demoness Jarā joined his body divided into two and conferred life on him, considered the matter and comforting Bhīmasena infused His own strength into the latter. (42)

सञ्चिन्त्यारिवधोपायं भीमस्यामोघदर्शनः।
दर्शयामास विटपं पाटयन्निव संज्ञया॥ ४३॥

Having hit upon the plan of overthrowing the enemy, Śrī Kṛṣṇa, whose insight was infallible, took up a twig and split it into two by way of a signal to demonstrate to Bhīmasena how to do it. (43)

तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः।
गृहीत्वा पादयोः शत्रुं पातयामास भूतले॥ ४४॥

The foremost warrior of enormous strength, Bhīma, understood what was being conveyed to him and taking hold of Jarāsandha by the leg dashed him on the ground. (44)

एकं पादं पदाऽऽक्रम्य दोर्भ्यामन्यं प्रगृह्य सः।
गुदतः पाटयामास शाखामिव महागजः॥ ४५॥

Pressing a foot of the enemy with one foot, he took hold of the other with both his hands, and split him into two from the anus, as a huge elephant splits up a twig. (45)

एकपादोरुवृषणकटिपृष्ठस्तनांसके ।
एकबाह्वक्षिभ्रूकर्णे शकले ददृशुः प्रजाः ॥ ४६ ॥

The people saw the two halves of Jarāsandha's person each with one foot, one thigh, one testicle, one hip, half the back and one breast; one shoulder, one arm, one eye, one eyebrow and one ear. (46)

हाहाकारो महानासीन्निहते मगधेश्वरे।
पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥ ४७ ॥

Great was the outcry among his subjects when Jarāsandha, the king of Magadha, fell. Lord Śrī Kṛṣṇa and Arjuna greeted Bhīmasena by embracing him. (47)

सहदेवं तत्तनयं भगवान् भूतभावनः।
अभ्यषिञ्चदमेयात्मा मगधानां पतिं प्रभुः।
मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥ ४८ ॥

The Almighty Lord, Bhagavān Śrī Kṛṣṇa, is the life-giver of all creatures; no one can fathom His greatness. Having installed Jarāsandha's son, Sahadeva, on the throne of Magadha, he set at liberty all the kings who had been imprisoned by Jarāsandha. (48)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे जरासन्धवधो नाम द्विसप्ततितमोऽध्यायः ॥ ७२ ॥

Thus ends the seventy-second discourse entitled "Jarāsandha killed", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिसप्ततितमोऽध्यायः

Discourse LXXIII

Śrī Kṛṣṇa and others return to Indraprastha

श्रीशुक उवाच

अयुते द्वे शतान्यष्टौ लीलया युधि निर्जिताः।
ते निर्गता गिरिद्रोण्यां मलिना मलवाससः ॥ १ ॥

Śrī Śuka began again: Parīkṣit, Jarāsandha had subdued in battle without much effort twenty thousand and eight hundred Kṣatriya princes and had confined them in a place surrounded by mountains on all sides. Released by Lord Śrī Kṛṣṇa, they came out of their captivity with unclean bodies and dirty clothes. (1)

क्षुत्क्षामाः शुष्कवदनाः संरोधपरिकर्शिताः।
ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥ २ ॥
श्रीवत्साङ्कं चतुर्बाहुं पद्मगर्भारुणेक्षणम्।
चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ ३ ॥
पद्महस्तं गदाशङ्खरथाङ्गैरुपलक्षितम्।
किरीटहारकटककटिसूत्राङ्गदाचितम् ॥ ४ ॥
भ्राजद्वरमणिग्रीवं निवीतं वनमालया।
पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥ ५ ॥
जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः।
प्रणेमुर्हतपाप्मानो मूर्धभिः पादयोर्हरेः ॥ ६ ॥

They had been emaciated with hunger and their faces were lank. The long confinement had considerably reduced their weight. Coming out of the prison, they saw Lord Śrī Kṛṣṇa standing before them. Having a complexion dark as the cloud, clad in yellow silken robes and possessed of four arms, holding a lotus in one hand and wielding the mace, conch and discus with others, bearing

the mark of Śrīvatsa (a curl of hair) on the breast, with eyes reddish like the interior of a lotus, with a lovely and cheerful face, adorned with glowing ear-rings shaped like the alligator, and decked with a crown, a necklace of pearls, bracelets and girdle and a pair of armlets, the jewel Kaustubha shining in His neck and a garland of sylvan flowers hanging on His breast, the sight of the Lord kept them spellbound. They seemed to drink Him up with their eyes, lick Him with their tongues, inhale Him with their nose and embrace Him up with their arms. All their sins were washed away at His very sight. They bowed to the Lord, touching. His blessed feet with their heads. (2—6)

कृष्णसन्दर्शनाह्लादध्वस्तसंरोधनक्लमाः ।
प्रशशंसुर्हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥ ७ ॥

The joy derived through Lord Śrī Kṛṣṇa's sight removed the languor caused by their confinement. With joined palms, they offered their praises to the Lord in the following words: (7)

राजान ऊचुः

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय ।
प्रपन्नान् पाहि नः कृष्ण निर्विण्णान् घोरसंसृतेः ॥ ८ ॥

The kings prayed: "O God of gods, remover of the distress of Your devotees, who take refuge in You, O Imperishable Lord, we offer our salutations to You. Disgusted with the bitter experience of this fearful scourge of transmigration, we seek refuge in You; pray! protect us. (8)

नैनं नाथान्वसूयामो मागधं मधुसूदन ।
अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो ॥ ९ ॥

"Kṛṣṇa, we have no grudge against Jarāsandha; in fact, the loss of our kingdoms has now become the occasion for Your blessings on us all; it is Your grace that we got deprived of our kingdoms. (9)

राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः ।
त्वन्मायामोहितोऽनित्या मन्यते सम्पदोऽचलाः ॥ १० ॥

"Puffed up with the pride of sovereignty and power, a king is generally deprived of true happiness; for, deluded by Your Māyā, he comes to regard worldly fortune as permanent. (10)

मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् ।
एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते ॥ ११ ॥

"Just as the ignorant take the mirage for a sheet of water, even so the unwise attached to the senses regard the ever changing Māyā (deluding potency) as reality. (11)

वयं पुरा श्रीमदनष्टदृष्टयो
जिगीषयास्या इतरेतरस्पृधः ।
घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो
मृत्युं पुरस्त्वाविगणय्य दुर्मदाः ॥ १२ ॥

"Lord, blinded by the intoxication of wealth and power, at one time we vied with one another in our lust for conquering the world and mercilessly brought about the destruction of our own people in pursuance of our mad projects. We were so arrogant that we took no notice of You standing before us as Death itself. (12)

त एव कृष्णाद्य गभीररंहसा
दुरन्तवीर्येण विचालिताः श्रियः ।
कालेन तन्वा भवतोऽनुकम्पया
विनष्टदर्पाश्चरणौ स्मराम ते ॥ १३ ॥

"Kṛṣṇa, mysterious are the ways of Time. Its potency is unfathomable; for it is one of Your many forms. It has deprived us of our fortune, and our pride has been shattered through Your grace. We now contemplate on Your sacred feet. (13)

अथो न राज्यं मृगतृष्णिरूपितं
देहेन शश्वत् पतता रुजां भुवा ।
उपासितव्यं स्पृहयामहे विभो
क्रियाफलं प्रेत्य च कर्णरोचनम् ॥ १४ ॥

"Lord, we no longer seek the boon of sovereignty, enjoyable through this ever decaying body, the nursery of ailments. We have realized that the pleasures of sovereignty

are like a mirage. Nor do we crave for the posthumous enjoyments of heaven which sound attractive only to the ear. (14)

तं नः समादिशोपायं येन ते चरणाब्जयोः।
स्मृतिर्यथा न विरमेदपि संसरतामिह॥ १५॥

"Pray! tell us now the means whereby we may constantly remember Your lotus-like feet, even though we may have to undergo a series of births. (15)

कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः॥ १६॥

"Kṛṣṇa, You have descended on this earth through the agency of Vasudeva. You destroy the sins of those who come in contact with You and bring them deliverance. You are the Supreme Spirit. You exterminate the sufferings of those who prostrate before You. O Govinda, the protector of cows, we offer our obeisances to You." (16)

श्रीशुक उवाच

संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः।
तानाह करुणस्तात शरण्यः श्लक्ष्णया गिरा॥ १७॥

Śrī Śuka resumed: Parīkṣit, when the kings now released from captivity praised in those words the merciful Lord, who affords shelter to those who seek it, He cheered them in sweet accents as below: (17)

श्रीभगवानुवाच

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे।
सुदृढा जायते भक्तिर्बाढमाशंसितं तथा॥ १८॥

Lord Śrī Kṛṣṇa said: "As desired by you, O kings, you will henceforth be full of unwavering devotion to Me, the Universal Lord, who am the very Self of all. (18)

दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः।
श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम्॥ १९॥

"You deserve congratulations, O kings, for your resolution, and what you say is certainly true. For I have seen that excess of pride of wealth and power makes people mad. (19)

हैहयो नहुषो वेनो रावणो नरकोऽपरे।
श्रीमदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः॥ २०॥

"Haihaya, Nahuṣa, Vena, Rāvaṇa, Narakāsura and many other gods, demons and kings fell from their position through the intoxication of wealth and power. (20)

भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत्।
मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षथ॥ २१॥

"Know that the body and everything connected with it is perishable inasmuch as it is subject to birth. Therefore, do not get attached to them. Carefully controlling your mind and senses, worship Me through sacrifices and protect your subjects in the righteous way. (21)

सन्तन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ।
प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ॥ २२॥

"Beget children for the continuity of the family line, and not for enjoyment, and accepting with an equable mind, as a boon from Me, whatever experiences come to your lot in the shape of birth and death, pleasure and pain, gain and loss etc., live in the world with your mind devoted to Me. (22)

उदासीनाश्च देहादावात्मारामा धृतव्रताः।
मय्यावेश्य मनः सम्यङ् मामन्ते ब्रह्म यास्यथ॥ २३॥

"Remain indifferent to the body and everything connected therewith, take delight in the Self, practise singing of My glories and observe religious vows. Thus fixing your mind steadily on Me, you will in the end attain to me, the Supreme Spirit." (23)

श्रीशुक उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः।
तेषां न्ययुङ्क्त पुरुषान् स्त्रियो मज्जनकर्मणि॥ २४॥

Śrī Śuka went on: Parīkṣit, thus instructing the kings, Bhagavān Śrī Kṛṣṇa, the almighty Lord of the universe, detailed a number of attendants, men and women, to give them a bath. (24)

सपर्यां कारयामास सहदेवेन भारत।
नरदेवोचितैर्वस्त्रैर्भूषणैः स्रग्विलेपनैः ॥ २५ ॥

He then got Sahadeva, son of Jarāsandha, to honour the kings by offering them wearing apparel, ornaments, garlands, sandal-paste and other things worthy of royal use. (25)

भोजयित्वा वरान्नेन सुस्नातान् समलङ्कृतान्।
भोगैश्च विविधैर्युक्तांस्ताम्बूलाद्यैर्नृपोचितैः ॥ २६ ॥

After they had finished their bath and adorned themselves, they were entertained with excellent dishes and other luxuries, such as betel leaves etc., worthy of kings. (26)

ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः।
विरेजुर्मोचिताः क्लेशात् प्रावृडन्ते यथा ग्रहाः ॥ २७ ॥

Thus treated with due honour by Bhagavān Śrī Kṛṣṇa and rid of their suffering, the kings shone with their brilliant ear-rings like the planets at the end of the rainy season. (27)

रथान् सदश्वानारोप्य मणिकाञ्चनभूषितान्।
प्रीणय्य सूनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥ २८ ॥

The Lord then provided them all with chariots adorned with jewels and gold and drawn by good horses, cheered them with sweet words and let them go to their respective territories. (28)

त एवं मोचिताः कृच्छ्रात् कृष्णेन सुमहात्मना।
ययुस्तमेव ध्यायन्तः कृतानि च जगत्पतेः ॥ २९ ॥

Thus rescued from their adversity by the high-souled Śrī Kṛṣṇa, the kings left for their capitals, contemplating on the Lord, His virtues and noble deeds. (29)

जगदुः प्रकृतिभ्यस्ते महापुरुषचेष्टितम्।
यथान्वशासद् भगवांस्तथा चक्रुरतन्द्रिताः ॥ ३० ॥

Reaching their kingdoms, they related to their subjects the benevolent doings of the Supreme Person and diligently followed His injunctions in their daily lives. (30)

जरासन्धं घातयित्वा भीमसेनेन केशवः।
पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥ ३१ ॥

Parīkṣit, thus having Jarāsandha killed by Bhīmasena, and being duly honoured by Jarāsandha's son, Sahadeva, Śrī Kṛṣṇa, accompanied by Bhīma and Arjuna, departed for Indraprastha. (31)

गत्वा ते खाण्डवप्रस्थं शङ्खान् दध्मुर्जितारयः।
हर्षयन्तः स्वसुहृदो दुर्हृदां चासुखावहाः ॥ ३२ ॥

On reaching the outskirts of the city, the three victorious heroes blew their respective conches, bringing joy to their friends and sorrow to their enemies. (32)

तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः।
मेनिरे मागधं शान्तं राजा चाप्तमनोरथः ॥ ३३ ॥

The people of Indraprastha were extremely delighted at heart to hear the sound and concluded at once that Jarāsandha had been killed and that King Yudhiṣṭhira had well-nigh achieved his object. (33)

अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः।
सर्वमाश्रावयाञ्चक्रुरात्मना यदनुष्ठितम् ॥ ३४ ॥

There Bhīmasena, Arjuna and Śrī Kṛṣṇa bowed to King Yudhiṣṭhira and related to him all that they had done. (34)

निशम्य धर्मराजस्तत् केशवेनानुकम्पितम्।
आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किञ्चन ॥ ३५ ॥

Overwhelmed with emotion at the exceptional favour shown to him by Lord Śrī Kṛṣṇa, King Yudhiṣṭhira shed tears of joy and could not speak a word. (35)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
कृष्णाद्यागमने त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

Thus ends the seventy-third discourse, bearing on the return of Śrī Kṛṣṇa and others to Indraprastha, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुःसप्ततितमोऽध्यायः

Discourse LXXIV

Śiśupāla killed by Śrī Kṛṣṇa

श्रीशुक उवाच

एवं युधिष्ठिरो राजा जरासन्धवधं विभोः।
कृष्णस्य चानुभावं तं श्रुत्वा प्रीतस्तमब्रवीत्॥ १॥

Śrī Śuka began again: Parīkṣit, Yudhiṣṭhira was highly delighted to hear of Jarāsandha's fall and of the supreme glory of Bhagavān Śrī Kṛṣṇa, and spoke to Him as follows: (1)

युधिष्ठिर उवाच

ये स्युस्त्रैलोक्यगुरवः सर्वे लोकमहेश्वराः।
वहन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम्॥ २॥

King Yudhiṣṭhira submitted: Kṛṣṇa, Lords of the three worlds like Brahmā and Śaṅkara, and guardians of the world like Indra bow their heads to Your command whenever they obtain the rare privilege of receiving it.(2)

स भवानरविन्दाक्षो दीनानामीशमानिनाम्।
धत्तेऽनुशासनं भूमंस्तदत्यन्तविडम्बनम्॥ ३॥

O infinite Lord, though extremely humble and wretched, we are conceited enough to regard ourselves as kings and rulers. Yet (instead of degrading us) You submit to our authority and carry out our commands. O lotus-eyed Lord, this is nothing but imitation on Your part of the ways of men. (3)

न ह्येकस्याद्वितीयस्य ब्रह्मणः परमात्मनः।
कर्मभिर्वर्धते तेजो ह्रसते च यथा रवेः॥ ४॥

Just as the brilliance of the sun is neither enhanced nor suffers diminution with the ascent or decline of the sun, even so Your doings in no way exalt You or detract from Your glory. For You are the Supreme Spirit, the one Absolute without a second. (4)

न वै तेऽजित भक्तानां ममाहमिति माधवः।
त्वं तवेति च नानाधीः पशूनामिव वैकृता॥ ५॥

O unconquerable Lord, thoughts of diversity like "I and Mine" and "Thou and Thine" obtain only among the ignorant. Such crooked notions of difference do not find place even in Your devotees, much less in You. Whatever You do is, therefore, nothing but Your Sport. (5)

श्रीशुक उवाच

इत्युक्त्वा यज्ञिये काले वव्रे युक्तान् स ऋत्विजः।
कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः॥ ६॥

Śrī Śuka resumed: Saying so, and with Lord Śrī Kṛṣṇa's concurrence, King Yudhiṣṭhira invited at an hour propitious for the sacrifice Brāhmaṇas versed in the Vedas and proficient in the Vedic ritual to officiate as priests etc., at the sacrifice. (6)

द्वैपायनो भरद्वाजः सुमन्तुर्गौतमोऽसितः।
वसिष्ठश्च्यवनः कण्वो मैत्रेयः कवषस्त्रितः॥ ७॥
विश्वामित्रो वामदेवः सुमतिर्जैमिनिः क्रतुः।
पैलः पराशरो गर्गो वैशम्पायन एव च॥ ८॥
अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः।
वीतिहोत्रो मधुच्छन्दा वीरसेनोऽकृतव्रणः॥ ९॥

They were Śrī Kṛṣṇadwaipāyana Vyāsa, Bharadwāja, Sumantu, Gautama, Asita, Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa, Trita, Viśwāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila, Parāśara, Garga and Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Paraśurāma, Śukrācārya, Āsuri, Vītihotra, Madhutchandā, Vīrasena and Akṛtavraṇa. (7—9)

उपहूतास्तथा चान्ये द्रोणभीष्मकृपादयः।
धृतराष्ट्रः सहसुतो विदुरश्च महामतिः॥ १०॥

Besides these, he also invited Droṇācārya, Bhīṣma, Kṛpācārya and others, as well as Dhṛtarāṣṭra with all his sons and the noble-minded Vidura to come and help in the performance. (10)

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः।
तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप॥ ११॥

In order to witness the great sacrifice many princes with their ministers and chief officers, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, arrived at Indraprastha, O king! (11)

ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः।
कृष्ट्वा तत्र यथाम्नायं दीक्षयाञ्चक्रिरे नृपम्॥ १२॥

Then the priests ploughed the sacrificial ground with ploughs of gold and initiated Yudhiṣṭhira, according to the scriptural injunctions, as the sacrificer. (12)

हैमाः किलोपकरणा वरुणस्य यथा पुरा।
इन्द्रादयो लोकपाला विरिञ्चभवसंयुताः॥ १३॥
सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः।
मुनयो यक्षरक्षांसि खगकिन्नरचारणाः॥ १४॥
राजानश्च समाहूता राजपत्न्यश्च सर्वशः।
राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै॥ १५॥

The utensils used in this sacrifice were all made of gold as they were in the sacrifice performed by Varuṇa in ancient times. Brahmā, Śaṅkara, Indra and other guardians of the world, Siddhas and Gandharvas with their retinues, Vidyādharas and Nāgas, sages, Yakṣas and Rākṣasas, birds, Kinnaras, Cāraṇas and powerful princes with their queens—all came to attend the Rājasūya sacrifice of King Yudhiṣṭhira at his invitation. (13—15)

मेनिरे कृष्णभक्तस्य सूपपन्नमविस्मिताः।
अयाजयन् महाराजं याजका देववर्चसः।
राजसूयेन विधिवत् प्राचेतसमिवामराः॥ १६॥

All of them admitted without any hesitation that he was qualified to perform the same. For to a devotee of Śrī Kṛṣṇa nothing is impossible of achievement. Then the priests, who were as glorious as the gods, conducted for the king the Rājasūya sacrifice according to the scriptural ordinance, as in ancient times the gods did for Varuṇa. (16)

सुत्येऽहन्यवनीपालो याजकान् सदसस्पतीन्।
अपूजयन् महाभागान् यथावत् सुसमाहितः॥ १७॥

On the day fixed for extracting the Soma juice, the king honoured the blessed priests as well as the supervisors of the performance with due attention. (17)

सदस्याग्र्यार्हणार्हं वै विमृशन्तः सभासदः।
नाध्यगच्छन्ननैकान्त्यात् सहदेवस्तदाब्रवीत्॥ १८॥

Now, the members of the assembly proceeded to consider who was worthy of receiving the first place of honour, but could not come to any decision for want of unanimity. Thereupon Sahadeva addressed the assembly in the following words: (18)

अर्हति ह्यच्युतः श्रैष्ठ्यं भगवान् सात्वतां पतिः।
एष वै देवताः सर्वा देशकालधनादयः॥ १९॥

"In my opinion Lord Śrī Kṛṣṇa, the crown-jewel of the Yadus, is the best man in this assembly and deserve the first place of honour. For, all the gods as well as Time, space, wealth and whatever other things there are in this world—all are but He. (19)

यदात्मकमिदं विश्वं क्रतवश्च यदात्मकाः।
अग्निराहुतयो मन्त्राः सांख्यं योगश्च यत्परः॥ २०॥

"The whole universe is His manifestation. The sacrifices are He, He is Fire, He is the oblations, He is revealed in the form of the Mantras. The path of Knowledge and the path of Action both lead to Him. (20)

एक एवाद्वितीयोऽसावैतदात्म्यमिदं जगत्।
आत्मनाऽऽत्माश्रयः सभ्याः सृजत्यवति हन्त्यजः॥ २१॥

"Members of this august assembly! Lord Śrī Kṛṣṇa is the one Absolute without a second; the whole universe is His body. Though self-dependent and unborn, He creates, protects and destroys the universe by His own will. (21)

विविधानीह कर्माणि जनयन् यदवेक्षया।
ईहते यदयं सर्वः श्रेयो धर्मादिलक्षणम्॥ २२॥

"Through His grace people perform various acts in the world and pursue the

fourfold object of life, viz., Dharma (virtue), Artha (worldly prosperity), Kāma (worldly enjoyment) and Mokṣa (liberation). (22)

तस्मात् कृष्णाय महते दीयतां परमार्हणम्।
एवं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत्॥ २३॥

"Therefore, I propose that foremost honour should be offered to Lord Śrī Kṛṣṇa, the greatest of the great. Through honouring Him, we shall have honoured all beings as well as our own self. (23)

सर्वभूतात्मभूताय कृष्णायानन्यदर्शिने।
देयं शान्ताय पूर्णाय दत्तस्यानन्त्यमिच्छता॥ २४॥

"He who seeks that his gifts should embrace infinity, should make them to Śrī Kṛṣṇa, who is the Self of all beings and views, none as other than Himself, who is absolutely unruffled and perfect in everyway." (24)

इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुभाववित्।
तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सत्तमाः॥ २५॥

Parīkṣit! Sahadeva, who was aware of Lord Śrī Kṛṣṇa's greatness, became silent after saying this. All good people in the assembly were pleased to hear this, and applauded him saying, 'well said, well said'. (25)

श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम्।
समर्हयद्धृषीकेशं प्रीतः प्रणयविह्वलः॥ २६॥

Hearing this ejaculation of the Brāhmaṇas and ascertaining the general sense of the members of the assembly, King Yudhiṣṭhira was extremely delighted and with a heart overwhelmed with emotion, honoured Śrī Kṛṣṇa by offering Him the worship due to the First Man in the assembly. (26)

तत्पादाववनिज्यापः शिरसा लोकपावनीः।
सभार्यः सानुजामात्यः सकुटुम्बोऽवहन्मुदा॥ २७॥

In great joy Yudhiṣṭhira washed the feet of Śrī Kṛṣṇa and together with his consort, Draupadī, brothers, ministers and other members of his family, bore on his head together with others the drops of that water, which purify the world. (27)

वासोभिः पीतकौशेयैर्भूषणैश्च महाधनैः।
अर्हयित्वाश्रुपूर्णाक्षो नाशकत् समवेक्षितुम्॥ २८॥

Then he presented the Lord with robes of yellow silk and ornaments. His eyes being full of tears at the time, he could not even distinctly see the Form of the Lord. (28)

इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः।
नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः॥ २९॥

Seeing Him thus honoured, all those present in the assembly joined their palms in reverence, with shouts of 'Namo Namaḥ' (Salutations) and 'Jaya-Jaya' (Victory to You), and showers of flowers fell on Him from the heavens. (29)

इत्थं निशम्य दमघोषसुतः स्वपीठा-
दुत्थाय कृष्णगुणवर्णनजातमन्युः।
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी
संश्रावयन् भगवते परुषाण्यभीतः॥ ३०॥

Parīkṣit, Śiśupāla heard all this from his seat in the assembly. Enraged at the glorification of Śrī Kṛṣṇa, he rose from his seat and holding up his arm in great indignation fearlessly spoke these harsh words with reference to Śrī Kṛṣṇa. (30)

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः।
वृद्धानामपि यद् बुद्धिर्बालवाक्यैर्विभिद्यते॥ ३१॥

He said, "Leaders of this House, the pronouncement of the Vedas that Time is God is quite true; for Time is inviolable, its decree cannot be revoked. (This has been made perfectly clear by the proceedings of this assembly.) For, we have seen how even the hardened reason of the wise and elderly people can be misled by the prattlings of children. (31)

यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम्।
सदस्पतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे॥ ३२॥

"Remember, you are the best judge to decide who is worthy to receive the honour of first place in this assembly. Therefore,

please do not accept as gospel truth Sahadeva's childish talk that Kṛṣṇa is worthy of that honour. (32)

तपोविद्याव्रतधरान् ज्ञानविध्वस्तकल्मषान्।
परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान्॥ ३३॥

"There are present here men of great austerity, learning and sacred vows, men who have wiped out their sins through wisdom, great sages who are established in Brahma and adored even by the greatest of gods. (33)

सदस्पतीनतिक्रम्य गोपालः कुलपांसनः।
यथा काकः पुरोडाशं सपर्यां कथमर्हति॥ ३४॥

"Ignoring the leaders of this assembly, how can this cowherd, a disgrace to his clan and family, be considered worthy of receiving this honour? Does the crow deserve to receive a sacrificial oblation? (34)

वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः।
स्वैरवर्ती गुणैर्हीनः सपर्यां कथमर्हति॥ ३५॥

"He owns no Varṇa (caste), or Āśrama (stage of life), and does not possess nobility of birth; he is beyond the pale of all Dharmas (sacred laws) and acts wantonly both against the Vedic injunctions and established usage. Moreover, he is devoid of all virtues. Under the circumstances, how can he deserve the honour of first place? (35)

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम्।
वृथापानरतं शश्वत् सपर्यां कथमर्हति॥ ३६॥

"You are aware that his clan is under the curse of Yayāti, and has, therefore, been boycotted by all good people. Moreover, they are all given to unauthorized drinking. How can he, therefore, be entitled to receive the honour of first place? (36)

ब्रह्मर्षिसेवितान् देशान् हित्वैतेऽब्रह्मवर्चसम्।
समुद्रं दुर्गमाश्रित्य बाधन्ते दस्यवः प्रजाः॥ ३७॥

"Abandoning Mathurā and other sacred places inhabited by Brahmanical sages, they have resorted to a fortified place in the sea, destitute of Brāhmaṇas devoted to the Vedas. When they come out of their fortifications, they harass all creatures like pirates." (37)

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः।
नोवाच किञ्चिद् भगवान् यथा सिंहः शिवारुतम्॥ ३८॥

Parīkṣit, all the merits of Śiśupāla had been exhausted. That is why he uttered these and similar harsh words with reference to Śrī Kṛṣṇa. But just as the lion does not heed the jackal's howls, even so the Almighty Lord did not say a word in reply to Śiśupāla. (38)

भगवन्निन्दनं श्रुत्वा दुःसहं तत् सभासदः।
कर्णौ पिधाय निर्जग्मुः शपन्तश्चेदिपं रुषा॥ ३९॥

But the vilification of the Lord became unbearable to the audience, some of whom closed their ears and indignantly left the Hall, censuring Śiśupāla for his unjustifiable remarks. (39)

निन्दां भगवतः शृण्वंस्तत्परस्य जनस्य वा।
ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः॥ ४०॥

There was reason for this. For, Parīkṣit, he who, on hearing aspersions cast upon God or upon His devotee, does not leave the spot, loses his merit and goes down to hell. (40)

ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः।
उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः॥ ४१॥

Now, the Pāṇḍavas, Matsyas, Kaikayas and Sṛñjayas stood up in rage with uplifted weapons, determined to make short work of Śiśupāla. (41)

ततश्चैद्यस्त्वसम्भ्रान्तो जगृहे खड्गचर्मणी।
भर्त्सयन् कृष्णपक्षीयान् राज्ञः सदसि भारत॥ ४२॥

Undaunted by the threat, the latter took up his sword and shield and rebuked the princes who sided with Śrī Kṛṣṇa in the assembly. (42)

तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रुषा।
शिरः क्षुरान्तचक्रेण जहारापततो रिपोः॥ ४३॥

Observing both the sides prepared for a

combat, Lord Śrī Kṛṣṇa stood up and pacified the rulers, who sided with Him, and exhibiting some anger cut off with His sharp-edged discus the head of Śiśupāla, who had in the meantime swooped on Him. (43)

शब्दः कोलाहलोऽप्यासीत् शिशुपाले हते महान्।
तस्यानुयायिनो भूपा दुद्रुवुर्जीवितैषिणः॥ ४४॥

Great and tumultuous was the uproar in the assembly when Śiśupāla fell down dead. The princes who followed him took to their heels to save their lives. (44)

चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत्।
पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता॥ ४५॥

Just as a meteor dropping from the sky gets absorbed into the earth, even so all people witnessed a column of light emanating from Śiśupāla's body enter Śrī Kṛṣṇa and merge into Him. (45)

जन्मत्रयानुगुणितवैरसंरब्धया धिया।
ध्यायंस्तन्मयतां यातो भावो हि भवकारणम्॥ ४६॥

Parīkṣit, contemplating on the Lord with thoughts of hatred and anger fostered for three consecutive lives, Śiśupāla became one with Him, and was restored to his original place as an attendant of the Lord. Thus it is the thought of the individual which determines his future state. (46)

ऋत्विग्भ्यः ससदस्येभ्यो दक्षिणां विपुलामदात्।
सर्वान् सम्पूज्य विधिवच्चक्रेऽवभृथमेकराट्॥ ४७॥

After Śiśupāla's deliverance, Emperor Yudhiṣṭhira gave sacrificial fees on a liberal scale to the priests and supervisors of the sacrifice and honoured all who attended it. Thereafter he performed ablutions betokening the completion of the sacrifice, according to the scriptural injunctions. (47)

साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः।
उवास कतिचिन्मासान् सुहृद्भिरभियाचितः॥ ४८॥

Parīkṣit, having thus brought the Rājasūya sacrifice of Yudhiṣṭhira to a successful conclusion, Bhagavān Śrī Kṛṣṇa, the Supreme Lord of all masters of Yoga, spent some months at Indraprastha at the request of His friends and relations. (48)

ततोऽनुज्ञाप्य राजानमनिच्छन्तमपीश्वरः।
ययौ सभार्यः सामात्यः स्वपुरं देवकीसुतः॥ ४९॥

Then the Almighty Lord took leave of Yudhiṣṭhira, who was reluctant to let Him go, and left for Dwārakā with His consorts and ministers. (49)

वर्णितं तदुपाख्यानं मया ते बहुविस्तरम्।
वैकुण्ठवासिनोर्जन्म विप्रशापात् पुनः पुनः॥ ५०॥

Parīkṣit, I have already narrated to you at considerable length (in Skandha VII) how under the curse of Sanaka and his brothers, Jaya and Vijaya, the two attendants of the Lord at Vaikuṇṭha, had to take repeated births on earth. (50)

राजसूयावभृथ्येन स्नातो राजा युधिष्ठिरः।
ब्रह्मक्षत्रसभामध्ये शुशुभे सुरराडिव॥ ५१॥

Having finished the ablutions at the close of the Rājasūya sacrifice, Yudhiṣṭhira shone like Indra (the king of gods) in the assembly of Brāhmaṇas and Kṣatriyas. (51)

राज्ञा सभाजिताः सर्वे सुरमानवखेचराः।
कृष्णं क्रतुं च शंसन्तः स्वधामानि ययुर्मुदा॥ ५२॥

Honoured by Yudhiṣṭhira all the gods, men and ethereal beings gladly returned to their respective abodes glorifying Lord Śrī Kṛṣṇa and the sacrifice performed by King Yudhiṣṭhira. (52)

दुर्योधनमृते पापं कलिं कुरुकुलामयम्।
यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम्॥ ५३॥

Duryodhana alone of all those who had attended the sacrifice could not bear the sight of the vast fortune and royal splendour of the Pāṇḍavas. For he was sinful and quarrelsome by nature, a veritable cancer in the body of the Kuru race, brought into being for its destruction. (53)

य इदं कीर्तयेद् विष्णोः कर्म चैद्यवधादिकम्।
राजमोक्षं वितानं च सर्वपापैः प्रमुच्यते॥ ५४॥

Parīkṣit, anyone who sings of this sport of Lord Śrī Kṛṣṇa relating to the killing of Śiśupāla and Jarāsandha, the release of the imprisoned kings and performance of the Rājasūya sacrifice by Yudhiṣṭhira, will be freed of all sin. (54)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
शिशुपालवधो नाम चतुःसप्ततितमोऽध्यायः ॥ ७४ ॥

Thus ends the seventy-fourth discourse entitled Śiśupāla killed by Śrī Kṛṣṇa, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चसप्ततितमोऽध्यायः

Discourse LXXV

Duryodhana's Humiliation

राजोवाच

अजातशत्रोस्तं दृष्ट्वा राजसूयमहोदयम्।
सर्वे मुमुदिरे ब्रह्मन् नृदेवा ये समागताः ॥ १ ॥
दुर्योधनं वर्जयित्वा राजानः सर्षयः सुराः।
इति श्रुतं नो भगवंस्तत्र कारणमुच्यताम् ॥ २ ॥

King Parīkṣit submitted: Holy sage, you told me just now that all the kings, sages and gods who had assembled there rejoiced at the grand success of the Rājasūya sacrifice performed by Yudhiṣṭhira and that Duryodhana was the only exception in this matter. O worshipful one, please tell me the reason of this. (1-2)

ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः।
बान्धवाः परिचर्यायां तस्यासन् प्रेमबन्धनाः ॥ ३ ॥

Śrī Śuka replied: Parīkṣit, your grandfather, Yudhiṣṭhira, was a great soul. Bound to him with ties of affection, all his relations took upon themselves some form of service or other during the sacrifice. (3)

भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः।
सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥ ४ ॥

Bhīma was placed in charge of the kitchen, Duryodhana was master of the treasury, Sahadeva was entrusted with the duty of honouring the guests; while Nakula had the charge of procuring supplies. (4)

गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने।
परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥ ५ ॥

Arjuna waited upon the elders, and Śrī Kṛṣṇa took upon Himself the duty of washing the feet of the guests. Draupadī attended to the work of serving food, while the magnanimous Karṇa was entrusted with the duty of bestowing gifts. (5)

युयुधानो विकर्णश्च हार्दिक्यो विदुरादयः।
बाह्लीकपुत्रा भूर्याद्या ये च सन्तर्दनादयः ॥ ६ ॥
निरूपिता महायज्ञे नानाकर्मसु ते तदा।
प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः ॥ ७ ॥

Similarly, Sātyaki, Vikarṇa, Hārdikya, Vidura, Bhūriśravā and the other sons of Bāhlīka, Santardana and others were entrusted with one duty or other. All of them endeavoured to perform their respective duties to the satisfaction of Yudhiṣṭhira. (6-7)

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु
स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः।

चैद्ये च सात्वतपतेश्चरणं प्रविष्टे
चक्रुस्ततस्त्ववभृथस्नपनं द्युनद्याम्॥ ८॥

Parīkṣit! after the priests and supervisors of the sacrifice, men of learning, friends and relations had been duly honoured with sweet words, rich presents and sacrificial fees and Śiśupāla had attained salvation at the feet of the Lord, Yudhiṣṭhira went to the Gaṅgā to perform the concluding ablutions. (8)

मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः ।
वादित्राणि विचित्राणि नेदुरावभृथोत्सवे॥ ९॥

While the ceremony was being so performed, various instruments of music like the Mṛdaṅga, conch, drum, kettledrum, tabor and trumpet were played upon. (9)

नर्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः।
वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत्॥ १०॥

The courtesans danced in great joy, the songsters sang in batches. The sound of the Vīṇā, flute and cymbals reached the heavens. (10)

चित्रध्वजपताकाग्रैरिभेन्द्रस्यन्दनार्वभिः ।
स्वलङ्कृतैर्भटैर्भूपा निर्ययू रुक्ममालिनः॥ ११॥
यदुसृञ्जयकाम्बोजकुरुकेकयकोसलाः ।
कम्पयन्तो भुवं सैन्यैर्यजमानपुरःसराः॥ १२॥

Adorned with necklaces of gold, the Yādava, Sṛñjaya, Kāmboja, Kuru, Kekaya and Kośala kings, with flags of various colours waving in the air, followed Yudhiṣṭhira to the Gaṅgā shaking the earth with their armies consisting of fully accoutred foot-soldiers, elephants, chariots and horses. (11-12)

सदस्यर्त्विग्द्विजश्रेष्ठा ब्रह्मघोषेण भूयसा।
देवर्षिपितृगन्धर्वास्तुष्टुवुः पुष्पवर्षिणः॥ १३॥

Supervisors of the sacrifice, priests and learned Brāhmaṇas proceeded chanting the Vedic hymns in loud intonations. The gods, Ṛṣis, manes and Gandharvas showered flowers on the procession from the heavens and sang Yudhiṣṭhira's praises. (13)

स्वलङ्कृता नरा नार्यो गन्धस्रग्भूषणाम्बरैः।
विलिम्पन्त्योऽभिषिञ्चन्त्यो विजह्रुर्विविधै रसैः॥ १४॥

Men and women of the city adorned with scents, garlands, beautiful clothes and ornaments came out on the public roads and sported on, smearing and sprinkling one another with liquids of various kinds. (14)

तैलगोरसगन्धोदहरिद्रासान्द्रकुङ्कुमैः ।
पुम्भिर्लिप्ताः प्रलिम्पन्त्यो विजह्रुर्वारयोषितः॥ १५॥

The courtesans smeared the men with oil, milk, butter, scented water, turmeric powder, saffron paste, and were themselves smeared over by men in return. It was thus that they amused themselves. (15)

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद्
देव्यो यथा दिवि विमानवरैर्नृदेव्यः।
ता मातुलेयसखिभिः परिषिच्यमानाः
सव्रीडहासविकसद्वदना विरेजुः॥ १६॥

Just as celestial ladies thronged in the sky in their beautiful aerial cars to see this festivity on earth, even so, the ladies of the royal House of Indraprastha, curious to have a look at the grand procession, came out in beautiful palanquins and other vehicles guarded by foot-soldiers Lord Śrī Kṛṣṇa, together with His companions, sprinkled water of various colours on them, which made their faces bloom in bashful smiles, thus heightening their beauty. (16)

ता देवरानुत सखीन् सिषिचुर्दृतीभिः
क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः।
औत्सुक्यमुक्तकबराच्च्यवमानमाल्याः
क्षोभं दधुर्मलधियां रुचिरैर्विहारैः॥ १७॥

Sprinkled with water the clothes of the queens got wet, so that their limbs including their breasts, thighs and hips could be glimpsed through. They also took up syringes filled with coloured water and threw jets of water on their brothers-in-law and their friends. In the flurry of the moment their braids got loosened and flowers dropped therefrom.

Parīkṣit, the sight of this lovely and innocent sport on their part brought rather impure thoughts in the minds of passionate people. (17)

स सम्राड् रथमारूढः सदश्वं रुक्ममालिनम्।
व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव॥ १८॥

Seated in his chariot drawn by the best of horses and decked with gold necklaces, Emperor Yudhiṣṭhira with Draupadī and other consorts looked as if the great sacrifice, Rājasūya, with the attendant rituals had assumed human forms. (18)

पत्नीसंयाजावभृथ्यैश्चरित्वा ते तमृत्विजः।
आचान्तं स्नापयाञ्चक्रुर्गङ्गायां सह कृष्णया॥ १९॥

After the ritual known by the name Patnī-Saṁyāja and the rites connected with the concluding ablutions had been over, the king performed Ācamana (sipped water from the palm of his hand), and, as directed by priests, bathed in the Gaṅgā alongwith Draupadī. (19)

देवदुन्दुभयो नेदुर्नरदुन्दुभिभिः समम्।
मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः॥ २०॥

At that time the drums of celestials sounded in the heavens joined with the sounding of drums by men; and the gods. Ṛṣis, manes and men showered flowers. (20)

सस्नुस्तत्र ततः सर्वे वर्णाश्रमयुता नराः।
महापातक्यपि यतः सद्यो मुच्येत किल्बिषात्॥ २१॥

After the Emperor had finished his ablutions, people belonging to all castes and stages of life took their dips in the Gaṅgā; for a bath at that time rids even the most sinful of their sins forthwith. (21)

अथ राजाहते क्षौमे परिधाय स्वलङ्कृतः।
ऋत्विक्सदस्यविप्रादीनानर्चाभरणाम्बरैः॥ २२॥

Then Yudhiṣṭhira put a piece of new silk cloth round his loins and another round his shoulders and adorning himself with ornaments, he honoured the priests and supervisors of the sacrifice as well as other Brāhmaṇas with gifts of cloth and ornaments. (22)

बन्धुज्ञातिनृपान् मित्रसुहृदोऽन्यांश्च सर्वशः।
अभीक्ष्णं पूजयामास नारायणपरो नृपः॥ २३॥

Parīkṣit, a sincere devotee of God, the Emperor saw God in every being and honoured all his relations and kinsmen, brother princes, friends and well-wishers, and other ordinary folk again and again. (23)

सर्वे जनाः सुररुचो मणिकुण्डलस्त्र-
गुष्णीषकञ्चुकदुकूलमहार्घ्यहाराः।
नार्यश्च कुण्डलयुगालकवृन्दजुष्ट-
वक्त्रश्रियः कनकमेखलया विरेजुः॥ २४॥

Wearing jewelled ear-rings, garlands of flowers, turbans, long coats, pieces of silk and costly necklaces of pearls all these people looked like gods come down on earth. And the women looked exceptionally charming with the beauty of their faces enhanced by their ear-rings and their overhanging locks, and with the zones of gold lying round their hips. (24)

अथर्त्विजो महाशीलाः सदस्या ब्रह्मवादिनः।
ब्रह्मक्षत्रियविट्शूद्रा राजानो ये समागताः॥ २५॥
देवर्षिपितृभूतानि लोकपालाः सहानुगाः।
पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप॥ २६॥

Parīkṣit, all those who had assembled there—priests of high character, supervisors of the sacrifice well-versed in the Vedas, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, princes, gods, Ṛṣis, manes and members of other classes of beings, Indra and the other protectors of the world with their attendants—now took leave of Yudhiṣṭhira, and returned to their respective abodes, receiving appropriate honours from the Emperor. (25-26)

हरिदासस्य राजर्षे राजसूयमहोदयम्।
नैवातृप्यन् प्रशंसन्तः पिबन् मर्त्योऽमृतं यथा॥ २७॥

Just as a mortal would never feel satisfied with a drink of nectar, so they did not get

tired of praising the grand success of the Rājasūya sacrifice performed by the saintly King Yudhiṣṭhira, who was a great devotee of God. (27)

ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिबान्धवान्।
प्रेम्णा निवासयामास कृष्णं च त्यागकातरः॥ २८॥

The Emperor lovingly detained his kinsmen, friends and relations and also Bhagavān Śrī Kṛṣṇa at his capital, for he could not even bear the idea of their separation. (28)

भगवानपि तत्राङ्ग न्यवात्सीत्तत्प्रियङ्करः।
प्रस्थाप्य यदुवीरांश्च साम्बादींश्च कुशस्थलीम्॥ २९॥

Sending away Sāmba, his other sons as well as the principal Yādava warriors to Dwārakā, the Almighty Lord stayed on there with a view to pleasing the king. (29)

इत्थं राजा धर्मसुतो मनोरथमहार्णवम्।
सुदुस्तरं समुत्तीर्य कृष्णेनासीद् गतज्वरः॥ ३०॥

Thus having realized with the help of Śrī Kṛṣṇa, the long-cherished ambition of performing the Rājasūya sacrifice, which was as difficult to realize as it is to cross the ocean, Yudhiṣṭhira now heaved a sigh of relief. (30)

एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम्।
अतप्यद् राजसूयस्य महित्वं चाच्युतात्मनः॥ ३१॥

On a certain day, Duryodhana felt greatly troubled at heart at the sight of Yudhiṣṭhira's splendour in his palace and the greatness attained by him, a great devotee of God, through the performance of the Rājasūya sacrifice. (31)

यस्मिन् नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मी-
र्नाना विभान्ति किल विश्वसृजोपकॢप्ताः।
ताभिः पतीन् द्रुपदराजसुतोपतस्थे
यस्यां विषक्तहृदयः कुरुराडतप्यत्॥ ३२॥

The palace contained all the wealth and royal splendours of earthly monarchs, demon kings and lords of celestials, got together by the demon Maya, who had built it. Queen Draupadī waited upon her consorts with all these materials and it was mainly due to his attachment for her that Duryodhana was filled with jealousy. (32)

यस्मिंस्तदा मधुपतेर्महिषीसहस्रं
श्रोणीभरेण शनकैः क्वणदङ्घ्रिशोभम्।
मध्ये सुचारु कुचकुङ्कुमशोणहारं
श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम्॥ ३३॥

More than a thousand consorts of Lord Śrī Kṛṣṇa lived in that palace at the time. The anklets at their feet charmingly jingled when they walked with slow paces on account of their bulky hips. They were slender-waisted and the saffron on their breast made their white necklace of pearls appear red. Rocking ear-rings and flowing locks enhanced the beauty of their faces. (33)

सभायां मयकॢप्तायां क्वापि धर्मसुतोऽधिराट्।
वृतोऽनुजैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा॥ ३४॥
आसीनः काञ्चने साक्षादासने मघवानिव।
पारमेष्ठ्यश्रिया जुष्टः स्तूयमानश्च वन्दिभिः॥ ३५॥

In a part of the Hall constructed by Maya, Emperor Yudhiṣṭhira, invested with imperial glory, was once seated on a throne of gold. Surrounded by his brother and kinsmen, and his guide, Lord Śrī Kṛṣṇa, and extolled by bards, he looked like Indra. (34-35)

तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप।
किरीटमाली न्यविशदसिहस्तः क्षिपन् रुषा॥ ३६॥

Proud Duryodhana accompanied by his brothers appeared there, sword in hand, with a crown on his head and a necklace dangling on his breast. He angrily scolded the guards at the gate as he entered. (36)

स्थलेऽभ्यगृह्णाद् वस्त्रान्तं जलं मत्वा स्थलेऽपतत्।
जले च स्थलवद् भ्रान्त्या मयमायाविमोहितः॥ ३७॥

Deluded by the superb skill of Maya, he drew up his skirts mistaking a certain part of the floor for a sheet of water; and proceeding further he stumbled into water mistaking it for the bare floor. (37)

जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे।
निवार्यमाणा अप्यङ्ग राज्ञा कृष्णानुमोदिताः॥ ३८॥

Dear Parīkṣit! Bhīma, the royal ladies and other princes laughed when they saw him fall, notwithstanding Yudhiṣṭhira's remonstrances, being encouraged by a gesture from Śrī Kṛṣṇa. (38)

स व्रीडितोऽवाग्वदनो रुषा ज्वलन्
निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम्।
हाहेति शब्दः सुमहानभूत् सता-
मजातशत्रुर्विमना इवाभवत्।
बभूव तूष्णीं भगवान् भुवो भरं
समुज्जिहीर्षुर्भ्रमति स्म यद्दृशा॥ ३९॥

Duryodhana was abashed at this discomfiture. Burning with rage, and with his face cast down, he silently left the Hall and immediately departed for Hastināpura. The incident raised a cry of dismay from all good people and Yudhiṣṭhira felt perturbed over it, as it were. Lord Śrī Kṛṣṇa, however, kept quiet over the incident, intent as He was upon relieving the burden of the earth. In fact, it was His enchanting look which threw Duryodhana into confusion and brought about the incident. (39)

एतत्तेऽभिहितं राजन् यत् पृष्टोऽहमिह त्वया।
सुयोधनस्य दौरात्म्यं राजसूये महाक्रतौ॥ ४०॥

Parīkṣit, you asked me on this occasion how at the great Rājasūya sacrifice Duryodhana developed his intense ill-will against the Pāṇḍavas. I have told you the secret of it. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे दुर्योधनमानभङ्गो नाम पञ्चसप्ततितमोऽध्यायः॥ ७५॥

Thus ends the seventy-fifth discourse entitled "Duryodhana's Humiliation" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षट्सप्ततितमोऽध्यायः

Discourse LXXVI

Śālva's encounter with the Yādavas

श्रीशुक उवाच

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप।
क्रीडानरशरीरस्य यथा सौभपतिर्हतः॥ १॥

Śrī Śuka began again: Parīkṣit, now hear the story of still another wonderful achievement of Lord Śrī Kṛṣṇa, who had sportfully assumed a human semblance. This relates to the death of Śālva, owner of the celebrated aerial car called Saubha. (1)

शिशुपालसखः शाल्वो रुक्मिण्युद्वाह आगतः।
यदुभिर्निर्जितः संख्ये जरासन्धादयस्तथा॥ २॥

Śālva was a friend of Śiśupāla and accompanied the latter (as a member of the bridegroom's party) for his proposed wedding with Rukmiṇī. At that time he, alongwith Jarāsandha and others, was completely routed in battle by the Yadus. (2)

शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूभुजाम्।
अयादवीं क्ष्मां करिष्ये पौरुषं मम पश्यत॥ ३॥

Within the hearing of all the princes assembled there Śālva took a vow saying, "I shall rid the earth of the Yādavas; you will then witness my prowess." (3)

इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम्।
आराधयामास नृप पांसुमुष्टिं सकृद् ग्रसन्॥ ४॥

Parīkṣit, having thus pledged himself, the fool began to worship the god of gods, Śaṅkara, taking by way of nourishment only a handful of dust once a day. (4)

संवत्सरान्ते भगवानाशुतोष उमापतिः।
वरेणच्छन्दयामास शाल्वं शरणमागतम्॥ ५॥

At the end of a year the almighty Spouse of Umā, Lord Śaṅkara, who is propitiated very soon, offered to confer a boon on Śālva, who had sought his protection. (5)

देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम्।
अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम्॥ ६॥

Śālva requested the Lord to confer on him an aerial car which could be taken wherever he liked, and which could not be broken by the gods, Asuras, men, Gandharvas and Rākṣasas, and which would be a terror to the Yadus. (6)

तथेति गिरिशादिष्टो मयः परपुरञ्जयः।
पुरं निर्माय शाल्वाय प्रादात्सौभमयस्मयम्॥ ७॥

Śaṅkara said, "Be it so!!" Under his command, the demon Maya, who could easily bring about the fall of an enemy's stronghold, constructed an aerial car, called Saubha, which was made of steel, and handed it over to Śālva. It was not just an aerial-car, but an aerial city in miniature. (7)

स लब्ध्वा कामगं यानं तमोधाम दुरासदम्।
ययौ द्वारवतीं शाल्वो वैरं वृष्णिकृतं स्मरन्॥ ८॥

Full of darkness within, it was inaccessible to others. It could be taken wherever one liked. Obtaining this car, Śālva proceeded against Dwārakā remembering the old grudge against the Yadus. (8)

निरुद्ध्य सेनया शाल्वो महत्या भरतर्षभ।
पुरीं बभञ्जोपवनान्युद्यानानि च सर्वशः॥ ९॥
सगोपुराणि द्वाराणि प्रासादाट्टालतोलिकाः।
विहारान् स विमानाग्न्यान्निपेतुः शस्त्रवृष्टयः॥ १०॥

Parīkṣit, Śālva besieged the city with a large army and engaged himself in the wholesale destruction of its gardens and parks, the gateways with their massive superstructures, the mansions with their upper chambers and compound wall and the places of recreation. Volleys of destructive weapons rained from that huge aerial car. (9-10)

शिला द्रुमाश्चाशनयः सर्पा आसारशर्कराः।
प्रचण्डश्चक्रवातोऽभूद् रजसाऽऽच्छादिता दिशः॥ ११॥

Blocks of stone, trees, thunderbolts serpents and hailstones were showered on the city, and a fearful tornado was let loose over it, filling the quarters with dust. (11)

इत्यर्द्यमाना सौभेन कृष्णस्य नगरी भृशम्।
नाभ्यपद्यत शं राजंस्त्रिपुरेण यथा मही॥ १२॥

Just as in the days of yore the earth suffered under the scourge of the demon Tripura, even so the city of Dwārakā was subjected to untold suffering by Śālva's aerial car, Saubha. The people could not find respite even for a moment. (12)

प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजाः प्रजाः।
मा भैष्टेत्यभ्यधाद् वीरो रथारूढो महायशाः॥ १३॥

Observing the distress of the people, the renowned warrior, Bhagavān Pradyumna, mounted his chariot and cheered them by saying 'Fear not'. (13)

सात्यकिश्चारुदेष्णश्च साम्बोऽक्रूरः सहानुजः।
हार्दिक्यो भानुविन्दश्च गदश्च शुकसारणौ॥ १४॥
अपरे च महेष्वासा रथयूथपयूथपाः।
निर्ययुर्दंशिता गुप्ता रथेभाश्वपदातिभिः॥ १५॥

Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, Kṛtavarmā, Bhānuvinda, Gada, Śuka, Sāraṇa and many other big generals followed him with mighty bows in their hands. They were all protected with armours and were guarded by chariots, elephants, horses and foot-soldiers. (14-15)

ततः प्रववृते युद्धं शाल्वानां यदुभिः सह।
यथासुराणां विबुधैस्तुमुलं लोमहर्षणम्॥ १६॥

Just as in the days of yore there was a bitter conflict between the Devas and Asuras, even so, a fierce and thrilling battle ensued between the soldiers of Śālva and the Yādavas. (16)

ताश्च सौभपतेर्माया दिव्यास्त्रै रुक्मिणीसुतः।
क्षणेन नाशयामास नैशं तम इवोष्णगुः॥ १७॥

With the help of his celestial weapons Pradyumna broke in an instant the magic spell of Śālva, the owner of Saubha, even as the sun dispels the darkness of the night. (17)

विव्याध पञ्चविंशत्या स्वर्णपुङ्खैरयोमुखैः।
शाल्वस्य ध्वजिनीपालं शरैः सन्नतपर्वभिः॥ १८॥

With twenty-five arrows having feathers of gold and iron tips and with the knots of their wood well polished, he pierced the commander-in-chief of Śālva's army. (18)

शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान्।
दशभिर्दशभिर्नेतॄन् वाहनानि त्रिभिस्त्रिभिः॥ १९॥

With a hundred more he struck Śālva himself and discharged one arrow each at his soldiers, ten each at his charioteers and three each at his horses. (19)

तदद्भुतं महत् कर्म प्रद्युम्नस्य महात्मनः।
दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः॥ २०॥
बहुरूपैकरूपं तद् दृश्यते न च दृश्यते।
मायामयं मयकृतं दुर्विभाव्यं परैरभूत्॥ २१॥

Seeing this great and wonderful feat of arms exhibited by the valiant Pradyumna, the soldiers on both sides admired him. Parīkṣit, the aerial car of Śālva constructed by Maya contained such magical contrivances that now it appeared as many, and now as only one, now it appeared in the sky, and now disappeared altogether. The Yādavas, therefore, found it difficult to discover where it was at a particular moment. (20-21)

क्वचिद् भूमौ क्वचिद् व्योम्नि गिरिमूर्ध्नि जले क्वचित्।
अलातचक्रवद् भ्राम्यत् सौभं तद् दुरवस्थितम्॥ २२॥

Now it descended on the ground, now flew into the air, now perched on the summit of a hill, and now began to float on water. Like a rotating firebrand it went round and round hardly stopping at any point. (22)

यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः।
शाल्वस्ततस्ततोऽमुञ्चन् शरान् सात्वतयूथपाः॥ २३॥

Wherever Śālva with his car and soldiers came within their sight, the generals of the Yādava army showered their arrows on them. (23)

शरैरग्न्यर्कसंस्पर्शैराशीविषदुरासदैः।
पीड्यमानपुरानीकः शाल्वोऽमुह्यत् परेरितैः॥ २४॥

Struck by those arrows, which burned like the sun and fire and were unapproachable like venomous snakes, Śālva's floating city and army suffered a severe blow, and Śālva himself fainted. (24)

शाल्वानीकपशस्त्रौघैर्वृष्णिवीरा भृशार्दिताः।
न तत्यजू रणं स्वं स्वं लोकद्वयजिगीषवः॥ २५॥

Parīkṣit, the Yādava warriors too were equally harassed by the volleys of arms showered by the generals of Śālva's army; but they did not abandon their respective positions on the battle-field; for they thought that death in battle would secure happiness in the other world, whereas victory would establish their supremacy on the earth. (25)

शाल्वामात्यो द्युमान् नाम प्रद्युम्नं प्राक्प्रपीडितः।
आसाद्य गदया मौर्व्या व्याहत्य व्यनदद् बली॥ २६॥

Parīkṣit, there was a minister of Śālva and a mighty warrior, Dyumān by name, to whom Pradyumna had previously dealt severe blows; he now suddenly attacked Pradyumna with a steel mace and striking a heavy blow with it gave a loud roar. (26)

प्रद्युम्नं गदया शीर्णवक्षःस्थलमरिन्दमम्।
अपोवाह रणात् सूतो धर्मविद् दारुकात्मजः॥ २७॥

The blow smashed the chest of Pradyumna, the chastiser of foes. Thereupon Dāruka's son, his charioteer, knowing the

canons of warfare, carried him away from the field. (27)

लब्धसंज्ञो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत्।
अहो असाध्विदं सूत यद् रणान्मेऽपसर्पणम्॥ २८॥

Regaining consciousness after about an hour, Pradyumna said to his charioteer, "Oh, charioteer, you have done me a disservice by removing me from the field of battle. (28)

न यदूनां कुले जातः श्रूयते रणविच्युतः।
विना मत् क्लीबचित्तेन सूतेन प्राप्तकिल्बिषात्॥ २९॥

"No one born in Yadu's race, except me, is known to have abandoned the battle-field. You are a weak-minded charioteer: you have certainly wronged me. (29)

किं नु वक्ष्येऽभिसङ्गम्य पितरौ रामकेशवौ।
युद्धात् सम्यगपक्रान्तः पृष्टस्तत्रात्मनः क्षमम्॥ ३०॥

"What reply befitting my position shall I give to my uncle, Śrī Balarāma, and my father, Śrī Kṛṣṇa, when I see them and when they question me, now that I have cleverly managed to flee away from the battle-field? (30)

व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः।
क्लैब्यं कथं कथं वीर तवान्यैः कथ्यतां मृधे॥ ३१॥

"My sisters-in-law will laugh at me and openly say, 'Please do tell us, O warrior, how you lost your manliness in the encounter with your enemy.'" (31)

सारथिरुवाच

धर्मं विजानताऽऽयुष्मन् कृतमेतन्मया विभो।
सूतः कृच्छ्रगतं रक्षेद् रथिनं सारथिं रथी॥ ३२॥

The charioteer replied: O long-lived one, I did all this knowingly, considering it to be the proper duty of a charioteer. Lord, the rule of battle is that the charioteer should come to the rescue of the warrior when the latter's life is in danger, and similarly the warrior should save the life of the charioteer in peril. (32)

एतद् विदित्वा तु भवान् मयापोवाहितो रणात्।
उपसृष्टः परेणेति मूर्च्छितो गदया हतः॥ ३३॥

Cognizant of this rule, I removed you from the battle-field when I found that, struck by the enemy with a mace, you had sustained a fatal injury and fainted. (33)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
शाल्वयुद्धे षट्सप्ततितमोऽध्यायः॥ ७६॥

Thus ends the seventy-sixth discourse, bearing on the Yadus' encounter with Śālva, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तसप्ततितमोऽध्यायः

Discourse LXXVII

Śālva's Deliverance

श्रीशुक उवाच

स तूपस्पृश्य सलिलं दंशितो धृतकार्मुकः।
नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम्॥ १॥

Śrī Śuka began again: Parīkṣit, Pradyumna now washed his hands and face, put on his armour, took up the bow and spoke to his charioteer thus, "Take me once more to the warrior, Dyumān." (1)

विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः।
प्रतिहत्य प्रत्यविध्यन्नाराचैरष्टभिः स्मयन्॥ २॥

Dyumān was at that time playing havoc with the Yādava army. First checking his depredations, Pradyumna smilingly assailed Dyumān with eight shafts. (2)

चतुर्भिश्चतुरो वाहान् सूतमेकेन चाहनत्।
द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः॥ ३॥

With four he struck his four horses, with one the charioteer, and with one shaft each he tore off Dyumān's bow and banner and with the remaining one he struck down Dyumān's head. (3)

गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम्।
पेतुः समुद्रे सौभेयाः सर्वे संछिन्नकन्धराः॥ ४॥

Gada, Sātyaki, Sāmba and others began to mow down the army of Śālva. The inmates of the aerial car, Saubha, with their necks severed from their bodies, dropped one by one into the sea. (4)

एवं यदूनां शाल्वानां निघ्नतामितरेतरम्।
युद्धं त्रिणवरात्रं तदभूत्तुमुलमुल्बणम्॥ ५॥

Thus the Yādava army and the army of Śālva struck one another, and a fierce hand-to-hand fight raged between them for twenty-seven days and nights without break. (5)

इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना।
राजसूयेऽथ निर्वृत्ते शिशुपाले च संस्थिते॥ ६॥
कुरुवृद्धाननुज्ञाप्य मुनींश्च ससुतां पृथाम्।
निमित्तान्यतिघोराणि पश्यन् द्वारवतीं ययौ॥ ७॥

Having been invited by Yudhiṣṭhira, Lord Śrī Kṛṣṇa was at that time staying at Indraprastha. Now that the Rājasūya sacrifice had been concluded and Śiśupāla had been killed, Śrī Kṛṣṇa took leave of the elderly Kurus and Ṛṣis, Kuntī and the Pāṇḍavas, and proceeded to Dwārakā. On His way He observed frightful omens. (6-7)

आह चाहमिहायात आर्यमिश्राभिसङ्गतः।
राजन्याश्चैद्यपक्षीया नूनं हन्युः पुरीं मम॥ ८॥

He, therefore, said to Himself, "I came away hither with My revered brother, Śrī Balarāma; the kings in alliance with Śiśupāla must have surely availed themselves of the opportunity to attack Dwārakā." (8)

वीक्ष्य तत् कदनं स्वानां निरूप्य पुररक्षणम्।
सौभं च शाल्वराजं च दारुकं प्राह केशवः॥ ९॥

Reaching there, He found His people in a sad plight. Entrusting Balarāma with the work of defending the city and, observing Śālva and his aerial car, Saubha, He said to His charioteer, Dāruka, as follows: (9)

रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै।
सम्भ्रमस्ते न कर्तव्यो मायावी सौभराडयम्॥ १०॥

"Take My chariot with great despatch to Śālva, owner of the aerial car, Saubha. Take care that you do not get frightened; for he is a warrior skilled in the use of magic." (10)

इत्युक्तश्चोदयामास रथमास्थाय दारुकः।
विशन्तं ददृशुः सर्वे स्वे परे चारुणानुजम्॥ ११॥

Thus instructed, Dāruka mounted the chariot and drove it to the battle-field. As soon as Śrī Kṛṣṇa entered the field of battle, warriors on both sides recognized Him from the emblem of Garuḍa borne on His banner. (11)

शाल्वश्च कृष्णमालोक्य हतप्रायबलेश्वरः।
प्राहरत् कृष्णसूताय शक्तिं भीमरवां मृधे॥ १२॥
तामापतन्तीं नभसि महोल्कामिव रंहसा।
भासयन्तीं दिशः शौरिः सायकैः शतधाच्छिनत्॥ १३॥
तं च षोडशभिर्विद्ध्वा बाणैः सौभं च खे भ्रमत्।
अविध्यच्छरसन्दोहैः खं सूर्य इव रश्मिभिः॥ १४॥

Parīkṣit! Śālva's army had mostly been extirpated. Observing Śrī Kṛṣṇa on the battle-field, Śālva discharged a terrible lance aimed at His charioteer. With a terrible noise it rushed through the air with great speed like a meteor illumining the quarters. Lord Śrī Kṛṣṇa tore that lance into a hundred pieces with his arrows, hit Śālva with sixteen shafts and pierced the aerial car Saubha, that was rushing in the sky, with volleys of arrows, even as the sun fills the space with his rays. (12—14)

शाल्वः शौरेस्तु दोः सव्यं सशार्ङ्गं शार्ङ्गधन्वनः।
बिभेद न्यपतद्धस्तात् शार्ङ्गमासीत्तदद्भुतम्॥ १५॥

In the meantime Śālva hit Śrī Kṛṣṇa in the left arm with an arrow. The Śārṅga bow which was being held by that arm fell from Śrī Kṛṣṇa's hand. It was a wonderful feat on the part of Śālva. (15)

हाहाकारो महानासीद् भूतानां तत्र पश्यताम्।
विनद्य सौभराडुच्चैरिदमाह जनार्दनम्॥ १६॥

A loud outcry of wonder and fear rose from beings that watched the conflict from the sky or from the ground. Śālva now gave a loud roar and said to Śrī Kṛṣṇa: (16)

यत्त्वया मूढ नः सख्युर्भ्रातुर्भार्या हृतेक्षताम्।
प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा॥ १७॥

"O deluded fool, you carried away before our very eyes the fiance of our friend and brother, Śiśupāla, and killed him in an assembly, when he was off his guard. (17)

तं त्वाद्य निशितैर्बाणैरपराजितमानिनम्।
नयाम्यपुनरावृत्तिं यदि तिष्ठेर्ममाग्रतः॥ १८॥

"I know you regard yourself as invincible. But if you stand before me in this fight today, I shall, with my sharp arrows, send you to the region from where people do not return." (18)

श्रीभगवानुवाच

वृथा त्वं कत्थसे मन्द न पश्यस्यन्तिकेऽन्तकम्।
पौरुषं दर्शयन्ति स्म शूरा न बहुभाषिणः॥ १९॥

Lord Śrī Kṛṣṇa replied: "O fool, in vain do you brag. You do not perceive Death standing before you. True heroes do not waste their words, but exhibit their prowess in battle." (19)

इत्युक्त्वा भगवाञ्छाल्वं गदया भीमवेगया।
ताडयत्रौ संरब्धः स चकम्पे वमन्नसृक्॥ २०॥

Saying this, Lord Śrī Kṛṣṇa in great rage struck Śālva with tremendous force on the collar-bone with His mace. It made Śālva shake from head to foot and vomit blood. (20)

गदायां सन्निवृत्तायां शाल्वस्त्वन्तरधीयत।
ततो मुहूर्त आगत्य पुरुषः शिरसाच्युतम्।
देवक्या प्रहितोऽस्मीति नत्वा प्राह वचो रुदन्॥ २१॥

When the mace returned to the Lord, Śālva for his part suddenly disappeared. Then after an hour a certain person came in, bowed with his head bent low to Śrī Kṛṣṇa and bursting into tears, said: "I have brought a message from Devakī. (21)

कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल।
बद्ध्वापनीतः शाल्वेन सौनिकेन यथा पशुः॥ २२॥

"She says, 'O Kṛṣṇa of mighty arms, most devoted to parents, Your father has been captured and carried away by Śālva, just as a butcher drags an animal to be slaughtered'." (22)

निशम्य विप्रियं कृष्णो मानुषीं प्रकृतिं गतः।
विमनस्को घृणी स्नेहाद् बभाषे प्राकृतो यथा॥ २३॥

Hearing this unpleasant news, Lord Śrī Kṛṣṇa exhibited the play of human emotions. Troubled at heart and full of compassion and filial affection like an ordinary human being, He said: (23)

कथं राममसम्भ्रान्तं जित्वाजेयं सुरासुरैः।
शाल्वेनाल्पीयसा नीतः पिता मे बलवान् विधिः॥ २४॥

"How is it that My Brother, who cannot be subdued or daunted even by gods or Asuras, has been overcome by Śālva, who though a pygmy before Him has succeeded in carrying away our father? Indeed, Providence is all-powerful." (24)

इति ब्रुवाणे गोविन्दे सौभराट् प्रत्युपस्थितः।
वसुदेवमिवानीय कृष्णं चेदमुवाच सः॥ २५॥

While Śrī Kṛṣṇa was saying this, Śālva made his appearance before Him holding Vasudeva, as it were, and said to Him as follows: (25)

एष ते जनिता तातो यदर्थमिह जीवसि।
वधिष्ये वीक्षतस्तेऽमुमीशश्चेत् पाहि बालिश॥ २६॥

"O fool, here is your father who has brought you into being and for whom you live. I shall slay him before your eyes. Save him, if you can." (26)

एवं निर्भर्त्स्य मायावी खड्गेनानकदुन्दुभेः।
उत्कृत्य शिर आदाय खस्थं सौभं समाविशत्॥ २७॥

Uttering this threat, that master of magic, Śālva cut off the head of that seeming Vasudeva and, taking it with him, withdrew into his aerial car, Saubha, which stood near him in the air. (27)

ततो मुहूर्तं प्रकृतावुपप्लुतः
स्वबोध आस्ते स्वजनानुषङ्गतः।
महानुभावस्तदबुद्ध्यदासुरीं
मायां स शाल्वप्रसृतां मयोदिताम्॥ २८॥

Parīkṣit! Lord Śrī Kṛṣṇa is the embodiment of perfect wisdom by nature and has limitless power. Due to affection for his father, He remained plunged in sorrow, like an ordinary human being, for a moment. But presently He understood that it was nothing but an illusion created by Śālva, who was taught this art by the Asura named Maya. (28)

न तत्र दूतं न पितुः कलेवरं
प्रबुद्ध आजौ समपश्यदच्युतः।
स्वाप्नं यथा चाम्बरचारिणं रिपुं
सौभस्थमालोक्य निहन्तुमुद्यतः॥ २९॥

As He fully recovered from the spell of Maya, Śrī Kṛṣṇa found that both the messenger and the body of His father had vanished from the battle-field like visions seen in a dream. Observing Śālva at this moment in his flying aerial car, the Lord resolved to kill him. (29)

एवं वदन्ति राजर्षे ऋषयः के च नान्विताः।
यत् स्ववाचो विरुध्येत नूनं ते न स्मरन्त्युत॥ ३०॥

Parīkṣit, this is the version of a few Ṛṣis, who do not care so much for consistency. Surely they forget that such statements with reference to Lord Śrī Kṛṣṇa contradict their own statements made on other occasions. (30)

क्व शोकमोहौ स्नेहो वा भयं वा येऽज्ञसम्भवाः।
क्व चाखण्डितविज्ञानज्ञानैश्वर्यस्त्वखण्डितः॥ ३१॥

Grief, infatuation, attachment and fear—these find place only in the ignorant. They cannot be attributed to Lord Śrī Kṛṣṇa, the Perfect Being, the embodiment of perfect knowledge, wisdom and glory. (31)

यत्पादसेवोर्जितयाऽऽत्मविद्यया
हिन्वन्त्यनाद्यात्मविपर्ययग्रहम्।
लभन्त आत्मीयमनन्तमैश्वरं
कुतो नु मोहः परमस्य सद्गतेः॥ ३२॥

The greatest of sages worship the lotus-like feet of Lord Śrī Kṛṣṇa and thereby attain the knowledge of the Self, which roots out ignorance existing from time without beginning in the form of identification of the

Self with the body and gain infinite spiritual glory. How can the Lord, who is the sole refuge of such sages, be subject to delusion? (32)

तं शस्त्रपूगैः प्रहरन्तमोजसा
शाल्वं शरैः शौरिरमोघविक्रमः।
विद्ध्वाच्छिनद् वर्म धनुः शिरोमणिं
सौभं च शत्रोर्गदया रुरोज ह॥ ३३

Now, Śālva vigorously attacked Śrī Kṛṣṇa with a volley of destructive weapons; but Śrī Kṛṣṇa, possessed of unfailing prowess, pierced Śālva with a shower of arrows and broke into pieces his armour, bow and the jewel on his head. With the mace, the Lord smashed Śālva's aerial car, Saubha. (33)

तत् कृष्णहस्तेरितया विचूर्णितं
पपात तोये गदया सहस्रधा।
विसृज्य तद् भूतलमास्थितो गदा-
मुद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम्॥ ३४॥

Struck by the powerful blow of Śrī Kṛṣṇa's mace, the car broke into a thousand pieces and fell into the ocean. Leaving the car, Śālva dropped down on land and taking up his mace rushed headlong at Śrī Kṛṣṇa. (34)

आधावतः सगदं तस्य बाहुं
भल्लेन छित्त्वाथ रथाङ्गमद्भुतम्।
वधाय शाल्वस्य लयार्कसन्निभं
बिभ्रद् बभौ सार्क इवोदयाचलः॥ ३५॥

When the Lord saw him advancing towards Him, He cut off with a spear the arm with which he held the mace. Then, with a view to killing Śālva, the Lord took up His wonderful discus, dazzling like the sun at the time of universal destruction. Holding the discus in His hand, Śrī Kṛṣṇa vied in splendour with the Eastern Hill bearing the sun on its peak. (35)

जहार तेनैव शिरः सकुण्डलं
किरीटयुक्तं पुरुमायिनो हरिः।
वज्रेण वृत्रस्य यथा पुरन्दरो
बभूव हाहेति वचस्तदा नृणाम्॥ ३६॥

With that discus Śrī Kṛṣṇa lopped off the head, adorned with a crown and ear-rings, of that repository of Māyā, Śālva, even as in the days of yore, Indra with his thunderbolt cut off the head of Vṛtrāsura. The fall of Śālva in battle raised an outcry of distress among his men. (36)

तस्मिन् निपतिते पापे सौभे च गदया हते।
नेदुर्दुन्दुभयो राजन् दिवि देवगणेरिताः।
सखीनामपचितिं कुर्वन् दन्तवक्त्रो रुषाभ्यगात्॥ ३७॥

Parīkṣit, the gods sounded their drums in heaven when the wicked Śālva was struck down, and his aerial car smashed to pieces. Now came the turn of Dantavaktra, another friend of Śiśupāla, who marched in great rage against Śrī Kṛṣṇa to avenge the death of his friends, Śiśupāla and Śālva. (37)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
सौभवधो नाम सप्तसप्ततितमोऽध्यायः॥ ७७॥

Thus ends the seventy-seventh discourse entitled "The Deliverance of Śālva," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टसप्ततितमोऽध्यायः

Discourse LXXVIII

Deliverance of Dantavaktra and Vidūratha; Sūta killed by Śrī Balarāma during His Pilgrimage

श्रीशुक उवाच

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्मतिः।
परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम्॥ १॥
एकः पदातिः संक्रुद्धो गदापाणिः प्रकम्पयन्।
पद्भ्यामिमां महाराज महासत्त्वो व्यदृश्यत॥ २॥

Śrī Śuka began again: Dantavaktra was a great friend of Śiśupāla, Śālva and Pauṇḍraka, who had met their death at the hands of Lord Śrī Kṛṣṇa. In order to avenge their death the fool appeared all alone to fight Śrī Kṛṣṇa. Full of rage, he neither took an army nor a chariot with him and came armed with nothing but a mace. But he was so powerful that the earth shook under his feet when he proceeded on foot to meet Śrī Kṛṣṇa in battle. (1-2)

तं तथाऽऽयान्तमालोक्य गदामादाय सत्वरः।
अवप्लुत्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात्॥ ३॥

Seeing him advance in that manner, Lord Śrī Kṛṣṇa promptly took up His own mace and, leaping down from His chariot, intercepted Dantavaktra even as the shore checks the advancing sea. (3)

गदामुद्यम्य कारूषो मुकुन्दं प्राह दुर्मदः।
दिष्ट्या दिष्ट्या भवानद्य मम दृष्टिपथं गतः॥ ४॥

Raising his mace, Dantavaktra, the arrogant king of Karūṣa, said to Bhagavān Śrī Kṛṣṇa, "I am glad, I am, indeed, lucky, O Kṛṣṇa, that you have appeared before my eyes today. (4)

त्वं मातुलेयो नः कृष्ण मित्रध्रुङ्मां जिघांससि।
अतस्त्वां गदया मन्द हनिष्ये वज्रकल्पया॥ ५॥

"Even though you are my cousin, you have killed my friends and seek my life, too. Therefore, O fool, I shall make short work of you with this mace which is as hard as the thunderbolt. (5)

तर्ह्यानृण्यमुपैम्यज्ञ मित्राणां मित्रवत्सलः।
बन्धुरूपमरिं हत्वा व्याधिं देहचरं यथा॥ ६॥

"Though a relation of mine, you are my enemy like a disease in one's body. Devoted as I am to my friends, I can discharge my debts to them only by putting an end to you." (6)

एवं रूक्षैस्तुदन् वाक्यैः कृष्णं तोत्त्रैरिव द्विपम्।
गदयाताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः॥ ७॥

Parīkṣit, thus pricking Lord Śrī Kṛṣṇa with unkind words even as a tamer pricks an elephant with his goad, Dantavaktra struck Śrī Kṛṣṇa on the head with his mace and roared like a lion. (7)

गदयाभिहतोऽप्याजौ न चचाल यदूद्वहः।
कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे॥ ८॥
गदानिर्भिन्नहृदय उद्वमन् रुधिरं मुखात्।
प्रसार्य केशबाह्वङ्घ्रीन् धरण्यां न्यपतद् व्यसुः॥ ९॥

But Śrī Kṛṣṇa, the ornament of Yadu's race, remained quite unshaken by the shock, and with His own heavy mace known by the name of Kaumodakī struck in His turn a severe blow on Dantavaktra's chest, which split the latter's heart. Vomiting blood through the mouth, Dantavaktra fell down dead on the ground with dishevelled hair and outstretched arms and legs. (8-9)

ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम्।
पश्यतां सर्वभूतानां यथा चैद्यवधे नृप॥ १०॥

Parīkṣit, just as it happened when Śiśupāla fell, a very subtle ray of light emanated from the body of Dantavaktra and entered that of Śrī Kṛṣṇa in an astonishing way before the eyes of all. (10)

विदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः।
आगच्छदसिचर्मभ्यामुच्छ्वसंस्तज्जिघांसया॥ ११॥

Dantavaktra had a brother, Vidūratha by name. Overwhelmed with grief at the death of his brother, he appeared, panting with rage on the spot with a sword and shield in his hands, intent on killing Śrī Kṛṣṇa. (11)

तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना।
शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम्॥ १२॥

Parīkṣit, as he rushed at Him, Śrī Kṛṣṇa with His sharp-edged discus lopped of Vidūratha's head, armed with a crown and ear-rings. (12)

एवं सौभं च शाल्वं च दन्तवक्त्रं सहानुजम्।
हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः॥ १३॥
मुनिभिः सिद्धगन्धर्वैर्विद्याधरमहोरगैः।
अप्सरोभिः पितृगणैर्यक्षैः किन्नरचारणैः॥ १४॥
उपगीयमानविजयः कुसुमैरभिवर्षितः।
वृतश्च वृष्णिप्रवरैर्विवेशालङ्कृतां पुरीम्॥ १५॥

Thus putting an end to Śālva, alongwith his famous aerial car Saubha, as well as Dantavaktra and his younger brother Vidūratha, who could not be easily encountered by others, Lord Śrī Kṛṣṇa returned in triumph to Dwārakā. Men and gods extolled Him at the time for His extraordinary feat of arms. Greatest of sages, Siddhas, Gandharvas, Vidyādharas, great serpents like Vāsuki, Apsarās, the manes, Yakṣas, Kinnaras and Cāraṇas all showered flowers on Him and sang of His victory. The city was decorated to commemorate His triumph over His enemies and principal Yādava warriors followed Him in procession as He entered the city. (13—15)

एवं योगेश्वरः कृष्णो भगवाञ्जगदीश्वरः।
ईयते पशुदृष्टीनां निर्जितो जयतीति सः॥ १६॥

Parīkṣit, the Master of Yoga and almighty Ruler of the universe, Śrī Kṛṣṇa, thus enacts various sports in the world. To the ignorant He appeared now and then as the vanquished. But as a matter of fact, He always wins. (16)

श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः।
तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल॥ १७॥

Śrī Balarāma presently heard of the preparations of the Kurus for war with the Pāṇḍavas. He desired to remain neutral and, therefore, left Dwārakā on the pretext of going out for a dip in sacred waters. (17)

स्नात्वा प्रभासे सन्तर्प्य देवर्षिपितृमानवान्।
सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः॥ १८॥
पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम्।
विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम्॥ १९॥

He first went to Prabhāsa, took a plunge in the sea there and propitiated the gods, Ṛṣis and manes by offering them water and human beings by feeding them. Thus, accompanied by some Brāhmaṇas, He proceeded along the bank of the Saraswatī in an upward journey, in the course of which He visited Pṛthūdaka, Bindusara, Tritakūpa, Sudarśana, Viśāla, Brahmatīrtha, Cakratīrtha and the spot where the Saraswatī turns towards the east. (18-19)

यमुनामनु यान्येव गङ्गामनु च भारत।
जगाम नैमिषं यत्र ऋषयः सत्रमासते॥ २०॥

Thereafter, passing through the important places on the Jamunā and the Gaṅgā, He came to Naimiṣāraṇya, where the sages were holding a religious concourse. They had taken a vow of prolonged Satsaṅga. (20)

तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः।
अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन्॥ २१॥

When they saw Śrī Balarāma in their midst, the sages rose from their seats, welcomed Him, bowed to Him or blessed Him, according as it became their position, and worshipped Him. (21)

सोऽर्चितः सपरीवारः कृतासनपरिग्रहः।
रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत॥ २२॥

Honoured thus, when He had taken His seat alongwith His followers, Śrī Balarāma observed Romaharṣaṇa, the disciple of the great sage Vyāsa, seated on the elevated seat meant for one who holds a discourse. (22)

अप्रत्युत्थायिनं सूतमकृतप्रह्वणाञ्जलिम्।
अध्यासीनं च तान् विप्रांश्चुकोपोद्वीक्ष्य माधवः॥ २३॥

Though a Sūta by caste, he occupied a seat higher than the Brāhmaṇas and neither rose from his seat, nor bowed to Him with joined palms. Getting angry at the sight, Śrī Balarāma said to the Brāhmaṇas there. (23)

कस्मादसाविमान् विप्रानध्यास्ते प्रतिलोमजः।
धर्मपालांस्तथैवास्मान् वधमर्हति दुर्मतिः॥ २४॥

"How has this Sūta, born as he is of an illegal union, viz., of a Kṣatriya father and a Brāhmaṇa mother, taken into his head to occupy a seat higher than the Brāhmaṇas and custodians of law like ourselves. The fool, therefore, deserves to be done to death. (24)

ऋषेर्भगवतो भूत्वा शिष्योऽधीत्य बहूनि च।
सेतिहासपुराणानि धर्मशास्त्राणि सर्वशः॥ २५॥

"Being a disciple of the great sage Vyāsa, under whom he has studied all the books on law, including the Itihāsas and Purāṇas, he cannot plead ignorance either. (25)

अदान्तस्याविनीतस्य वृथा पण्डितमानिनः।
न गुणाय भवन्ति स्म नटस्येवाजितात्मनः॥ २६॥

"Uncultured and arrogant, he falsely pretends to be a learned man. Since he has not been able to discipline his self, the instruction he has received is just like the part played by an actor on the stage. It can do no good to him nor to anybody else. (26)

एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः।
वध्या मे धर्मध्वजिनस्ते हि पातकिनोऽधिकाः॥ २७॥

"Those who make a show of righteousness, though not actually righteous, are more sinful than the unrighteous and deserve death at My hands. It is precisely for killing such people that I have descended on earth." (27)

एतावदुक्त्वा भगवान् निवृत्तोऽसद्वधादपि।
भावित्वात् तं कुशाग्रेण करस्थेनाहनत् प्रभुः॥ २८॥

Being on a pilgrimage, Śrī Balarāma had desisted even from the work of slaying the unrighteous in battle. Yet, with these words He struck the Sūta with the end of a Kuśa grass, which He held in His hand, which caused the instantaneous death of the Sūta. This was how it was destined to be; nobody could avert it. (28)

हाहेति वादिनः सर्वे मुनयः खिन्नमानसाः।
ऊचुः सङ्कर्षणं देवमधर्मस्ते कृतः प्रभो॥ २९॥

All the sages cried out in distress when they saw the Sūta fall before them. Addressing Śrī Balarāma, who was another manifestation of the Supreme Deity, they said, "O Lord, You have committed an unrighteous act. (29)

अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन।
आयुश्चात्माक्लमं तावद् यावत् सत्रं समाप्यते॥ ३०॥

"It was we who offered him the elevated seat of a Brāhmaṇa and vouchsafed him an unwearied existence for the time this assembly remained in session. (30)

अजानतैवाचरितस्त्वया ब्रह्मवधो यथा।
योगेश्वरस्य भवतो नाम्नायोऽपि नियामकः॥ ३१॥

"Thus You have unknowingly perpetrated an act which is equivalent to killing a Brāhmaṇa. We know You are a master of Yoga and transcend the authority of the Vedas. (31)

यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन।
चरिष्यति भवाँल्लोकसङ्ग्रहोऽनन्यचोदितः॥ ३२॥

"But You have descended on earth in order to purify the world. Should You of Your own accord make some expiation for the sin of killing a Brāhmaṇa, You will thereby set a noble example before the world." (32)

श्रीभगवानुवाच

करिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया।
नियमः प्रथमे कल्पे यावान् स तु विधीयताम्॥ ३३॥

Lord Balarāma said: "I shall certainly make atonement for this sin in order to teach a worthy lesson to the world. Please lay down the most expedient form of expiation for Me. (33)

दीर्घमायुर्बतैतस्य सत्त्वमिन्द्रियमेव च।
आशासितं यत्तद् ब्रूत साधये योगमायया॥ ३४॥

"Through Yogamāyā I can also vouchsafe to him a renewed span of long life, energy and soundness of body and the senses and whatever else you desire. Tell me, what can I do for him?" (34)

ऋषय ऊचुः

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च।
यथा भवेद् वचः सत्यं तथा राम विधीयताम्॥ ३५॥

The Sages said: "Lord Balarāma ! kindly devise some means by which the infallibility of Your weapon and Your prowess, and the inevitability of his death may not be compromised and the boon granted by us may also be vindicated." (35)

श्रीभगवानुवाच

आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम्।
तस्मादस्य भवेद् वक्ता आयुरिन्द्रियसत्त्ववान्॥ ३६॥

Lord Balarāma said: "Worshipful sages, the Vedas declare that one's own self is reborn as the son. Therefore, in place of Romaharṣaṇa, his son will expound the Purāṇas to you. I shall endow him with long life, energy and soundness of the body and the senses. (36)

किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ।
अजानतस्त्वपचितिं यथा मे चिन्त्यतां बुधाः॥ ३७॥

"If you desire anything else, pray ! tell me, I shall forthwith grant it. And please think over and tell me what will be the most appropriate expiation for the sin I have unknowingly committed. For you know the subject full well." (37)

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः।
स दूषयति नः सत्रमेत्य पर्वणि पर्वणि॥ ३८॥

The Sages said: "Lord Balarāma! there is a terrible demon, Balwala by name, son of Ilwala, who comes here on every full-moon and new moon day, and outrages the sanctity of our gathering. (38)

तं पापं जहि दाशार्ह तन्नः शुश्रूषणं परम्।
पूयशोणितविण्मूत्रसुरामांसाभिवर्षिणम् ॥ ३९॥

"He throws on us piths, blood, faeces, urine, wine and flesh. O Lord of the Yadus, be pleased to put an end to that monster. You will have thereby rendered the most valuable service to us. (39)

ततश्च भारतं वर्षं परीत्य सुसमाहितः।
चरित्वा द्वादश मासांस्तीर्थस्नायी विशुद्ध्यसे॥ ४०॥

"Then, for twelve months, please traverse the whole length and breadth of Bhāratavarṣa with a serene mind and take a plunge in its holy waters. That will bring you purification from this sin." (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
बलदेवचरिते बल्वलवधोपक्रमो नामाष्टसप्ततितमोऽध्यायः॥ ७८॥

Thus ends the seventy-eighth discourse entitled "A Prelude to the Destruction of Balwala," forming part of the narrative of Baladeva in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनाशीतितमोऽध्यायः

Discourse LXXIX

An account of Balarāma's Pilgrimage

श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांसुवर्षणः।
भीमो वायुरभूद् राजन् पूयगन्धस्तु सर्वशः॥ १॥
ततोऽमेध्यमयं वर्षं बल्वलेन विनिर्मितम्।
अभवद् यज्ञशालायां सोऽन्वदृश्यत शूलधृक्॥ २॥

Śrī Śuka began again: Parīkṣit, on the next full-moon day a violent storm broke over the place, covering all with dust and bringing the foul odour of pus from all sides. Next, there was a shower of urine and faeces on the sacrificial ground, caused by Balwala, who himself afterwards appeared with a trident in his hand. (1-2)

तं विलोक्य बृहत्कायं भिन्नाञ्जनचयोपमम्।
तप्ताम्रशिखाश्मश्रुं दंष्ट्रोग्रभ्रुकुटीमुखम्॥ ३॥
सस्मार मुसलं रामः परसैन्यविदारणम्।
हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः॥ ४॥

Possessed of a dark gigantic body, he looked like a heap of soot. His hair, moustaches and beard had the colour of red-hot copper and his face with protruding teeth and contracted eyebrows looked most terrible. Seeing the demon, Balarāma thought of His celebrated pestle, which shatters the columns of the enemy's army, and His well-known plough, which subdues the demons; and both these weapons instantaneously presented themselves before Him. (3-4)

तमाकृष्य हलाग्रेण बल्वलं गगनेचरम्।
मुसलेनाहनत् क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः॥ ५॥

With the end of His plough Balarāma drew down Balwala coursing in the air, and full of rage struck that sworn enemy of the Brāhmaṇas on the head with His pestle. (5)

सोऽपतद् भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन्।
मुञ्चन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः॥ ६॥

With his forehead split open the demon, bleeding profusely, fell on the ground, uttering a helpless cry, and looked like a mountain peak struck down with lightning and ejecting red streams of molten character. (6)

संस्तुत्य मुनयो रामं प्रयुज्यावितथाशिषः।
अभ्यषिञ्चन् महाभागा वृत्रघ्नं विबुधा यथा॥ ७॥

The blessed sages of Naimiṣāraṇya applauded Balarāma for this action, pronounced their unfailing benedictions on Him and sprinkled holy waters over His head even as the gods sprinkled water over their ruler Indra on his having killed the demon Vṛtra. (7)

वैजयन्तीं ददुर्मालां श्रीधामाम्लानपङ्कजाम्।
रामाय वाससी दिव्ये दिव्यान्याभरणानि च॥ ८॥

Then they presented Balarāma with a pair of excellent pieces of cloth and ornaments and a beautiful Vaijayantī garland of never-fading lotuses. (8)

अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः।
स्नात्वा सरोवरमगाद् यतः सरयुरास्रवत्॥ ९॥

Now, with the permission of the sages of Naimiṣāraṇya, Balarāma together with His Brāhmaṇa companions went to the Kauśikī river, and after bathing in that river went to the lake from which the Sarayū emanates. (9)

अनुस्रोतेन सरयूं प्रयागमुपगम्य सः।
स्नात्वा सन्तर्प्य देवादीन् जगाम पुलहाश्रमम्॥ १०॥

Following the downward course of the Sarayū, He thence came to Prayāga. After taking His bath there and propitiating the gods, Ṛṣis and manes by offering water to them, He went to the hermitage of the sage Pulaha. (10)

गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः।
गयां गत्वा पितॄनिष्ट्वा गङ्गासागरसङ्गमे॥ ११॥
उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च।
सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः॥ १२॥
स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम्।
द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः॥ १३॥

Then he bathed in the Gomatī, Gaṇḍakī, Vipāśā and Sona rivers and, visiting Gayā, worshipped the manes, according to the instructions of His father, Śrī Vasudeva. From Gayā He went to the mouth of the Gaṅgā where He took a bath and performed other religious rites. Then He went to the Mahendra Hill, where He saw and paid His respects to the sage Paraśurāma. Having bathed in the seven branches of the Godāvarī and in the Veṇā and Bhīmarathī rivers as well as in the Pampā lake, He paid a visit to the shrine of Lord Kārtikeya and thence proceeded to Śrīśaila, the abode of Lord Śiva, known by the name of Mallikārjuna. From Śrīśaila He went to see the most holy mountain-peak of Veṅkaṭa in the Draviḍa territory. (11—13)

कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्वराम्।
श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः॥ १४॥

Then passing through Śiva-Kāñcī and Viṣṇu-Kāñcī and after taking a bath in the holy Kāverī, He reached the most sacred site of Śrīraṅga, where Bhagavān Viṣṇu eternally dwells. (14)

ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा।
सामुद्रं सेतुमगमन्महापातकनाशनम्॥ १५॥

From there He went to visit the Ṛṣabha Hill, sacred to Lord Viṣṇu, and the southern Mathurā and thence proceeded to the dam across the sea at Rāmeśwara, visitors to which are purged even of their greatest sins. (15)

तत्रायुतमदाद् धेनूर्ब्राह्मणेभ्यो हलायुधः।
कृतमालां ताम्रपर्णीं मलयं च कुलाचलम्॥ १६॥

There Balarāma gifted ten thousand cows to the Brāhmaṇas. Then after taking a bath in the Kṛtamālā and Tāmraparṇī rivers, He went to the Malaya mountain. It is one of the seven principal ranges of mountains of Bhāratavarṣa. (16)

तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च।
योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम्।
दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः॥ १७॥

Greeting and bowing to the sage Agastya residing there, and receiving his blessings and permission, He went to the southern sea and visited the shrine of Goddess Durgā at Kanyākumārī, known by the name of Kanyā. (17)

ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम्।
विष्णुः सन्निहितो यत्र स्नात्वास्पर्शद् गवायुतम्॥ १८॥

Next He went to the Phālguna Tīrtha, Anantaśayana, and the great lake of Pañcāpsarasa, another abode of Lord Viṣṇu. There, after bathing in its holy waters, He gave away ten thousand cows in charity. (18)

ततोऽभिव्रज्य भगवान् केरलांस्तु त्रिगर्तकान्।
गोकर्णाख्यं शिवक्षेत्रं सान्निध्यं यत्र धूर्जटेः॥ १९॥

Then Lord Balarāma visited the principalities of Kerala and Trigarta, and from there He went to Gokarṇa, sacred to Śiva, where Bhagavān Śaṅkara is eternally present. (19)

आर्यां द्वैपायनीं दृष्ट्वा शूर्पारकमगाद् बलः।
तापीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दण्डकम्॥ २०॥

Thence He visited the shrine of Goddess Pārvatī, known by the name of Āryā, located in an island, after which He went to Śūrpāraka. Then after bathing in the Tāptī, Payoṣṇī and Nirvindhyā rivers, He entered the Daṇḍaka forest. (20)

प्रविश्य रेवामगमद् यत्र माहिष्मती पुरी।
मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत्॥ २१॥

From there He went to the bank of the

Narbadā, where stands the city of Māhiṣmatī, and after bathing in the Manutīrtha returned to Prabhāsa. (21)

श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे।
सर्वराजन्यनिधनं भारं मेने हृतं भुवः॥ २२॥

There He heard from the mouth of Brāhmaṇas that in the historic fight between the Kurus and the Pāṇḍavas, almost all the Kṣatriyas had lost their lives. He felt that the burden of the earth had been greatly relieved by that terrible war. (22)

स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मृधे।
वारयिष्यन् विनशनं जगाम यदुनन्दनः॥ २३॥

On the day Bhīma and Duryodhana were engaged in a single combat with their maces on the battle-field, Śrī Balarāma reached Kurukṣetra to prevent their fight. (23)

युधिष्ठिरस्तु तं दृष्ट्वा यमौ कृष्णार्जुनावपि।
अभिवाद्याभवंस्तूष्णीं किं विवक्षुरिहागतः॥ २४॥

Yudhiṣṭhira, for his part, Nakula, Sahadeva, Lord Śrī Kṛṣṇa and Arjuna, all bowed to Him as soon as they saw Him and stood silent anxious to know the mission which had brought Him there. (24)

गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ।
मण्डलानि विचित्राणि चरन्ताविदमब्रवीत्॥ २५॥

Bhīma and Duryodhana, burning with rage, were then performing, mace in hand, their wonderful manoeuvres with a view to overthrowing one another. Seeing them thus engaged, Balarāma said: (25)

युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर।
एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम्॥ २६॥

"King Duryodhana and Bhīmasena, both of you are renowned warriors equally matched in strength. If Bhīmasena is superior in strength, Duryodhana is more skilful in wielding the mace. (26)

तस्मादेकतरस्येह युवयोः समवीर्ययोः।
न लक्ष्यते जयोऽन्यो वा विरमत्वफलो रणः॥ २७॥

"To my mind, neither of you is likely to win or be vanquished, since you possess equal energy. Therefore, let this useless fight cease." (27)

न तद्वाक्यं जगृहतुर्बद्धवैरौ नृपार्थवत्।
अनुस्मरन्तावन्योन्यं दुरुक्तं दुष्कृतानि च॥ २८॥

Though this advice of Śrī Balarāma was salutary to both, the enmity which they bore to each other was so deep-seated that they could not accept the same. They could not forget the offensive words and malevolent acts of each other. (28)

दिष्टं तदनुमन्वानो रामो द्वारवतीं ययौ।
उग्रसेनादिभिः प्रीतैर्ज्ञातिभिः समुपागतः॥ २९॥

Balarāma thought they were being driven to their fate by destiny; therefore, without making further attempt at a compromise, He returned to Dwārakā. There He was welcomed by Ugrasena and other relations who were all delighted at His arrival. (29)

तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन् मुदा।
क्रत्वङ्गं क्रतुभिः सर्वैर्निवृत्ताखिलविग्रहम्॥ ३०॥

Thence Śrī Balarāma went to the Naimiṣa forest for the second time. There the sages, acting as priests gladly assisted Śrī Balarāma, who had kept Himself aloof from hostility and war, in performing all the sacrifices. Parīkṣit, really speaking all sacrifices are but part and parcel of Śrī Balarāma and yet He performed them in order to set an example before the world. (30)

तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद् विभुः।
येनैवात्मन्यदो विश्वमात्मानं विश्वगं विदुः॥ ३१॥

The almighty Balarāma imparted pure wisdom to the sages, by virtue of which they realized the whole universe in themselves, and the Self as permeating the whole universe. (31)

स्वपत्न्यावभृथस्नातो ज्ञातिबन्धुसुहृद्वृतः।
रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुष्ठ्वलङ्कृतः॥ ३२॥

Then, performing the concluding ablutions with His consort, Revatī, and adorned with fine clothes and beautiful

ornaments, He looked amidst friends and relations just like the moon accompanied by moonlight in the midst of stars. (32)

ईदृग्विधान्यसंख्यानि बलस्य बलशालिनः।
अनन्तस्याप्रमेयस्य मायामर्त्यस्य सन्ति हि॥ ३३॥

Parīkṣit, almighty Bhagavān Śrī Balarāma is the infinite Lord Himself, His nature is incomprehensible. He had assumed a human semblance simply out of sport. His exploits are indeed innumerable. (33)

योऽनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः।
सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत्॥ ३४॥

He who contemplates on the wonderful deeds of the infinite, all-pervading Balarāma, both morning and evening, becomes the most beloved of God. (34)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
बलदेवतीर्थयात्रानिरूपणं नामैकोनाशीतितमोऽध्यायः॥ ७९॥

Thus ends the seventy-ninth discourse entitled "An account of the pilgrimage of Baladeva" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाशीतितमोऽध्यायः

Discourse LXXX

Śrī Kṛṣṇa's Reception of Sudāmā

राजोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः।
वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो॥ १॥

King Parīkṣit submitted: O revered sage, Bhagavān Śrī Kṛṣṇa is the same as the Supreme Spirit. His powers are infinite. Therefore, His deeds and actions, which manifest His love and glory, are also infinite. We wish to hear now of the other glorious sports of the Lord. (1)

को नु श्रुत्वासकृद् ब्रह्मन्नुत्तमश्लोकसत्कथाः।
विरमेत विशेषज्ञो विषण्णः काममार्गणैः॥ २॥

O sage, all beings on earth running after the mirage of worldly enjoyments are sorely afflicted at heart. The manifold desires pierce them every now and then like a shaft. Under the circumstance, what man of taste is there on earth, who having heard of the excellent sports of the most glorious Lord even repeatedly, would cease listening to them further? (2)

सा वाग् यया तस्य गुणान् गृणीते
करौ च तत्कर्मकरौ मनश्च।
स्मरेद् वसन्तं स्थिरजङ्गमेषु
शृणोति तत्पुण्यकथाः स कर्णः॥ ३॥

That speech alone is worth the name through which one sings His praises; those hands alone which do service to Him deserve to be called, hands; that mind alone is rightly so-called which constantly remembers the Lord dwelling in all mobile and immobile creatures; and those ears alone deserve the title which hear the sacred stories of His sports. (3)

शिरस्तु तस्योभयलिङ्गमानमे-
त्तदेव यत् पश्यति तद्धि चक्षुः।
अङ्गानि विष्णोरथ तज्जनानां
पादोदकं यानि भजन्ति नित्यम्॥ ४॥

That head alone deserves to be styled as such which bows to all mobile and immobile creatures, regarding them as the very images

of God; that eye alone is the real eye, which sees God in everything; and those limbs alone are properly so-called, which are daily sprinkled with the waters that wash the feet of the Lord and of His devotees. (4)

सूत उवाच

विष्णुरातेन सम्पृष्टो भगवान् बादरायणिः।
वासुदेवे भगवति निमग्नहृदयोऽब्रवीत्॥ ५॥

Śrī Sūta resumed: O sages, when king Parīkṣit made this submission to Śrī Śuka, the latter's heart got completely merged in the thought of Lord Śrī Kṛṣṇa. Then addressing the king, he said: (5)

श्रीशुक उवाच

कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तमः।
विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः॥ ६॥

Śrī Śuka replied: Parīkṣit, there was a certain Brāhmaṇa, who was a great friend of Lord Śrī Kṛṣṇa. He possessed true knowledge of Brahma and was free from attachment to the objects of the senses. His mind was composed and he had full control over his senses. (6)

यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी।
तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा॥ ७॥

Although a householder, he used to remain contented with whatever he got without effort. He was always ill-clad and his wife too had no sufficient clothing to cover her body with. Due to extreme poverty they seldom had a full meal and the wife, specially, became very feeble on account of starvation. (7)

पतिव्रता पतिं प्राह म्लायता वदनेन सा।
दरिद्रा सीदमाना सा वेपमानाभिगम्य च॥ ८॥

One day the poor and afflicted wife of the Brāhmaṇa, who was extremely devoted to her husband, approached her husband with a withering face and a trembling body, and said to him: (8)

ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः।
ब्रह्मण्यश्च शरण्यश्च भगवान् सात्वतर्षभः॥ ९॥

"Adorable my Lord! Bhagavān Śrī Kṛṣṇa, the spouse of the Goddess of Wealth, Himself is your friend. He is like a wish-yielding tree to His devotees, the refuge of all and a great devotee of the Brāhmaṇas. (9)

तमुपैहि महाभाग साधूनां च परायणम्।
दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने॥ १०॥

"O blessed one, be pleased to approach Him, who is the resort of the righteous. When He comes to know that you are a householder and that you are suffering from want, He will bestow abundant wealth on you. (10)

आस्तेऽधुना द्वारवत्यां भोजवृष्ण्यन्धकेश्वरः।
स्मरतः पादकमलमात्मानमपि यच्छति।
किं न्वर्थकामान् भजतो नात्यभीष्टाञ्जगद्गुरुः॥ ११॥

"He now resides at Dwārakā as the protector of the Bhojas, Vṛṣṇis and Andhakas. He is so generous that He gives away His own Self to those who contemplate on His lotus-feet. It is no wonder, then, that He, the Supreme Teacher of the World, should bestow on His devotees wealth and objects of worldly enjoyment, which are after all not very desirable things." (11)

स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदु।
अयं हि परमो लाभ उत्तमश्लोकदर्शनम्॥ १२॥
इति सञ्चिन्त्य मनसा गमनाय मतिं दधे।
अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम्॥ १३॥

Thus frequently and gently entreated by the wife, the Brāhmaṇa at last agreed to the proposal; for he thought that it would give him an opportunity of seeing Lord Śrī Kṛṣṇa, which was a supreme gain in itself. Developing this idea in his mind he decided to go, and addressing his wife said, "O dear, is there anything in the house fit to be taken as a present? If so, let me have it." (12-13)

याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान्।
चैलखण्डेन तान् बद्ध्वा भर्त्रे प्रादादुपायनम्॥ १४॥

The wife of the Brāhmaṇa begged of her

neighbours and secured four handfuls of parched and beaten rice, which she tied up in a piece of rag and gave it to her lord for presentation to Śrī Kṛṣṇa. (14)

स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल।
कृष्णसन्दर्शनं मह्यं कथं स्यादिति चिन्तयन्॥ १५॥

With those handfuls of beaten rice, it is said that the foremost of Brāhmaṇas set out on his journey to Dwārakā. His only thought on the way was how it would be possible for him to obtain a sight of Lord Śrī Kṛṣṇa. (15)

त्रीणि गुल्मान्यतीयाय तिस्रः कक्षाश्च स द्विजः।
विप्रोऽगम्यान्धकवृष्णीनां गृहेष्वच्युतधर्मिणाम्॥ १६॥

O Parīkṣit, reaching Dwārakā, the Brāhmaṇa together with other Brāhmaṇas passed through three camps of guards and three protective walls, one after another, and then reached the mansions occupied by the Andhaka and Vṛṣṇi chiefs, who followed the righteous ways of the devotees of God, very difficult of access to ordinary people. (16)

गृहं द्व्यष्टसहस्राणां महिषीणां हरेर्द्विजः।
विवेशैकतमं श्रीमद् ब्रह्मानन्दं गतो यथा॥ १७॥

There was situated in the centre of that innermost ring of the city the palace of Bhagavān Śrī Kṛṣṇa containing the dwellings of His sixteen thousand and odd consorts. In one of them, which was specially decorated, the Brāhmaṇa entered with the feelings of one who found himself merged in the Bliss of God-realization. (17)

तं विलोक्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः।
सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा॥ १८॥

Lord Śrī Kṛṣṇa was at that time seated on a couch with His consort Rukmiṇī. Seeing the Brāhmaṇa from a distance, He suddenly rose from His seat and advancing towards him, joyously folded him in both of his arms. (18)

सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः।
प्रीतो व्यमुञ्चदब्बिन्दून् नेत्राभ्यां पुष्करेक्षणः॥ १९॥

Parīkṣit! the lotus-eyed Lord, who is the very embodiment of Bliss, felt extremely delighted when He touched the body of His beloved friend, the Brāhmaṇa sage. Tears of joy began to drop from His eyes. (19)

अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम्।
उपहृत्यावनिज्यास्य पादौ पादावनेजनीः॥ २०॥
अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः।
व्यलिम्पद् दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः॥ २१॥

Taking the Brāhmaṇa by the hand, Śrī Kṛṣṇa, the purifier of the world made His friend sit on His own couch, and bringing Himself all the articles necessary for worship, washed the Brāhmaṇa's feet and sprinkled His head with the drops of that water. Then He smeared the Brāhmaṇa's body with excellent perfumes as well as with the pastes of sandal, aloe-wood and saffron. (20-21)

धूपैः सुरभिर्मित्रं प्रदीपावलिभिर्मुदा।
अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत्॥ २२॥

Having joyfully worshipped His friend with scented fumes and rows of lights, and offering him betel-leaf, seasoned with catechu, lime, areca-nut parings and cloves etc., and a cow, the Lord greeted the Brāhmaṇa with sweet words. (22)

कुचैलं मलिनं क्षामं द्विजं धमनिसंततम्।
देवी पर्यचरत् साक्षाच्चामरव्यजनेन वै॥ २३॥

The Brāhmaṇa was ill-clad, with an unclean and emaciated body, the veins of which were visible to the eyes. Queen Rukmiṇī herself actually waited on him, waving the chowry over him. (23)

अन्तःपुरजनो दृष्ट्वा कृष्णेनामलकीर्तिना।
विस्मितोऽभूदतिप्रीत्या अवधूतं सभाजितम्॥ २४॥

The women of the palace were astonished to see a naked Brāhmaṇa being so lovingly honoured by Lord Śrī Kṛṣṇa of spotless fame. (24)

किमनेन कृतं पुण्यमवधूतेन भिक्षुणा।
श्रिया हीनेन लोकेऽस्मिन् गर्हितेनाधमेन च॥ २५॥

योऽसौ त्रिलोकगुरुणा श्रीनिवासेन सम्भृतः।
पर्यङ्कस्थां श्रियं हित्वा परिष्वक्तोऽग्रजो यथा॥ २६॥

They said to one another: "What meritorious act was performed by this naked, destitute, condemned and lowly suppliant that the Lord of the three worlds, Lord Śrī Kṛṣṇa, should receive him with such honour and respect. Leaving Śrī Rukmiṇī, a manifestation of Goddess Lakṣmī Herself, who was seated with Him in His bed, He embraced the Brāhmaṇa as if he were Lord Balarāma Himself." (25-26)

कथयाञ्चक्रतुर्गाथाः पूर्वा गुरुकुले सतोः।
आत्मनो ललिता राजन् करौ गृह्य परस्परम्॥ २७॥

Parīkṣit, taking each other by the hand, Lord Śrī Kṛṣṇa and the Brāhmaṇa recounted the sweet incidents of their boyhood, when they lived together in the Āśrama of the their teacher. (27)

श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात्।
समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा॥ २८॥

Lord Śrī Kṛṣṇa said: "O pious Brāhmaṇa, on your return from the preceptor's house, after making the voluntary present to him, did you or did you not marry a wife, who is in every respect worthy of you? (28)

प्रायो गृहेषु ते चित्तमकामविहतं तथा।
नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे॥ २९॥

"I know that, even though you are leading, I presume, the life of a householder, your heart is free from worldly desires. I am also aware that having realized the truth, you do not entertain any love for wealth. (29)

केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः।
त्यजन्तः प्रकृतीर्दैवीर्यथाहं लोकसङ्ग्रहम्॥ ३०॥

"In this world people who have shaken off worldly desires brought forth by Divine Māyā, and who yet perform their prescribed duties with a heart unswayed by desire, just as I do, for the sake of setting an example before the world, are very rare. (30)

कच्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नौ यतः।
द्विजो विज्ञाय विज्ञेयं तमसः पारमश्नुते॥ ३१॥

"Do you remember, O dear Brāhmaṇa, our stay in the ashrama of the preceptor? It is there that the twice-born acquire the knowledge of that which is worth knowing, and thus cross the darkness of ignorance in the form of mundane existence. (31)

स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः।
आद्योऽङ्ग यत्राश्रमिणां यथाहं ज्ञानदो गुरुः॥ ३२॥

"O friend, the father from whom one gets the body is the first Guru in this world. Next comes the teacher, who invests one with the sacred thread and teaches him his obligatory duties; He is worthy of adoration like Myself. Lastly, comes the teacher who imparts the knowledge of Self to men of all classes and orders and helps one in the realization of God. He is identical with Me. (32)

नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह।
ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम्॥ ३३॥

"O dear friend, the teacher is the same as Myself. Among the followers of the Varṇāśrama order in this world, they alone, who carry out the preceptor's teachings and thereby cross the ocean of mundane existence without much ado, know their true worldly and other-worldly interests. (33)

नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा।
तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा॥ ३४॥

"O friend, I am the Universal Self; I reside in every heart as the Witness. I am not so pleased with the performance of daily obligatory sacrifices by the householder, nor with investiture with the sacred thread and study of the scriptures, which is the duty of a celibate, nor with the penance of the ascetic, nor again with the quietism of the recluse, as I am with services rendered by a disciple to the preceptor. (34)

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ।
गुरुदारैश्चोदितानामिन्धनानयने क्वचित्॥ ३५॥

"O dear Brāhmaṇa, do you remember the incident how, one day, when living in the house of our preceptor, we both were asked by the latter's wife to bring fuel. (35)

प्रविष्टानां महारण्यमपर्तौ सुमहद् द्विज।
वातवर्षमभूत्तीव्रं निष्ठुराः स्तनयित्नवः॥ ३६॥

"We entered a thick forest, O sage, and were overtaken by a mighty and violent storm of wind and rain, which broke unexpectedly out of season, and thunders roared relentlessly over our head. (36)

सूर्यश्चास्तं गतस्तावत् तमसा चावृता दिशः।
निम्नं कूलं जलमयं न प्राज्ञायत किञ्चन॥ ३७॥

"The sun set in the meanwhile and all sides were enveloped in darkness. The land being covered with water we could not ascertain the high and low level of ground. (37)

वयं भृशं तत्र महानिलाम्बुभि-
र्निहन्यमाना मुहुरम्बुसम्प्लवे।
दिशोऽविदन्तोऽथ परस्परं वने
गृहीतहस्ताः परिबभ्रिमातुराः॥ ३८॥

"Severely and repeatedly beaten by violent blasts of wind and showers in that flood, and not knowing the directions, we wandered in the forest in great confusion holding each other by the hand. (38)

एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुरुः।
अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान्॥ ३९॥

"Our preceptor, sage Sāndīpani, when he learnt this, proceeded in search of us at sunrise and discovered us, his disciples, in that bewildered state. (39)

अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः।
आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः॥ ४०॥

"He said, 'My dear boys, you have been put to great hardship on my account. One's own self is dear to all more than anything else. How wonderful that you have shown your devotion to me by disregarding even the self. (40)

एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम्।
यद् वै विशुद्धभावेन सर्वार्थात्मार्पणं गुरौ॥ ४१॥

"'A good disciple should offer with a sincere heart his all, including his very self, to the Guru. That is precisely what he should actually do in order to repay the debt to the Guru. (41)

तुष्टोऽहं भो द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः।
छन्दांस्ययातयामानि भवन्त्विह परत्र च॥ ४२॥

"'O jewels of the twice-born, I am supremely pleased with you; let all your desires be fulfilled, and may all the knowledge of the Vedas, that you have acquired from me, remain ever fresh in your memory. May it never fail you whether here or hereafter.' (42)

इत्थंविधान्यनेकानि वसतां गुरुवेश्मसु।
गुरोरनुग्रहेणैव पुमान् पूर्णः प्रशान्तये॥ ४३॥

"O friend, numerous incidents of this type occurred during our life at the preceptor's house. It is by the grace of the preceptor alone that man attains perfection and supreme peace." (43)

ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो।
भवता सत्यकामेन येषां वासो गुरावभूत्॥ ४४॥

The Brāhmaṇa replied: O God of gods, Preceptor of the World, what else remains to be achieved by me? I have accomplished everything, realized everything inasmuch as I enjoyed the privilege of staying in the preceptor's house with You, You whose resolution is unfailing? (44)

यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो।
श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम्॥ ४५॥

O Lord, the Vedas, which are the repository of the four objects of life, viz., Dharma (virtue), Artha (prosperity), Kāma (worldly enjoyments) and Mokṣa (salvation),

constitute Your body. You went to the preceptor's house to study those very Vedas only to imitate the ways of men, as a matter of sport. (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे श्रीदामचरितेऽशीतितमोऽध्यायः ॥ ८० ॥

Thus ends the eightieth discourse forming part of the Story of Sudāmā, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकाशीतितमोऽध्यायः

Discourse LXXXI

The story of parched rice brought as a Present for Śrī Kṛṣṇa by Sudāmā

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह सङ्कथयन् हरिः।
सर्वभूतमनोऽभिज्ञः स्मयमान उवाच तम्॥ १॥
ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम्।
प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सतां गतिः॥ २॥

Śrī Śuka began again: Parīkṣit! Lord Śrī Kṛṣṇa knows the mind of all beings. He is devoted to Brāhmaṇas, i.e., always takes care to relieve their suffering and is the sole refuge of saints. Thus heartily talking with that honourable Brāhmaṇa, He now smilingly spoke to His dear comrade in a jesting mood looking at him with eyes full of affection. (1-2)

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात्।
अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत्।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते॥ ३॥

The glorious Lord said: "O friend, what present have you brought for Me from your house? I consider as great even a small present offered by a devotee with real love; but a lot of things offered without devotion do not bring Me pleasure. (3)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥ ४॥

"Whosoever offers to Me with love a leaf, a flower, a fruit or even water, I accept and heartily enjoy that offering of love by that man of purified intellect." (4)

इत्युक्तोऽपि द्विजस्तस्मै व्रीडितः पतये श्रियः।
पृथुकप्रसृतिं राजन् न प्रायच्छदवाङ्मुखः॥ ५॥

Parīkṣit, though encouraged by the Lord in this way, the Brāhmaṇa, feeling shy, did not present the handful of beaten rice to the Lord of Lakṣmī (the goddess of wealth) Himself. He simply hung his head. (5)

सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम्।
विज्ञायाचिन्तयन्नायं श्रीकामो माभजत्पुरा॥ ६॥
पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया।
प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः॥ ७॥

But the Lord, who sees the mind of all beings, knew the cause of his visit. He said to Himself, "This Brāhmaṇa is a great friend of Mine; he never sought wealth from Me before. He approached Me now, at the entreaty of his devoted wife, whom he is naturally anxious to please. I shall bestow

on him a fortune which is difficult of attainment even by the immortals." (6-7)

इत्थं विचिन्त्य वसनाच्चीरबद्धान्द्विजन्मनः।
स्वयं जहार किमिदमिति पृथुकतण्डुलान्॥ ८॥
नन्वेतदुपनीतं मे परमप्रीणनं सखे।
तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः॥ ९॥

Reflecting thus, the Lord snatched from under the covering of the Brāhmaṇa the beaten rice tied in a rag and said "Dear comrade, what is this? Here you have brought Me something which I like most. These grains of beaten rice will satisfy not only Me, but the whole world." (8-9)

इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे।
तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः॥ १०॥

Saying this, Lord Śrī Kṛṣṇa ate one handful of that beaten rice and took another to eat, when Rukmiṇī, who was a manifestation of the Goddess of Wealth Herself, caught hold of the Lord's hand, for devoted as She was to the Lord Himself, She was unable to leave Him. (10)

एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये।
अस्मिँल्लोकेऽथवामुष्मिन् पुंसस्त्वत्तोषकारणम्॥ ११॥

She said "O Lord of the universe, this is enough. One handful of rice is sufficient to please You and to bring one an abundance of wealth of all kinds in this as well as the next world." (11)

ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे।
भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा॥ १२॥

The Brāhmaṇa spent the night in Lord Śrī Kṛṣṇa's palace, partook of a hearty repast and felt himself as happy as if he were in the Lord's own paradise. (12)

श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः।
जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः॥ १३॥

Parīkṣit, the next morning, taking leave of Lord Śrī Kṛṣṇa, he left for his home. The source of life of the entire universe, the very embodiment of Self-enjoyment, Lord Śrī Kṛṣṇa followed him to some distance, delighted him by sweet and polite words and bowed to him. (13)

स चालब्ध्वा धनं कृष्णान्न तु याचितवान् स्वयम्।
स्वगृहान् व्रीडितोऽगच्छन्महद्दर्शननिर्वृतः॥ १४॥

Even though the Brāhmaṇa did not receive any fortune from the Lord directly, he did not ask for anything himself. However, he felt ashamed that he had gone to the Lord for pecuniary gain, though he did not covet it in the least. He, however, felt supremely happy for having obtained the blessed sight of Lord Śrī Kṛṣṇa. (14)

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया।
यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो बिभ्रतोरसि॥ १५॥

He said to himself, "Oh, wonder of wonders, I have seen today with my own eyes, Lord Śrī Kṛṣṇa's love for a Brāhmaṇa. He is really a devotee of the Brāhmaṇas. He clasped to His bosom, which is the abode of the Goddess of Prosperity, a destitute like myself! (15)

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः।
ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः॥ १६॥

"What affinity is there between me, a vile sinner and destitue, on the one hand, and Śrī Kṛṣṇa, the abode of Lakṣmī, on the other. Only because I am born of Brāhmaṇa parents, He folded me in his arms. (16)

निवासितः प्रियाजुष्टे पर्यङ्के भ्रातरो यथा।
महिष्या वीजितः श्रान्तो वालव्यजनहस्तया॥ १७॥

"Not only that, like His own brother, He made me sit on the bed of His beloved consort Rukmiṇī, and finding me fatigued, Queen Rukmiṇī fanned me with a chowry in Her hand. (17)

शुश्रूषया परमया पादसंवाहनादिभिः।
पूजितो देवदेवेन विप्रदेवेन देववत्॥ १८॥

"The God of gods, who treats the Brāhmaṇa as His deity, shampooed my feet and rendered every other form of personal

service to me and treated me with the respect due to a god! (18)

स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम्।
सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम्॥ १९॥

"Heavenly bliss, salvation, riches of this world or of the nether world, and all supernatural powers follow from the worship of His feet. (19)

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत्।
इति कारुणिको नूनं धनं मेऽभूरि नाददात्॥ २०॥

"And yet He did not give me even a little wealth. Because He thought, poor as I was, wealth would completely turn my head and make me forget Him. Oh, how merciful is the Lord to me. He has really done me an act of grace by withholding wealth from me." (20)

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम्।
सूर्यानलेन्दुसङ्काशैर्विमानैः सर्वतो वृतम्॥ २१॥

Musing inwardly thus, the Brāhmaṇa arrived near his house. There he found the area surrounded on all sides by seven-storeyed buildings, resplendent as the sun, fire and the moon. (21)

विचित्रोपवनोद्यानैः कूजद्द्विजकुलाकुलैः।
प्रोत्फुल्लकुमुदाम्भोजकह्लारोत्पलवारिभिः॥ २२॥

It was interpersed with beautiful gardens and parks, which resounded with the warbling of birds of all descriptions, with ponds and pools in which various types of lilies and lotuses were in full blossom. (22)

जुष्टं स्वलङ्कृतैः पुम्भिः स्त्रीभिश्च हरिणाक्षिभिः।
किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत्॥ २३॥

Well-adorned men and pretty women were moving here and there. The Brāhmaṇa stood puzzled at the sight. He said to himself, 'What is this I am seeing in front of me? Whose place is this? Is it the same place where I lived? If so, what magic has transformed it into so many palaces?' (23)

एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः।
प्रत्यगृह्णन् महाभागं गीतवाद्येन भूयसा॥ २४॥

As he was engrossed in these thoughts, men and women, possessing the splendour of gods advanced to receive the blessed Brāhmaṇa singing and playing upon various musical instruments. (24)

पतिमागतमाकर्ण्य पत्न्युद्धर्षातिसम्भ्रमा।
निश्चक्राम गृहात्तूर्णं रूपिणी श्रीरिवालयात्॥ २५॥

Hearing of the return of her lord, the wife of the Brāhmaṇa was extremely delighted at heart, and in joyous impatience, hurriedly came out of the palace. She looked like the veritable Goddess Lakṣmī coming out of her abode. (25)

पतिव्रता पतिं दृष्ट्वा प्रेमोत्कण्ठाश्रुलोचना।
मीलिताक्ष्यनमद् बुद्ध्या मनसा परिषस्वजे॥ २६॥

At the sight of her husband her eyes became wet with tears of love and excitement. Closing her eyes out of shyness, she respectfully bowed to him and mentally embraced him. (26)

पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव।
दासीनां निष्ककण्ठीनां मध्ये भान्तीं स विस्मितः॥ २७॥

The Brāhmaṇa was astonished to see his wife brilliant like a celestial lady and shining in the midst of maid-servants adorned with necklaces of gold. (27)

प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम्।
मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा॥ २८॥

Followed by her he now joyfully entered his own house, which contained hundreds of columns of gems and looked like the abode of the celestial king, Indra. (28)

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः।
पर्यङ्का हेमदण्डानि चामरव्यजनानि च॥ २९॥

It was furnished with bedsteads made of ivory and plated with gold, the beds on which were spread sheets as white and soft as the foam of milk. Chowries with gold handles were hanging here and there. (29)

आसनानि च हैमानि मृदूपस्तरणानि च।
मुक्तादामविलम्बीनि वितानानि द्युमन्ति च॥ ३०॥

There were seats of gold provided with soft cushions and strings of pearls hung from brilliant canopies. (30)

स्वच्छस्फटिककुड्येषु महामारकतेषु च।
रत्नदीपा भ्राजमाना ललनारत्नसंयुताः॥ ३१॥

The walls made of clear crystal were inlaid with emeralds, and excellent images of women made of precious stones held dazzling jewels in their hands to light up the rooms. (31)

विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम्।
तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम्॥ ३२॥

Seeing there such abundance of riches of all kinds come to him without any ostensible cause, the Brāhmaṇa reflected on this windfall with a calm mind: (32)

नूनं बतैतन्मम दुर्भगस्य
शश्वद्दरिद्रस्य समृद्धिहेतुः।
महाविभूतेरवलोकतोऽन्यो
नैवोपपद्येत यदूत्तमस्य॥ ३३॥

'I am poor and unluckly from birth; Oh, wherefrom could this wonderful fortune come to me? Nothing but the gracious look of Lord Śrī Kṛṣṇa, the crown-jewel of Yadus and the possessor of untold riches, could be the cause of this. (33)

नन्वब्रुवाणो दिशते समक्षं
याचिष्णवे भूर्यपि भूरिभोजः।
पर्जन्यवत्तत् स्वयमीक्षमाणो
दाशार्हकाणामृषभः सखा मे॥ ३४॥

'Śrī Kṛṣṇa, the Lord of the goddess of Wealth and perfect in everyway, has infinite objects of enjoyment always at His disposal. Therefore, knowing the mind of His suppliant devotee, He gives in abundance to the latter, though He regards the gift as very insignificant and does not mention it to the devotee. My friend, the crest-jewel of Yadus, is generous like the cloud, (which though capable of filling up the ocean, sometimes does not choose to rain in the presence of the peasant, but inundates his fields at night when he is asleep, and yet considers the gift as inadequate). (34)

किञ्चित्करोत्युर्वपि यत् स्वदत्तं
सुहृत्कृतं फल्ग्वपि भूरिकारी।
मयोपनीतां पृथुकैकमुष्टिं
प्रत्यग्रहीत् प्रीतियुतो महात्मा॥ ३५॥

'Though underrating His own abundant gifts, He makes much even of a small present by His devotee. The noble-minded Lord accepted with great delight the handfuls of beaten rice I took for Him. (35)

तस्यैव मे सौहृदसख्यमैत्री
दास्यं पुनर्जन्मनि जन्मनि स्यात्।
महानुभावेन गुणालयेन
विषज्जतस्तत्पुरुषप्रसङ्गः॥ ३६॥

'May I secure from birth to birth His good-will, love, friendship and service. (I have no need for wealth.) May I cherish ever-growing devotion to the lotus-feet of the glorious Lord, Bhagavān Śrī Kṛṣṇa, the one abode of excellent qualities, and obtain association with His devotees! (36)

भक्ताय चित्रा भगवान् हि सम्पदो
राज्यं विभूतीर्न समर्थयत्यजः।
अदीर्घबोधाय विचक्षणः स्वयं
पश्यन् निपातं धनिनां मदोद्भवम्॥ ३७॥

'Lord Śrī Kṛṣṇa, who is ever free from the shackles of birth and death, is acquainted with the evil underlying worldly prosperity. He knows how the intoxication of wealth and power brings about the fall of many a wealthy man. That is why, out of compassion He very often refuses to grant the prayer for wealth, kingdom and power of short-sighted devotees.' (37)

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने।
विषयाञ्जायया त्यक्ष्यन् बुभुजे नातिलम्पटः॥ ३८॥

Parīkṣit ! having reached this conclusion by force of his reason, the Brāhmaṇa in conjunction with his wife enjoyed the worldly pleasures sparingly and without attachment,

and his devotion to Śrī Kṛṣṇa grew from more to more. (38)

तस्य वै देवदेवस्य हरेर्यज्ञपतेः प्रभोः।
ब्राह्मणाः प्रभवो दैवं न तेभ्यो विद्यते परम्॥ ३९॥

Parīkṣit ! the almighty God of gods, the Lord of sacrifices, Lord Śrī Kṛṣṇa, looks upon the Brāhmaṇa as His own Lord and deity. Therefore, there is no being on earth greater than the Brāhmaṇa. (39)

एवं स विप्रो भगवत्सुहृत्तदा
दृष्ट्वा स्वभृत्यैरजितं पराजितम्।
तद्ध्यानवेगोद्ग्रथितात्मबन्धन-
स्तद्धाम लेभेऽचिरतः सतां गतिम्॥ ४०॥

Now, this Brāhmaṇa, the friend of the Lord, realized that, though unconquerable by others, the Lord easily submits to the will of His devotee. Realizing this, he became absorbed in contemplation on the Lord. His ties of ignorance were cut asunder by force of this contemplation and before long he attained the abode of the Lord, the sole resort of saints. (40)

एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः।
लब्धभावो भगवति कर्मबन्धाद् विमुच्यते॥ ४१॥

Parīksit ! the man who hears this account, which illustrates Lord Śrī Kṛṣṇa's love for the Brāhmaṇas, attains devotion to the Lord and obtains release from the bondage of Karma. (41)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
पृथुकोपाख्यानं नामैकाशीतितमोऽध्यायः॥ ८१॥

Thus ends the eighty-first discourse entitled "The story of beaten rice taken by Sudāmā as a present for Śrī Kṛṣṇa," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्व्यशीतितमोऽध्यायः

Discourse LXXXII

Meeting of the Vṛṣṇis with the Gopas and Gopīs of Vṛndāvana

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः।
सूर्योपरागः सुमहानासीत् कल्पक्षये यथा॥ १॥

Śrī Śuka began again: Parīkṣit, once upon a time when Lord Śrī Kṛṣṇa and Śrī Balarāma were thus residing in Dwārakā, there occurred a total eclipse of the sun, which ordinarily occurs at the time of universal destruction. (1)

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः।
समन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया॥ २॥

Having come to know of it (from astrologers) beforehand, people thronged from all sides to the sacred spot called Samanta-pañcaka, Kurukṣetra, with the object of earning merit or blessedness. (2)

निःक्षत्रियां महीं कुर्वन् रामः शस्त्रभृतां वरः।
नृपाणां रुधिरौघेण यत्र चक्रे महाह्रदान्॥ ३॥

That is the place where, while exterminating the Kṣatriyas on earth, Paraśurāma, the foremost warrior of his time, caused five big tanks to be filled with their blood. (3)

ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा।
लोकस्य ग्राहयन्नीशो यथान्योऽघापनुत्तये॥ ४॥

The almighty Lord Paraśurāma also performed a sacrifice there for the expiation of sin. Though ever untouched by good or evil Karma, He did it like an ordinary mortal in order to set an example before the world. (4)

महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः।
वृष्णयश्च तथाक्रूरवसुदेवाहुकादयः॥ ५॥
ययुर्भारत तत् क्षेत्रं स्वमघं क्षपयिष्णवः।
गदप्रद्युम्नसाम्बाद्याः सुचन्द्रशुकसारणैः॥ ६॥
आस्तेऽनिरुद्धो रक्षायां कृतवर्मा च यूथपः।
ते रथैर्देवधिष्ण्याभैर्हयैश्च तरलप्लवैः॥ ७॥
गजैर्नदद्भिरभ्राभैर्नृभिर्विद्याधरद्युभिः।
व्यरोचन्त महातेजाः पथि काञ्चनमालिनः॥ ८॥

Parīkṣit, on this great occasion for pilgrimage people from all parts of India, intent to wash away their sin, assembled at Kurukṣetra. There came Yadus like Akrūra, Vasudeva and Ugrasena (among the elders), and Gada, Pradyumna, Sāmba and others among the younger generation. Pradyumna's son, Aniruddha, and Kṛtavarmā, the Yādava general, alongwith Sucandra, Śuka and Sāraṇa were left at Dwārakā for the protection of the city. The Yadus came all the way with great pomp and splendour. Adorned with necklaces of gold, garlands of celestial flowers and excellent clothes, and protected by armour, they looked like gods as they proceeded with their wives in chariots shining like aerial cars, on horses springing like waves, and on trumpeting elephants appearing like thundering clouds, and in palanquins, etc., carried by foot-men shining like Vidyādharas. (5—8)

दिव्यस्रग्वस्त्रसन्नाहाः कलत्रैः खेचरा इव।
तत्र स्नात्वा महाभागा उपोष्य सुसमाहिताः॥ ९॥
ब्राह्मणेभ्यो ददुर्धेनूर्वासःस्रग्गुक्ममालिनीः।
रामह्रदेषु विधिवत् पुनराप्लुत्य वृष्णयः॥ १०॥
ददुः स्वनं द्विजाग्र्येभ्यः कृष्णे नो भक्तिरस्त्विति।
स्वयं च तदनुज्ञाता वृष्णयः कृष्णदेवताः॥ ११॥
भुक्त्वोपविविशुः कामं स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु।
तत्रागतांस्ते ददृशुः सुहृत्सम्बन्धिनो नृपान्॥ १२॥

Reaching Kurukṣetra, the blessed Yadus took their bath in the sacred waters, observed a fast according to the rule (during the eclipse) and made gifts of cows in right earnest to the Brāhmaṇas, adorning them with clothes, garlands and chains of gold. On the conclusion of the eclipse they again took their bath in the tanks associated with the name of Paraśurāma, and thereafter fed deserving Brāhmaṇas with dainty dishes. Their object in doing all this was to strengthen their devotion to Bhagavān Śrī Kṛṣṇa's feet. Then the Yadus, who regarded Lord Śrī Kṛṣṇa alone as their deity, broke their fast with the permission of the Brāhmaṇas and lay down to rest at pleasure under the cool shade of umbrageous trees. After taking repose for a while they began to visit their friends and relations among the princes that had congregated there on this occasion. (9—12)

मत्स्योशीनरकौसल्यविदर्भकुरुसृञ्जयान्।
काम्बोजकैकयान् मद्रान् कुन्तीनानर्तकेरलान्॥ १३॥
अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप।
नन्दादीन् सुहृदो गोपान् गोपीश्चोत्कण्ठिताश्चिरम्॥ १४॥

Kings of Matsya, Uśīnara, Kosala, Vidarbha, Kuru, Sṛñjaya, Kāmboja, Kekaya, Madra, Kunti, Ānarta, Kerala, and many other principalities, who were either their allies or enemies, had assembled there in their hundreds, O Parīkṣit ! Besides, Nanda and the other Gopas, who were great friends of the Yādavas, and the Gopīs, who had been long yearning to see Lord Śrī Kṛṣṇa, had also arrived there. The Yadus saw them all one after another. (13-14)

अन्योन्यसन्दर्शनहर्षरंहसा
प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः।

आश्लिष्य गाढं नयनैः स्रवज्जला
हृष्यत्त्वचो रुद्धगिरो ययुर्मुदम्॥ १५॥

The joy they derived from one another's sight opened the buds of their heart. With faces glowing like lotuses in full blossom and with tears trickling down their eyes, they clasped one another in close embrace. Their hair stood on end, their voices got choked with emotion and all were transported with joy. (15)

स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृद-
स्मितामलापाङ्गदृशोऽभिरेभिरे ।
स्तनैः स्तनान् कुङ्कुमपङ्कूषितान्
निहत्य दोर्भिः प्रणयाश्रुलोचनाः॥ १६॥

Like the men, the women also greeted and looked at one another with smiles and side long glances full of love and folded one another in their arms. While doing so they pressed to their bosoms the bosoms of other ladies, smeared with saffron-paste, and tears of love filling their eyes. (16)

ततोऽभिवाद्य ते वृद्धान् यविष्ठैरभिवादिताः।
स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः॥ १७॥

The younger ones bowed to the elders, and were themselves bowed to by those still younger, and welcoming one another and enquiring after their mutual welfare, they related to one another enchanting stories of Lord Śrī Kṛṣṇa. (17)

पृथा भ्रातॄन् स्वसृर्वीक्ष्य तत्पुत्रान् पितरावपि।
भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया शुचः॥ १८॥

Parīkṣit! Kuntī, when she saw her brothers and sisters with their children, as also her parents, sisters-in-law and Lord Śrī Kṛṣṇa, had her grief soothed in conversation with them. (18)

कुन्त्युवाच

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम्।
यद् वा आपत्सु मद्वार्तां नानुस्मरथ सत्तमाः॥ १९॥

Kuntī addressing Vasudeva said: "My brother, I find myself extremely unfortunate. Not a single desire of mine has been fulfilled. What a pity that even noble brothers like you should forget me during my calamities! (19)

सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि।
नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम्॥ २०॥

"I am now convinced that friends, relations, sons, brothers and even parents forget one on whom fortune does not smile. Why should I blame you for this?" (20)

वसुदेव उवाच

अम्ब मास्मानसूयेथा दैवक्रीडनकान् नरान्।
ईशस्य हि वशे लोकः कुरुते कार्यतेऽथवा॥ २१॥

Vasudeva replied: "Dear sister, do not find fault with us. We, mortals, are nothing but toys in the hands of Providence. The world is subject to the control of the Supreme Ruler, and everyone acts and is made to act according to His will. (21)

कंसप्रतापिताः सर्वे वयं याता दिशं दिशम्।
एतर्ह्येव पुनः स्थानं दैवेनासादिताः स्वसः॥ २२॥

"Sister, you are aware how, harassed by Kaṁsa, we had to flee from one quarter to another. It is only now that we have been restored to a secure position by Providence." (22)

श्रीशुक उवाच

वसुदेवोग्रसेनाद्यैर्यदुभिस्तेऽर्चिता नृपाः।
आसन्नच्युतसन्दर्शपरमानन्दनिर्वृताः॥ २३॥

Śrī Śuka resumed: Parīkṣit! all the kings present there were duly honoured by Vasudeva, Ugrasena and the other Yadus, and they felt supremely delighted and gratified at the sight of Bhagavān Śrī Kṛṣṇa. (23)

भीष्मो द्रोणोऽम्बिकापुत्रो गान्धारी ससुता तथा।
सदाराः पाण्डवाः कुन्ती सृञ्जयो विदुरः कृपः॥ २४॥
कुन्तिभोजो विराटश्च भीष्मको नग्नजिन्महान्।
पुरुजिद् द्रुपदः शल्यो धृष्टकेतुः सकाशिराट्॥ २५॥
दमघोषो विशालाक्षो मैथिलो मद्रकेकयौ।
युधामन्युः सुशर्मा च ससुता बाह्लिकादयः॥ २६॥

राजानो ये च राजेन्द्र युधिष्ठिरमनुव्रताः।
श्रीनिकेतं वपुः शौरेः सस्त्रीकं वीक्ष्य विस्मिताः॥ २७॥

Parīkṣit! Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī with her sons, Duryodhana and others, the Pāṇḍavas with their consorts, Kuntī, Sṛñjaya, Vidura, Kṛpācārya, Kuntibhoja, Virāṭa, Bhīṣmaka, the great king Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu alongwith the king of Kāśī, Damaghoṣa, Viśālākṣa, the king of Mithilā, the kings of Madra and Kekaya, Yudhāmanyu and Suśarmā, Bāhlīka and others with their sons, these and other kings, who had accepted the suzerainty of Yudhiṣṭhira, were astonished to see the person of Lord Śrī Kṛṣṇa, the abode of all excellences and beauty, together with His consorts. (24—27)

अथ ते रामकृष्णाभ्यां सम्यक् प्राप्तसमर्हणाः।
प्रशशंसुर्मुदा युक्ता वृष्णीन् कृष्णपरिग्रहान्॥ २८॥

Śrī Balarāma and Lord Śrī Kṛṣṇa duly honoured them all, and they in their turn joyfully extolled the good fortune of the Yadus, who were the kinsfolk of Lord Śrī Kṛṣṇa and lived under His care. (28)

अहो भोजपते यूयं जन्मभाजो नृणामिह।
यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम्॥ २९॥

Addressing Ugrasena, they said: "O king of Bhojas! of all men in this world you Yadus alone have realized the fruit of your existence inasmuch as you constantly have before your eyes Lord Śrī Kṛṣṇa, who can rarely be seen even by the greatest of Yogīs. (29)

यद्विश्रुतिः श्रुतिनुतेदमलं पुनाति
पादावनेजनपयश्च वचश्च शास्त्रम्।
भूः कालभर्जितभगापि यदङ्घ्रिपद्म-
स्पर्शोत्थशक्तिरभिवर्षति नोऽखिलार्थान्॥ ३०॥

"The glory of Lord Śrī Kṛṣṇa, which is sung by the Vedas with such zest, the Gaṅgā water that washes His feet and His utterances in the form of the scripture go a long way in purifying the world. The earth had of late been robbed of its splendour by Time; its potentialities have now been revived by the mere touch of His lotus-like feet, and it has once more begun to yield all the objects of our desire. (30)

तद्दर्शनस्पर्शनानुपथप्रजल्प-
शय्यासनाशनसयौनसपिण्डबन्धः।
येषां गृहे निरयवर्त्मनि वर्ततां वः
स्वर्गापवर्गविरमः स्वयमास विष्णुः॥ ३१॥

"You Yadus have both marital and lineal relationship with Śrī Kṛṣṇa. You constantly see Him, touch His sacred person, walk with Him, chat with Him, sit close to Him, eat with Him and even sleep with Him. Even though you lead the life of a householder, which ordinarily paves the way to hell, you have constantly in your midst all-pervading Lord Viṣṇu Himself, whose very sight puts an end to the craving not only for heaven but for salvation itself." (31)

श्रीशुक उवाच

नन्दस्तत्र यदून् प्राप्तान् ज्ञात्वा कृष्णपुरोगमान्।
तत्रागमद् वृतो गोपैरनःस्थार्थैर्ददृक्षया॥ ३२॥

Śrī Śuka continued: Parīkṣit, when the celebrated Gopa, Nanda, learnt that Lord Śrī Kṛṣṇa and the other Yadus had come to Kurukṣetra, he too came there together with other Gopas to see them with abundant supplies of provisions in their carts. (32)

तं दृष्ट्वा वृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः।
परिषस्वजिरे गाढं चिरदर्शनकातराः॥ ३३॥

The Yadus were delighted to see Nanda and his companions. They stood up to receive him, even as dead bodies are spurred into activity when infused with new life. Having been anxious for long to meet him, they embraced him tightly. (33)

वसुदेवः परिष्वज्य सम्प्रीतः प्रेमविह्वलः।
स्मरन् कंसकृतान् क्लेशान् पुत्रन्यासं च गोकुले॥ ३४॥

Vasudeva embraced Nanda with great delight and was overwhelmed with emotion as he recollected one by one the persecutions

to which he had been subjected by Kaṁsa, and how he had been compelled to place his sons in Nanda's keeping at Gokula. (34)

कृष्णरामौ परिष्वज्य पितरावभिवाद्य च।
न किञ्चनोचतुः प्रेम्णा साश्रुकण्ठौ कुरूद्वह॥ ३५॥

Lord Śrī Kṛṣṇa and Śrī Balarāma embraced their foster-parents Nanda and Yaśodā and bowed to them. Parīkṣit, overwhelmed with emotion, they could not utter a word as their throats were choked with tears. (35)

तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च।
यशोदा च महाभागा सुतौ विजहतुः शुचः॥ ३६॥

The blessed Yaśodā and Nanda, too, made their foster-sons sit on their lap and folded them in their arms. This removed the agony of their heart caused by the long separation from their children, the apples of their eyes. (36)

रोहिणी देवकी चाथ परिष्वज्य व्रजेश्वरीम्।
स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठ्यौ समूचतुः॥ ३७॥

Rohiṇī and Devakī too embraced Yaśodā, and remembering her friendly behaviour towards them spoke to her in faltering words with their throats choked with tears: (37)

का विस्मरेत वां मैत्रीमनिवृत्तां व्रजेश्वरि।
अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया॥ ३८॥

"Yaśodā, we can never forget the continued friendship you have shown to us. It is not possible for us to repay that debt, even if we obtain the fortune of Indra, the ruler of paradise. Can anyone be so ungrateful as to forget that service of yours? (38)

एतावदृष्टपितरौ युवयोः स्म पित्रोः
सम्प्रीणनाभ्युदयपोषणपालनानि ।
प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णो-
र्न्यस्तावकुत्र च भयौ न सतां परः स्वः॥ ३९॥

"When Śrī Balarāma and Śrī Kṛṣṇa had not even seen their parents and their father left them under your care, you protected them even as the eye-lids protect the eyes. You gave them nourishment, protection and loving caresses and performed propitiatory rites for their welfare. In fact, you did all the duty of parents to them. Under your care, they had no cause of fear from anyone. It was but meet and proper for you to treat them as your own children, for noble souls like you make no distinction between one who is their own and one who is not so. O consort of Nanda! you and your husband both are really great souls." (39)

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं
यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति।
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वा-
स्तद्भावमापुरपि नित्ययुजां दुरापम्॥ ४०॥

Śrī Śuka went on: Parīkṣit! I have already told you that the highest object of the Gopīs' love was Bhagavān Śrī Kṛṣṇa. When seeing Him, they used to curse the Creator for having provided their eyes with eye-lids, which interrupted their vision by falling every moment. Seeing the Lord, for whom they had cherished such intense longing, after such a long time, they all ushered Him into their heart through the gateway of the eyes and holding Him in close embrace mentally became one with Him. The state of oneness with the Lord attained by them through Love was not within the easy reach of even those who are ever united with Him through meditation. (40)

भगवांस्तास्तथाभूता विविक्त उपसङ्गतः।
आश्लिष्यानामयं पृष्ट्वा प्रहसन्निदमब्रवीत्॥ ४१॥

When the Almighty Lord, Bhagavān Śrī Kṛṣṇa, found the Gopīs in that state of absorption, He saw them in private, embraced them, enquired after their health and smilingly said as follows: (41)

अपि स्मरथ नः सख्यः स्वानामर्थचिकीर्षया।
गतांश्चिरायिताञ्छत्रुपक्षक्षपणचेतसः॥ ४२॥

"Dear friends, for the service of our people, We had to go out of Vraja and leaving friends like you, had to engage ourselves in destroying enemies. Do you still remember us, who have been out of sight for a long time? (42)

अप्यवध्यायथास्मान् स्विदकृतज्ञाविशङ्क्या।
नूनं भूतानि भगवान् युनक्ति वियुनक्ति च॥ ४३॥

"I hope you do not entertain a low opinion of us, considering us as ungrateful? You will be unfair to Me, if you do so. It is God's will that unites or disunites beings. (43)

वायुर्यथा घनानीकं तृणं तूलं रजांसि च।
संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत्॥ ४४॥

"Just as the wind brings together or scatters clouds, blades of grass, flakes of cotton, particles of dust, even so, the Creator brings together or scatters beings of His creation. (44)

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः॥ ४५॥

"Friends, it is a matter for congratulation that you have developed that transcendental Love for Me, which automatically leads to My realization; and I need not tell you that loving devotion to Me brings immortality to all who practise it. (45)

अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः।
भौतिकानां यथा खं वार्भूर्वायुर्ज्योतिरङ्गनाः॥ ४६॥

"I am the beginning and end of all beings and pervade them both inside and outside, even as the elements, viz., the earth, water, air, fire and ether constitute the beginning and end of all material objects and pervade them both inside and outside, O fair ones! (46)

एवं ह्येतानि भूतानि भूतेष्वात्माऽऽत्मना ततः।
उभयं मय्यथ परे पश्यताभातमक्षरे॥ ४७॥

"These five elements have entered into the constitution of all physical bodies as their material causes, whereas the spirit or Self resides in them as the enjoyer or the individual self. I am the Ego Absolute beyond them both. In fact, both these appear in Me." (47)

श्रीशुक उवाच

अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः।
तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन्॥ ४८॥

Śrī Śuka continued: Parīkṣit! Lord Śrī Kṛṣṇa thus instructed the Gopīs in spiritual lore. Revolving that in their mind, again and again, the Gopīs got rid of their ego-body and became one with the Supreme Self. (48)

आहुश्च ते नलिननाभ पदारविन्दं
योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः।
संसारकूपपतितोत्तरणावलम्बं
गेहञ्जुषामपि मनस्युदियात् सदा नः॥ ४९॥

They said, "O Lord, from whose navel sprung the lotus where Brahmā, the creator, took His birth, the greatest of Yogīs, possessed of infinite wisdom, contemplate on Your lotus-like feet in their hearts. Your feet alone serve as the support to enable people fallen in the abyss of mundane existence to get out of it. O Lord, occupied as we are with our household duties, kindly bless us that Your lotus-feet may ever remain present before our mental eyes, so that we may never forget them even for a moment." (49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
वृष्णिगोपसङ्गमो नाम द्व्यशीतितमोऽध्यायः॥ ८२॥

Thus ends the eighty-second discourse entitled "The Meeting of the Vṛṣṇis with the Gopas and Gopīs of Vraja", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्र्यशीतितमोऽध्यायः

Discourse LXXXIII

Conversation between Bhagavān Śrī Kṛṣṇa's consorts and Draupadī

श्रीशुक उवाच

तथानुगृह्य भगवान् गोपीनां स गुरुर्गतिः।
युधिष्ठिरमथापृच्छत् सर्वांश्च सुहृदोऽव्ययम्॥ १॥

Śrī Śuka began again: Parīkṣit! the almighty Lord (Bhagavān Śrī Kṛṣṇa) was the Preceptor of the Gopīs, as well as their goal, which they sought to attain through the practice of His teachings. Having thus shown His favour to them, the Lord saw Yudhiṣṭhira and all other friends and enquired about their welfare. (1)

त एवं लोकनाथेन परिपृष्टाः सुसत्कृताः।
प्रत्यूचुर्हृष्टमनसस्तत्पादेक्षाहतांहसः॥ २॥

Parīkṣit! their sins disappeared at the very sight of the lotus-feet of Lord Śrī Kṛṣṇa. Kindly enquired after and duly honoured by the Lord of the three worlds, they felt delighted at heart and replied: (2)

कुतोऽशिवं त्वच्चरणाम्बुजासवं
महन्मनस्तो मुखनिःसृतं क्वचित्।
पिबन्ति ये कर्णपुटैरलं प्रभो
देहम्भृतां देहकृदस्मृतिच्छिदम्॥ ३॥

"Blessed Lord, exalted souls enjoy with their mind the nectar of your lotus-feet, which occasionally flows out through their lips in the form of the stories of Your enchanting sports. Those who quaff this nectar to their heart's fill with the cup of their ears are rid of all ignorance in respect of You—ignorance, which is the root of corporeal existence of all embodied beings. How can any evil befall them? (3)

हित्वाऽऽत्मधामविधुतात्मकृतत्र्यवस्थ-
मानन्दसम्प्लवमखण्डमकुण्ठबोधम्।
कालोपसृष्टनिगमावन आत्तयोग-
मायाकृतिं परमहंसगतिं नताः स्म॥ ४॥

"Lord, You are an embodiment of unfailing wisdom and a perfect ocean of Bliss. The three states of the soul occasioned by its contact with the mind (viz., wakefulness, dream and dreamless sleep) cannot touch even the fringe of Your effulgent Being and melt away even in Its proximity. You are the sole resort of recluses, who have lost all consciousness of the world. You have assumed a human semblance through Your own inconceivable Yogamāyā (enchanting power) in order to protect the Vedas whose influence had waned through the force of time. We offer our obeisances to You." (4)

ऋषिरुवाच

इत्युत्तमश्लोकशिखामणिं जने-
ष्वभिष्टुवत्स्वन्धककौरवस्त्रियः।
समेत्य गोविन्दकथा मिथोऽगृणं-
स्त्रिलोकगीताः शृणु वर्णयामि ते॥ ५॥

Śrī Śuka continued: Parīkṣit! when Yudhiṣṭhira and others were thus extolling the most glorious Lord, Bhagavān Śrī Kṛṣṇa, ladies of the Yādava and Kaurava families met together and began to relate to one another the stories of Bhagavān Śrī Kṛṣṇa sung throughout the three worlds. I shall now tell you in detail what they said. Please listen. (5)

द्रौपद्युवाच

हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौसले।
हे सत्यभामे कालिन्दि शैब्ये रोहिणि लक्ष्मणे॥ ६॥
हे कृष्णपत्न्य एतन्नो ब्रूत वो भगवान् स्वयम्।
उपयेमे यथा लोकमनुकुर्वन् स्वमायया॥ ७॥

Draupadī said: "Rukmiṇī, Bhadrā, Jāmbavatī, Satyā, Satyabhāmā, Kālindī, Śaibyā, Lakṣmaṇā, Rohiṇī and other consorts

of Lord Śrī Kṛṣṇa, please tell me how the glorious Lord, Bhagavān Śrī Kṛṣṇa, espoused you. Though God Himself, He behaves like a mortal through His own Māyā (enchanting power)." (6-7)

रुक्मिण्युवाच

चैद्याय मार्पयितुमुद्यतकार्मुकेषु
राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।
निन्ये मृगेन्द्र इव भागमजावियूथात्
तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥ ८ ॥

Rukmiṇī said: Draupadī ! Jarāsandha and the other kings wanted that I should be given in marriage to Śiśupāla. They came armed for a fight to carry out this intention of theirs. But the Lord took me away from their midst even as a lion carries away its prey from a herd of goats and sheep. It is no wonder that He should do so; for, even invincible warriors bear the dust of His feet on their crowns. Dear Draupadī, I sincerely wish that the lotus-feet of my Lord, the repository of all prosperity and beauty, may be available to me for worship from birth to birth. (8)

सत्यभामोवाच

यो मे सनाभिवधतप्तहृदा ततेन
लिप्ताभिशापमपमार्ष्टुमुपाजहार ।
जित्वर्क्षराजमथ रत्नमदात् स तेन
भीतः पितादिशत मां प्रभवेऽपि दत्ताम् ॥ ९ ॥

Satyabhāmā said: Draupadī! my father was sorely grieved at the death of his brother Prasena; he, therefore, charged the Lord with Prasena's murder. In order to wipe off this stigma cast on Him, the Lord vanquished the lord of bears, Jāmbavān, in battle and winning the jewel from him, restored it to my father. Seized with fear on account of the false imputation made by him, my father bestowed the jewel on the Lord alongwith myself, even though he had affianced me to another. (9)

जाम्बवत्युवाच

प्राज्ञाय देहकृदमुं निजनाथदेवं
सीतापतिं त्रिणवहान्यमुनाभ्ययुध्यत् ।
ज्ञात्वा परीक्षित उपाहरदर्हणं मां
पादौ प्रगृह्य मणिनाहममुष्य दासी ॥ १० ॥

Jāmbavatī said: Draupadī, my father! Jāmbavān, the lord of bears, was unaware that my Lord was the same as Śrī Rāma, (his own lord and deity). Therefore, he fought the Lord for twenty-seven days. After this test when he recognized the Lord to be Śrī Rāma Himself, he took hold of His feet and offered me as a present, together with the jewel. May I continue to be His slave from birth to birth, is my only prayer to the Lord. (10)

कालिन्द्युवाच

तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया ।
सख्योपेत्याग्रहीत् पाणिं योऽहं तद्गृहमार्जनी ॥ ११ ॥

Kālindī said: Draupadī ! when the Lord came to know that I was practising austerities in the hope of obtaining the privilege to touch His feet, He came with his friend, Arjuna, and espoused me. I have now the privilege of sweeping His house. (11)

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान्
निन्ये श्वयूथगमिवात्मबलिं द्विपारिः ।
भ्रातॄंश्च मेऽपकुरुतः स्वपुरं श्रियौक-
स्तस्यास्तु मेऽनुभवमङ्घ्र्यवनेजनत्वम् ॥ १२ ॥

Mitravindā said: Draupadī ! my father called an assembly of kings at his capital to enable me to elect my own partner in life. The Lord too attended the assembly and, vanquishing all the kings in battle, took me away to His capital, Dwārakā, which is the abode of all excellences and beauty, even as the lion carries away his prey from a pack of dogs. My brothers, who offered Him resistance, with a view to delivering me from His hands and thereby harming my interest, were equally worsted in the fight. I

now seek that in every life I may get the privilege of rendering service at His feet.(12)

सत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान्
पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय।
तान् वीरदुर्मदहनस्तरसा निगृह्य
क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान्॥ १३॥

Satyā said: Draupadī ! in order to test the strength of the kings, who had assembled to seek my hand, my father had secured seven oxen endowed with inordinate strength and energy and very sharp horns. These oxen had shattered the pride of many a valiant warrior; but the Lord playfully and quickly took hold of them, (put strings through their noses) and brought them under His control in no time, even as children deal with kids. (13)

य इत्थं वीर्यशुक्लां मां दासीभिश्चतुरङ्गिणीम्।
पथि निर्जित्य राजन्यान् निन्ये तद्दास्यमस्तु मे॥ १४॥

Thus winning me as a reward for His strength, my Lord carried me to Dwārakā with all my attendant maids under the protection of a strong army. He conquered on the way all the princes who tried to intercept. O queen, my only desire now is that I may always get the opportunity of serving Him. (14)

भद्रोवाच

पिता मे मातुलेयाय स्वयमाहूय दत्तवान्।
कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सखीजनैः॥ १५॥

Bhadrā said: Draupadī, Bhagavān Śrī Kṛṣṇa is the son of my maternal uncle. Knowing that I had given my heart to Him, my father sent for Śrī Kṛṣṇa of his own accord and bestowed me on Him, with an army consisting of one Akṣauhiṇī and many maids-of-honour. (15)

अस्य मे पादसंस्पर्शो भवेज्जन्मनि जन्मनि।
कर्मभिर्भ्राम्यमाणाया येन तच्छ्रेय आत्मनः॥ १६॥

I now consider that my highest good lies in obtaining in every birth the touch of His feet, wherever I may be cast by the force of my Karma. (16)

लक्ष्मणोवाच

ममापि राज्यच्युतजन्मकर्म
श्रुत्वा मुहुर्नारदगीतमास ह।
चित्तं मुकुन्दे किल पद्महस्तया
वृतः सुसंमृश्य विहाय लोकपान्॥ १७॥

Lakṣmaṇā said: O queen, Devarṣi Nārada frequently sings the story of the descent and sports of the Lord on earth. Having heard those songs and duly considering the fact that Lakṣmī, the goddess of wealth, rejecting Indra and the other guardians of the world, had chosen Him as her consort, I set my heart on the Lord. (17)

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः।
बृहत्सेन इति ख्यातस्तत्रोपायमचीकरत्॥ १८॥

O virtuous lady! my father, who is known by the name of Bṛhatsena, loved me intensely. When he came to know of my mind, he contrived a plan for carrying it into effect. (18)

यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः।
अयं तु बहिराच्छन्नो दृश्यते स जले पुरम्॥ १९॥

O queen, just as on the occasion of your self-choice of a husband your father planned the device of a fish in order to get Arjuna for you, my father too invented a similar device, with this difference that the fish was totally screened externally and only its reflection could be seen in the water. (19)

श्रुत्वैतत् सर्वतो भूपा आययुर्मत्पितुः पुरम्।
सर्वास्त्रशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्त्रशः॥ २०॥

Hearing of this, kings versed in the secrets of archery, and the use of all other arms, came alongwith their teachers, in their thousands from all sides to the capital of my father. (20)

पित्रा सम्पूजिताः सर्वे यथावीर्यं यथावयः।
आददुः सशरं चापं वेद्धुं पर्षदि मद्धियः॥ २१॥

All were honoured by my father with due regard to their prowess and age. With their heart set on winning me, they took up the bow and arrow kept in that assembly and attempted, turn by turn, to hit the mark. (21)

आदाय व्यसृजन् केचित् सज्यं कर्तुमनीश्वराः।
आकोटि ज्यां समुत्कृष्य पेतुरेकेऽमुना हताः॥ २२॥

Some of them lifted the bow but finding themselves unable to string it left it where it was. Others succeeded in drawing the string as far as the other end of the bow, but unable to fasten it to that end, fell down struck by it. (22)

सज्यं कृत्वा परे वीरा मागधाम्बष्ठचेदिपाः।
भीमो दुर्योधनः कर्णो नाविन्दंस्तदवस्थितिम्॥ २३॥

Greatest warriors like Jarāsandha, Śiśupāla, the king of Ambaṣṭha, Bhīma, Duryodhana and Karṇa succeeded in stringing the bow, but could not locate the fish. (23)

मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम्।
पार्थो यत्तोऽसृजद् बाणं नाच्छिनत् पस्पृशे परम्॥ २४॥

Seeing the reflection of the fish in the water, Arjuna was able to locate it, discharged the arrow aiming at it with great care, but failed to hit it, the arrow only touching the fish. (24)

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु।
भगवान् धनुरादाय सज्यं कृत्वाथ लीलया॥ २५॥
तस्मिन् सन्धाय विशिखं मत्स्यं वीक्ष्य सकृज्जले।
छित्त्वेषुणापातयत्तं सूर्ये चाभिजिति स्थिते॥ २६॥

O queen! the pride of the proudest of princes having thus been crushed, most of the kings returned to their seats giving up all hopes of winning me. It was then that the almighty Lord took up the bow, strung it sportfully, put the arrow to it, and looking but once at the reflection of the fish pierced it by His shaft and brought it down to the ground. The sun was at the meridian at that time. (25-26)

दिवि दुन्दुभयो नेदुर्जयशब्दयुता भुवि।
देवाश्च कुसुमासारान् मुमुचुर्हर्षविह्वलाः॥ २७॥

O good Draupadī! shouts of victory were raised all over the earth while celestial drums began to sound in the heavens and gods transported with joy showered flowers. (27)

तद् रङ्गमाविशमहं कलनूपुराभ्यां
पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम्।
नूत्ने निवीय परिधाय च कौशिकाग्र्ये
सव्रीडहासवदना कबरीधृतस्त्रक्॥ २८॥

O queen! I entered the arena at that moment, with the anklets at my feet sweetly jingling. I wore round my loins a new piece of finest silk and had wrapped myself with another. With flowers adorning my braid and bashful smiles on my lips, I carried in my hands a brilliant necklace of jewels wrought in gold. (28)

उन्नीय वक्त्रमुरुकुन्तलकुण्डलत्विड्-
गण्डस्थलं शिशिरहासकटाक्षमोक्षैः।
राज्ञो निरीक्ष्य परितः शनकैर्मुरारे-
रंसेऽनुरक्तहृदया निदधे स्वमालाम्॥ २९॥

Thick tresses of hair overhung my face and brilliant ear-rings added lustre to my cheeks. Lifting up my face I glanced at the kings on all sides with enlivening smiles and sidelong looks and with a heart overflowing with love gently placed the necklace round the neck of my Lord. (29)

तावन्मृदङ्गपटहाः शङ्खभेर्यानकादयः।
निनेदुर्नटनर्तक्यो ननृतुर्गायका जगुः॥ ३०॥

The moment I placed the necklace round His neck, clay tomtoms, tabors, conches, drums and kettledrums were sounded; male and female dancers began to dance, and songsters began to sing in various tunes. (30)

एवं वृते भगवति मयेशे नृपयूथपाः।
न सेहिरे याज्ञसेनि स्पर्धन्तो हृच्छयातुराः॥ ३१॥

Draupadī! when I thus chose my beloved

Lord as my life's partner, the other love-lorn monarchs grew extremely jealous and were very much upset at their discomfiture. (31)

मां तावद् रथमारोप्य हयरत्नचतुष्टयम्।
शार्ङ्गमुद्यम्य सन्नद्धस्तस्थावाजौ चतुर्भुजः॥ ३२॥

In the meanwhile my Lord, possessed of four arms, at once placed me on His chariot drawn by four excellent horses and, lifting up His bow and putting on His armour stood prepared for battle. (32)

दारुकश्चोदयामास काञ्चनोपस्करं रथम्।
मिषतां भूभुजां राज्ञि मृगाणां मृगराडिव॥ ३३॥

Dāruka drove the chariot decorated with gold as all the kings looked on, O queen, and the Lord proceeded to Dwārakā even as the lion passes through a herd of deer. (33)

तेऽन्वसज्जन्त राजन्या निषेद्धुं पथि केचन।
संयत्ता उद्धृतेष्वासा ग्रामसिंहा यथा हरिम्॥ ३४॥

Lifting up their bows and prepared for a battle, some of those kings pursued my Lord with a view to obstructing Him on the way; but their attempt was no more successful than that of dogs to check the lion. (34)

ते शार्ङ्गच्युतबाणौघैः कृत्तबाह्वङ्घ्रिकन्धराः।
निपेतुः प्रधने केचिदेके सन्त्यज्य दुद्रुवुः॥ ३५॥

Some of them fell in battle, their arms, legs and necks being torn asunder by the arrows discharged from the Śārṅga bow of the Lord; while others abandoning the fight took to their heels. (35)

ततः पुरीं यदुपतिरत्यलङ्कृतां
रविच्छदध्वजपटचित्रतोरणाम्।
कुशस्थलीं दिवि भुवि चाभिसंस्तुतां
समाविशत्तरणिरिव स्वकेतनम्॥ ३६॥

Then the Lord of the Yadus, like the very sun, entered His home, the city of Dwārakā, whose glories are sung in heaven as well as on earth. The city was specially decorated on this day with various ornamental arches and streamers which screened off the rays of the sun. (36)

पिता मे पूजयामास सुहृत्सम्बन्धिबान्धवान्।
महार्हवासोऽलङ्कारैः शय्यासनपरिच्छदैः॥ ३७॥

My father honoured all his friends, relations and kinsmen with valuable textiles and ornaments, beds, seats and other articles. (37)

दासीभिः सर्वसम्पद्भिर्भटेभरथवाजिभिः।
आयुधानि महार्हाणि ददौ पूर्णस्य भक्तितः॥ ३८॥
आत्मारामस्य तस्येमा वयं वै गृहदासिकाः।
सर्वसङ्गनिवृत्त्याद्धा तपसा च बभूविम॥ ३९॥

Though my dearest Lord lacks nothing being complete by Himself in everyway and delights only in the Self, yet my father out of love presented Him with a number of maid-servants, all kinds of wealth, foot-soldiers, elephants, chariots, horses and many valuable weapons. O queen ! we must have in our previous lives practised great austerities, giving up attachment to all. That is why in this birth we earned the privilege of actually working as His maid-servants in the household of our Lord. (38-39)

महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा
ज्ञात्वाथ नः क्षितिजये जितराजकन्याः।
निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः
पादाम्बुजं परिणिनाय य आप्तकामः॥ ४०॥

Rohiṇī (on behalf of the sixteen thousand consorts) said: Having conquered many a king during his expeditions for world conquest, Bhaumāsura had made us, their (vanquished Kings) daughters, captive and kept us confined in his palace. When, having put an end to Bhauma and all his forces in battle, He came to know of our existence in his palace. He liberated us and, though Perfect in Himself married us all, knowing as He did that we ever contemplated on His lotus-feet, which bring emancipation from the bondage of birth and death. (40)

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत।
वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम्॥ ४१॥

O virtuous lady, we crave not for universal sovereignty on earth, or for rulership of the heaven, for the enjoyments attaching to both these positions or for supernatural powers, for the position of Brahmā, or for Liberation or for the various forms of personal existence in the eternal abode of God.(41)

कामयामह एतस्य श्रीमत्पादरजः श्रियः।
कुचकुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः॥ ४२॥

We only desire that we may continue to bear on our head the glorious dust of the lotus-feet of our Lord, which is scented with the saffron on the bosom of Lakṣmī, the goddess of wealth. (42)

व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः।
गावश्चारयतो गोपाः पादस्पर्शं महात्मनः॥ ४३॥

We long for the touch of the sacred feet of the glorious Lord, which the Gopas and the Gopīs, the Bhīla women, nay the very creepers and blades of grass craved for where He tended cows in Vraja. May this yearning of our heart be fulfilled by the Lord. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे
उत्तरार्धे त्र्यशीतितमोऽध्यायः॥ ८३॥

Thus ends the eighty-third discourse, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुरशीतितमोऽध्यायः

Discourse LXXXIV

An account of the pilgrimage undertaken by Lord Śrī Kṛṣṇa

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी
माधव्यथ क्षितिपपत्न्य उत स्वगोप्यः।
कृष्णेऽखिलात्मनि हरौ प्रणयानुबन्धं
सर्वा विसिस्म्युरलमश्रुकलाकुलाक्ष्यः॥ १॥

Śrī Śuka began again: Parīkṣit! hearing of this deep attachment of the consorts of Śrī Kṛṣṇa, the Soul of the universe, to His person, Kuntī, Gāndhārī, Draupadī, Subhadrā, the consorts of the other kings and even the Gopīs, whom He held so dear, were all greatly astonished and their eyes were bedimmed with tears of joy. (1)

इति सम्भाषमाणासु स्त्रीभिः स्त्रीषु नृभिर्नृषु।
आययुर्मुनयस्तत्र कृष्णरामदिदृक्षया॥ २॥

When ladies were thus talking with ladies and men with men, a number of sages appeared on the spot for the sight of Bhagavān Śrī Kṛṣṇa and Śrī Balarāma. (2)

द्वैपायनो नारदश्च च्यवनो देवलोऽसितः।
विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः॥ ३॥
रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः।
पुलस्त्यः कश्यपोऽत्रिश्च मार्कण्डेयो बृहस्पतिः॥ ४॥
द्वितस्त्रितश्चैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः।
अगस्त्यो याज्ञवल्क्यश्च वामदेवादयोऽपरे॥ ५॥

The more prominent of them were Kṛṣṇadwaipāyana (Vyāsa), Devarṣi Nārada, Cyavana, Devala, Asita, Viśwāmitra, Śatānanda, Bharadwāja, Gautama, the glorious Paraśurāma with his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya, Kaśyapa, Atri, Mārkaṇḍeya, Bṛhaspati, Dwita, Trita, Ekata, Sanaka, Sanandana, Sanātana and Sanatkumāra, Aṅgirā, Agastya, Yājñavalkya, Vāmadeva, and a few others. (3—5)

तान् दृष्ट्वा सहसोत्थाय प्रागासीना नृपादयः।
पाण्डवाः कृष्णरामौ च प्रणेमुर्विश्ववन्दितान्॥ ६॥

Seeing these Ṛṣis, revered and worshipped by the world, all the kings, who had been sitting there from before, including Yudhiṣṭhira and the other Pāṇḍavas, Śrī Kṛṣṇa and Balarāma at once stood up and bowed to them. (6)

तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽर्चयत्।
स्वागतासनपाद्यार्घ्यमाल्यधूपानुलेपनैः ॥ ७॥

There Śrī Kṛṣṇa, Balarāma and all those who were present there welcomed them with sweet words and duly honoured them by offering seats, water to wash their hands and feet with, garlands, incense, sandal-paste etc. (7)

उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः।
सदसस्तस्य महतो यतवाचोऽनुशृण्वतः॥ ८॥

When the sages were comfortably seated, the Lord, who had appeared on earth for the protection of virtue, spoke as follows with the great assembly silently listening to Him. (8)

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कात्स्न्येन तत्फलम्।
देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम्॥ ९॥

The glorious Lord said: Today our life has been highly blessed, and the object of our taking birth has been fully realized; for we have been honoured with a visit from the great Masters of Yoga, whose sight cannot be easily obtained even by the gods. (9)

किं स्वल्पतपसां नृणामर्चायां देवचक्षुषाम्।
दर्शनस्पर्शनप्रश्नप्रह्वपादार्चनादिकम् ॥ १०॥

How can people whose austerities are poor, and who see God enshrined in a particular image only, gain the rare privilege of your sight and touch, of inquiring about your health etc., and of offering you salutations and worship? (10)

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः॥ ११॥

Sacred waters alone do not possess purificatory virtues, nor do images of clay and stone alone represent the deities. Whereas these purify a man after one has recourse to them and worshipped them for a long time, holy men purify by their very sight (meeting). (11)

नाग्निर्न सूर्यो न च चन्द्रतारका
न भूर्जलं खं श्वसनोऽथ वाङ्मनः।
उपासिता भेदकृतो हरन्त्यघं
विपश्चितो घ्नन्ति मुहूर्तसेवया॥ १२॥

The gods presiding over fire, the sun, the moon, the stars, the earth, water, ether, air, speech and mind, when worshipped, cannot completely wash off our sins, inasmuch as they promote our sense of diversity; whereas the wise wipe off our sins even if we serve them briefly, even if it is for a few minutes. (12)

यस्यात्मबुद्धिः कुणपे त्रिधातुके
स्वधीः कलत्रादिषु भौम इज्यधीः।
यत्तीर्थबुद्धिः सलिले न कर्हिचि-
ज्जनेष्वभिज्ञेषु स एव गोखरः॥ १३॥

O sages and assembled friends! he who looks upon His contemptuous body (which is virtually dead), constituted of the three elements of wind, bile and phlegm as the Self, those related to the body (wife etc.) as one's own and images of clay, stone or wood as his objects of worship, and who regards the sacred waters alone as purifying, and never so the men of wisdom, is indeed a donkey among cows in human form. (13)

श्रीशुक उवाच

निशम्येत्थं भगवतः कृष्णस्याकुण्ठमेधसः।
वचो दुरन्वयं विप्रास्तूष्णीमासन् भ्रमद्धियः॥ १४॥

Śrī Śuka resumed: Parīkṣit, Bhagavān Śrī Kṛṣṇa is the possessor of unfailing wisdom. Hearing the above words from His

lips, the sages kept silent. Unable to make out the meaning of those mysterious words, they got confounded. (14)

चिरं विमृश्य मुनय ईश्वरस्येशितव्यताम्।
जनसङ्ग्रह इत्यूचुः स्मयन्तस्तं जगद्गुरुम्॥ १५॥

After long consideration they came to the conclusion that though the Supreme Lord of the universe, He was behaving like an ordinary man subject to the law of Karma, just in order to teach a lesson to the world. Realizing this, they smiled and addressed Śrī Kṛṣṇa, the supreme Teacher of the world, as follows: (15)

मुनय ऊचुः

यन्मायया तत्त्वविदुत्तमा वयं
विमोहिता विश्वसृजामधीश्वराः।
यदीशितव्यायति गूढ ईहया
अहो विचित्रं भगवद्विचेष्टितम्॥ १६॥

The sages said: Lord, even great progenitors of the world like Marīci and the highest sages like us stand deluded by Your Māyā (enchanting power). The almighty Lord of the universe, You behave like an ordinary creature, concealing Your true Self behind Your seemingly human activities. Oh, all Your sports are really most wonderful. (16)

अनीह एतद् बहुधैक आत्मना
सृजत्यवत्यत्ति न बध्यते यथा।
भौमैर्हि भूमिर्बहुनामरूपिणी
अहो विभूम्नश्चरितं विडम्बनम्॥ १७॥

Just as the earth, though one, assumes different names and forms through its various products (viz., the tree, stone, jar, etc., which are essentially the same as the earth), even so, though one, You assume various names and forms and, though static, You create and protect the universe and finally swallow up the same by Your own Self and yet these activities do not bind You. Oh, what is all this but a mere sport on Your part, O perfect One! (17)

अथापि काले स्वजनाभिगुप्तये
बिभर्षि सत्त्वं खलनिग्रहाय च।
स्वलीलया वेदपथं सनातनं
वर्णाश्रमात्मा पुरुषः परो भवान्॥ १८॥

Lord, though You are the supreme Spirit beyond the realm of Prakṛti (Nature), You assume from time to time a Form made of pure Sattva for the protection of Your devotees and suppression of the wicked and by Your example maintain and perpetuate the eternal Vedic path. Really speaking, it is You who manifest Yourself in the form of the different castes and orders. (18)

ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः।
यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम्॥ १९॥

Lord, the Vedas constitute Your immaculate heart; through askesis, study, meditation and Samādhi (absorption) You are realized there in both Your Manifest and Unmanifest aspects, as well as in Your transcendental aspect which is beyond these two and is the substratum of both. (19)

तस्माद् ब्रह्मकुलं ब्रह्मन् शास्त्रयोनेस्त्वमात्मनः।
सभाजयसि सद्धाम तद् ब्रह्मण्याग्रणीर्भवान्॥ २०॥

Since You are known through the medium of the Vedas (which are stored in the heart of the Brāhmaṇas), it is the Brāhmaṇas who are the real medium of Your realization. O Perfect One! that is why You are the foremost patron of the Brāhmaṇas, and that is why You honour them so much. (20)

अद्य नो जन्मसाफल्यं विद्यायास्तपसो दृशः।
त्वया सङ्गम्य सद्गत्या यदन्तः श्रेयसां परः॥ २१॥

In You lies the culmination of all blessings; You are the sole refuge of saints. Having met You today we have attained the fruition of our birth, learning, austerities and wisdom. (21)

नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे।
स्वयोगमाययाच्छन्नमहिम्ने परमात्मने॥ २२॥

Lord ! Your wisdom is unbounded: You are the Supreme Spirit, the Embodiment of Truth, Knowledge and Bliss. You have concealed Your glory by Your own Yogamāyā (enchanting power). We offer salutation to You as such. (22)

न यं विदन्त्यमी भूपा एकारामाश्च वृष्णयः।
मायाजवनिकाच्छन्नमात्मानं कालमीश्वरम्॥ २३॥

The kings assembled here, and even the Yadus, who enjoy life together with You, do not truly know You as the Universal Soul, the Time-spirit and Ruler of the universe, veiled as You are by Your own Māyā. (23)

यथा शयानः पुरुष आत्मानं गुणतत्त्वदृक्।
नाममात्रेन्द्रियाभातं न वेद रहितं परम्॥ २४॥
एवं त्वा नाममात्रेषु विषयेष्विन्द्रियेहया।
मायया विभ्रमच्चित्तो न वेद स्मृत्युपप्लवात्॥ २५॥

As a dreaming person looks upon all objects of his dream as real, and regards his dream-formed body which is perceived only with the mind and exists in name alone—as his self, and not the body of his waking life, which is out of his mind for the time being, even so, in waking life when the mind gets deluded by Māyā in the form of the wandering of the senses among their objects, which exist only in name, its discrimination gets clouded, and the Jīva fails to realize You, who stand beyond the waking life. (24-25)

तस्याद्य ते ददृशिमाङ्घ्रिमघौघमर्ष-
तीर्थास्पदं हृदि कृतं सुविपक्वयोगैः।
उत्सिक्तभक्त्युपहताशयजीवकोशा
आपुर्भवद्गतिमथोऽनुगृहाण भक्तान्॥ २६॥

O Lord ! sages who have attained ripeness of Yoga succeed in enthroning in their heart Your lotus-feet, which are the origin of the holy waters of the Gaṅgā, which wipe off heaps of sins. We are glad we have seen those feet today. Lord, we are Your devotees. Pray ! shower Your grace on us. Now the highest state of Your realization is attained only by those who through their overflowing devotion succeed in shedding their ego, which obscures the souls. (26)

श्रीशुक उवाच

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम्।
राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः॥ २७॥

Śrī Śuka continued: O royal sage ! having thus praised and taken leave of the Lord, King Dhṛtarāṣṭra and the virtuous Yudhiṣṭhira, the sages thought of returning to their hermitages. (27)

तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशाः।
प्रणम्य चोपसंगृह्य बभाषेदं सुयन्त्रितः॥ २८॥

Perceiving this, the illustrious Vasudeva approached them. Bowing to them, and clasping their feet, he addressed them with great humility. (28)

वसुदेव उवाच

नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ।
कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम्॥ २९॥

Vasudeva submitted: Sages, in you reside all the gods,* I offer my salutations to you. Kindly listen to me. Pray ! tell us by what sort of activity one may be able to rid oneself of all Karma and the desire for Karma. (29)

नारद उवाच

नातिचित्रमिदं विप्रा वसुदेवो बुभुत्सया।
कृष्णं मत्वार्भकं यन्नः पृच्छति श्रेय आत्मनः॥ ३०॥

Devarṣi Nārada replied: O sages, it is no great wonder that regarding Śrī Kṛṣṇa as his child, Vasudeva should inquire of us with a view to his enlightenment, the road to his spiritual welfare. (30)

सन्निकर्षो हि मर्त्यानामनादरणकारणम्।
गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्धये॥ ३१॥

For human beings are generally prone

* The Śruti says: यावतीर्वै देवतास्ताः सर्वा वेदविदि ब्राह्मणे वसन्ति।

to underrate those who are near them. We find persons living on the banks of the Gaṅgā leaving the Gaṅgā water and resorting to other sacred waters for their purification. (31)

यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै।
स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति॥ ३२॥

Śrī Kṛṣṇa's self-awareness is never obscured by the processes of creation, preservation and dissolution of the universe, which are carried out by Time. It does not suffer diminution on any account either by itself or through any external cause, or through the action of the Guṇas. (32)

तं क्लेशकर्मपरिपाकगुणप्रवाहै-
रव्याहतानुभवमीश्वरमद्वितीयम्।
प्राणादिभिः स्वविभवैरुपगूढमन्यो
मन्येत सूर्यमिव मेघहिमोपरागैः॥ ३३॥

His wisdom is never obscured by the five afflictions in the shape of ignorance, egotism, attraction, repulsion and fear of death, nor by virtuous and sinful Karmas, nor by their fruits in the form of joy and sorrow, nor again by the ebb and flow of Sāttvika and the other Guṇas. He is the one Lord, without a second. When He veils Himself under His own potencies, the vital airs etc., ignorant people consider Him as veiled, even as when the vision gets obstructed by clouds, mist and eclipse, etc., people regard the sun as screened by them. (33)

अथोचुर्मुनयो राजन्नाभाष्यानकदुन्दुभिम्।
सर्वेषां शृण्वतां राज्ञां तथैवाच्युतरामयोः॥ ३४॥

Addressing Vasudeva as follows, within the hearing of Śrī Kṛṣṇa, Balarāma and the kings present there, O king, the sages then said: (34)

कर्मणा कर्मनिर्हार एष साधु निरूपितः।
यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः॥ ३५॥

The best way of neutralizing past acts and wiping out the desire for future action through action itself is to propitiate, with due reverence, Viṣṇu, the Lord of all sacrifices, through sacrifices. (35)

चित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा।
दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः॥ ३६॥

Perceiving through the eye of the Śāstras, the all-knowing sages have declared it to be the easiest means of attaining tranquillity of mind, and a sacred duty the performance of which brings delight to the heart. (36)

अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः।
यच्छ्रद्धयाऽऽप्तवित्तेन शुक्लेनेज्येत पूरुषः॥ ३७॥

For the twice-born householder the most propitious course is to perform with reverence the worship of the Supreme Person expending liberal sums of money earned by fair means. (37)

वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम्।
आत्मलोकैषणां देव कालेन विसृजेद् बुधः।
ग्रामे त्यक्तैषणाः सर्वे ययुर्धीरास्तपोवनम्॥ ३८॥

O Vasudeva, a wise man should get rid of his thirst for wealth by performing sacrifices and making gifts, his craving for wife and children by enjoying the pleasures of a married life, and his desire for the enjoyment of the higher worlds etc., by thoughts of their being subject to the ravages of Time. Having thus renounced all the three types of desires even at home, the wise proceeded to the forest for askesis. (38)

ऋणैस्त्रिभिर्द्विजो जातो देवर्षिपितृणां प्रभो।
यज्ञाध्ययनपुत्रैस्तान्यनिस्तीर्य त्यजन् पतेत्॥ ३९॥

O Vasudeva, the Brāhmaṇa, the Kṣatriya and the Vaiśya are born with debts to gods, the Ṛṣis and the manes. He who renounces the home without discharging these debts through the performance of sacrifices, study of the scriptures and by begetting a son, respectively, surely falls. (39)

त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते।
यज्ञैर्देवर्णमुन्मुच्य निर्ऋणोऽशरणो भव॥ ४०॥

O wise Vasudeva, you are as a matter of fact free from your debts to the Ṛṣis and the manes now. Pay off your debt to the gods too through the performance of sacrifices, and thus freed from all obligations you may quit the home. (40)

वसुदेव भवान् नूनं भक्त्या परमया हरिम्।
जगतामीश्वरं प्रार्चः स यद् वां पुत्रतां गतः॥ ४१॥

Vasudeva, you have surely worshipped Śrī Hari, the Lord of the universe, with supreme devotion. That is why He has accepted the role of a son to you. (41)

श्रीशुक उवाच

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः।
तानृषीनृत्विजो वव्रे मूर्ध्नाऽऽनम्य प्रसाद्य च॥ ४२॥

Śrī Śuka went on: Parīkṣit, hearing the aforesaid words of the Ṛṣis the high-minded Vasudeva sought their favour by paying obeisance to them with his head bent low and appointed them to officiate as priests at his sacrificial performance. (42)

त एनमृषयो राजन् वृता धर्मेण धार्मिकम्।
तस्मिन्नयाजयन् क्षेत्रे मखैरुत्तमकल्पकैः॥ ४३॥

Duly appointed as priests, O king, the Ṛṣis helped the pious Vasudeva in performing a number of sacrifices on the largest scale in that holy place. (43)

तद्दीक्षायां प्रवृत्तायां वृष्णयः पुष्करस्रजः।
स्नाताः सुवाससो राजन् राजानः सुष्ठ्वलङ्कृताः॥ ४४॥

On Vasudeva being initiated for the sacrifice, the Yadus and other kings took their bath, put on their best attire and ornaments and adorned themselves with garlands of lotuses. (44)

तन्महिष्यश्च मुदिता निष्ककण्ठ्यः सुवाससः।
दीक्षाशालामुपाजग्मुरालिप्ता वस्तुपाणयः॥ ४५॥

The consorts of Vasudeva too adorned themselves with gold necklaces and besmeared their bodies with sandal-paste and, clad in their best attire, joyously entered the sacrificial hall with offerings in their hands. (45)

नेदुर्मृदङ्गपटहशङ्खभेर्यानकादयः।
ननृतुर्नटनर्तक्यस्तुष्टुवुः सूतमागधाः।
जगुः सुकण्ठ्यो गन्धर्व्यः सङ्गीतं सहभर्तृकाः॥ ४६॥

Clay tomtoms, tabors, conches, drums, kettledrums and other musical instruments were sounded at the time; dancers, both male and female, danced; bards and panegyrists uttered praises; Gandharva women with their husbands sang beautiful songs. (46)

तमभ्यषिञ्चन् विधिवदृक्तमभ्यक्तमृत्विजः।
पत्नीभिरष्टादशभिः सोमराजमिवोडुभिः॥ ४७॥

Vasudeva applied collyrium to his eyes and anointed his body with butter. The priests then consecrated him alongwith his eighteen wives by sprinkling water on them, just as in the ancient times the moon and the stars were consecrated. (47)

ताभिर्दुकूलवलयैर्हारनूपुरकुण्डलैः।
स्वलङ्कृताभिर्विबभौ दीक्षितोऽजिनसंवृतः॥ ४८॥

Initiated for the sacrifice and clad in deer skin Vasudeva looked most charming with his wives, who were all dressed in beautiful saris and adorned with bracelets, necklaces, anklets and ear-rings. (48)

तस्यर्त्विजो महाराज रत्नकौशेयवाससः।
ससदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे॥ ४९॥

Clad in silk and adorned with jewels, the priests and supervisors of the sacrifice shone like the priests at the sacrifice performed by Indra (the slayer of Vṛtra). (49)

तदा रामश्च कृष्णश्च स्वैः स्वैर्बन्धुभिरन्वितौ।
रेजतुः स्वसुतैर्दारैर्जीवेशौ स्वविभूतिभिः॥ ५०॥

Śrī Kṛṣṇa and Balarāma, the Rulers of all Jīvas, shone brightly on that occasion with their relations, consorts and sons, who were Their part manifestations. (50)

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः।
प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम्॥ ५१॥

At the end of each sacrifice, Vasudeva

performed, in accordance with the scriptural ordinance, the Agnihotra and other sacrifices as well as those falling under the category of Prākṛta and Vaikṛta sacrifices, and thereby worshipped and propitiated Viṣṇu (the Lord of all substances, rituals and the Mantras with which they are performed). (51)

अथर्त्विग्भ्योऽददात् काले यथाम्नातं स दक्षिणाः।
स्वलङ्कृतेभ्योऽलङ्कृत्य गोभूकन्या महाधनाः॥ ५२॥

Then in due time he adorned the priests well with clothes and ornaments and gave them sacrificial fees and also gifted them duly adorned cow and girls as well as lands and abundant wealth as laid down in the scriptures. (52)

पत्नीसंयाजावभृथ्यैश्चरित्वा ते महर्षयः।
सस्नू रामह्रदे विप्रा यजमानपुरःसराः॥ ५३॥

After going through the ritual of Patnīsaṁyāja (which is a part of the sacrifice) and the rites connected with the concluding bath, those great sages who had officiated as priests of the Sacrifice followed Vasudeva to the tank named after Paraśurāma and performed their ablutions there. (53)

स्नातोऽलङ्कारवासांसि वन्दिभ्योऽदात्तथा स्त्रियः।
ततः स्वलङ्कृतो वर्णानाश्वभ्योऽन्नेन पूजयत्॥ ५४॥

After taking their bath, Vasudeva and his wives gave away all their ornaments and clothes to the bards and, adorning themselves well with new ornaments and dress, sumptuously fed all classes of men and animals down to the dog. (54)

बन्धून् सदारान् ससुतान् पारिबर्हेण भूयसा।
विदर्भकोसलकुरून् काशिकेकयसृञ्जयान्॥ ५५॥
सदस्यर्त्विक्सुरगणान् नृभूतपितृचारणान्।
श्रीनिकेतमनुज्ञाप्य शंसन्तः प्रययुः क्रतुम्॥ ५६॥

He honoured with extensive presents all his relations alongwith their wives and son as well as the princes of Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Sṛñjaya, the supervisors of the sacrifice, the priests, hosts of gods, men, spirits, manes and the celestial bards. They all took leave of Śrī Kṛṣṇa, the abode of Śrī, and left for their homes praising the sacrifice. (55-56)

धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ।
नारदो भगवान् व्यासः सुहृत्सम्बन्धिबान्धवाः॥ ५७॥
बन्धून् परिष्वज्य यदून् सौहृदात् क्लिन्नचेतसः।
ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जनाः॥ ५८॥

Parīkṣit, king Dhṛtarāṣṭra, Vidura, Yudhiṣṭhira, Bhīma, and Arjuna, Bhīṣma, Droṇa, Kuntī, Nakula, Sahadeva, Devarṣi Nārada, Bhagavān Vyāsa, and other friends and relations and kinsmen felt the agony of separation when leaving their friends, the Yadus. With their hearts melted with love, they embraced the Yadus and departed for their homes with great difficulty. The other people also left with them. (57-58)

नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चितः।
कृष्णरामोग्रसेनाद्यैर्न्यवात्सीद् बन्धुवत्सलः॥ ५९॥

Parīkṣit, honoured with extensive presents by Śrī Kṛṣṇa, Balarāma, Ugrasena and others, Nanda, alongwith the other Gopas, out of love for them, stayed there for some time more. (59)

वसुदेवोऽञ्जसोत्तीर्य मनोरथमहार्णवम्।
सुहृद्वृतः प्रीतमना नन्दमाह करे स्पृशन्॥ ६०॥

O dear king, having thus easily realized his great ambition like one who crosses an ocean without much effort, Vasudeva felt greatly delighted at heart. In the midst of his friends and relations he took Nanda by the hand, and addressed him thus. (60)

वसुदेव उवाच

भ्रातरीशकृतः पाशो नृणां यः स्नेहसंज्ञितः।
तं दुस्त्यजमहं मन्ये शूराणामपि योगिनाम्॥ ६१॥

Vasudeva said: Brother Nanda, God has forged for men a bond which is known by the name of affection. I think the greatest of warriors and Yogīs find it difficult to undo it. (61)

अस्मास्वप्रतिकल्पेयं यत् कृताज्ञेषु सत्तमैः।
मैत्र्यर्पिताफला वापि न निवर्तेत कर्हिचित्॥ ६२॥

Highly virtuous as you are, the friendship you have shown to us, ungrateful souls, is unparalleled and cannot be repaid; and yet we know it will never cease and will continue for ever. (62)

प्रागकल्पाच्च कुशलं भ्रातर्वो नाचराम हि।
अधुना श्रीमदान्धाक्षा न पश्यामः पुरः सतः॥ ६३॥

O brother, formerly we could not do any good turn to you precisely because we were helpless, and now we are blinded by intoxication of wealth and power and do not look at you even though you stand before us. (63)

मा राज्यश्रीरभूत् पुंसः श्रेयस्कामस्य मानद।
स्वजनानुत बन्धून् वा न पश्यति ययान्धदृक्॥ ६४॥

O virtuous brother, let not royal fortune fall to the lot of one who seeks blessedness. Blinded by it, man fails to recognize even his own kinsmen and relations. (64)

श्रीशुक उवाच

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः।
रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः॥ ६५॥

Śrī Śuka continued: Parīkṣit, Vasudeva's heart melted with love as he said all this. Tears rushed to his eyes, as he remembered the love and friendship which Nanda bore to him and he began to weep. (65)

नन्दस्तु सख्युः प्रियकृत् प्रेम्णा गोविन्दरामयोः।
अद्य श्व इति मासांस्त्रीन् यदुभिर्मानितोऽवसत्॥ ६६॥

Anxious to please his friend and out of affection for Śrī Kṛṣṇa and Balarāma, Nanda put off his departure from day to day and stayed there for three months receiving the best attentions of the Yadus. (66)

ततः कामैः पूर्यमाणः सव्रजः सहबान्धवः।
परार्ध्याभरणक्षौमनानानर्घ्यपरिच्छदैः॥ ६७॥

They gratified him and his brother—Gopas and other residents of Vraja, who had accompanied him, with sumptuous meals of various kinds as well as with valuable ornaments, silk garments and other invaluable presents. (67)

वसुदेवोग्रसेनाभ्यां कृष्णोद्धवबलादिभिः।
दत्तमादाय पारिबर्हं यापितो यदुभिर्ययौ॥ ६८॥

Vasudeva, Ugrasena, Śrī Kṛṣṇa, Balarāma, Uddhava and others severally presented him with gifts. Taking all these and permitted by the Yadus, Nanda left for his home. (68)

नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाम्बुजे।
मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः॥ ६९॥

Parīkṣit, Nanda as well as the other Gopas and Gopīs had left their heart at the lotus-feet of Śrī Kṛṣṇa; and they were unable to withdraw it from there. So, they departed for Mathurā, leaving their hearts behind.(69)

बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः।
वीक्ष्य प्रावृषमासन्नां ययुर्द्वारवतीं पुनः॥ ७०॥

Parīkṣit, when all the friends had thus returned to their respective places, the Yadus, who looked on Śrī Kṛṣṇa as their deity, and who now saw the monsoon approaching, returned to Dwārakā. (70)

जनेभ्यः कथयाञ्चक्रुर्यदुदेवमहोत्सवम्।
यदासीत्तीर्थयात्रायां सुहृत्सन्दर्शनादिकम्॥ ७१॥

Reaching there, they gave to the people an account of the grand festival in the form of a sacrificial performance, celebrated by Vasudeva, the adored of the gods, their meeting with friends and relations, and all that had happened in course of the pilgrimage. (71)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
तीर्थयात्रानुवर्णनं नाम चतुरशीतितमोऽध्यायः॥ ८४॥

Thus ends the eighty-fourth discourse entitled "An account of Śrī Kṛṣṇa's pilgrimage," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चाशीतितमोऽध्यायः

Discourse LXXXV

The Lord brings back from the abode of Death His six elder brothers throttled by Kaṁsa

श्रीबादरायणिरुवाच

अथैकदाऽऽत्मजौ प्राप्तौ कृतपादाभिवन्दनौ।
वसुदेवोऽभिनन्द्याह प्रीत्या सङ्कर्षणाच्युतौ॥ १॥

Śrī Śuka began again: Parīkṣit, on their return from Kurukṣetra one morning, Śrī Kṛṣṇa and Balarāma went to Their parents to offer Their salutations to them. Vasudeva received his Sons most affectionately and, after They had bowed at his feet, spoke to them as follows: (1)

मुनीनां स वचः श्रुत्वा पुत्रयोर्धामसूचकम्।
तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत॥ २॥

Parīkṣit! Vasudeva had heard about the glory of his sons from the lips of the sages and had himself witnessed Their wonderful exploits. He was thus convinced that They were no ordinary beings but divine personages. Addressing them with great affection, he said: (2)

कृष्ण कृष्ण महायोगिन् सङ्कर्षण सनातन।
जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ॥ ३॥

"O Kṛṣṇa, the embodiment of Truth, Knowledge and Bliss, O Saṅkarṣaṇa, the Lord of the greatest Yogīs, You both are eternal. I know You are the rulers even of Prakṛti and Puruṣa (Matter and Spirit), the two direct causes of this universe. (3)

यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा।
स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः॥ ४॥

You are directly the substratum and both the instrumental and material cause of the universe. Nay, You are its sole Lords, and it has been brought into being for Your sport. Whenever and in whatever form it exists and whatever You react upon is nothing but You. You are the enjoyable in the form of Prakṛti, and the enjoyer in the form of Puruṣa, and also the ruler beyond them both. (4)

एतन्नानाविधं विश्वमात्मसृष्टमधोक्षज।
आत्मनानुप्रविश्यात्मन् प्राणो जीवो बिभर्ष्यजः॥ ५॥

Lord, You are beyond the senses and beyond birth, existence and other modifications; having created this diversified universe in Yourself, You have Yourself entered it as its Inner Controller. Appearing as Prāṇa (active force) and as Jīva (cognitive force), it is You who sustain and nourish it. (5)

प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः।
पारतन्र्याद् वैसादृश्याद् द्वयोश्चेष्टैव चेष्टताम्॥ ६॥

The potency possessed by the Prāṇa and other forces responsible for the creation of the universe is in fact Your potency; for, unlike You, they are material and not spiritual in essence, and are also dependent on You. The activity which they exhibit is only apparent; the motive power behind them is Yours. (6)

कान्तिस्तेजः प्रभा सत्ता चन्द्राग्नर्क्षविद्युताम्।
यत् स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतो भवान्॥ ७॥

O Lord, the lustre of the moon, the glow of fire, the effulgence of the sun, the twinkling of stars and the flash of lightning, the firmness of mountains, the odour and sustaining power of the earth—all these are, in fact, You. (7)

तर्पणं प्राणनमपां देवत्वं ताश्च तद्रसः।
ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर॥ ८॥

O Lord, the slaking, life-giving and

purifying property of water, are You. You are water itself as well as its taste. The vigour of the senses, mental energy and bodily strength, the activity of the body and its locomotion—all these, though attributed to the wind, really proceed from You. (8)

दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः।
नादो वर्णस्त्वमोङ्कार आकृतीनां पृथक्कृतिः॥ ९॥

The cardinal points and the space denoted by them are You. Ether and its principle sound, i.e., speech in its subtlest form known by the name of Parā, and its other forms, viz., Paśyantī, Madhyamā as well as Vaikharī (articulate speech), consisting of letter-sounds and words denoting several objects are nothing but You. (9)

इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः।
अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृतिः सती॥ १०॥

The power to reveal objects inhering in the senses, the deities presiding over them and the power by which they do so are indeed You. The determining faculty of the intellect and the power of duly connecting various experiences, inhering in the Jīva, are You. (10)

भूतानामसि भूतादिरिन्द्रियाणां च तैजसः।
वैकारिको विकल्पानां प्रधानमनुशायिनाम्॥ ११॥

In the elements You inhere as their cause, the Tāmasa aspect of Ahaṅkāra (Ego); in the senses You exist as their cause, the Taijasa (Rājasa) aspect of Ahaṅkāra; in the deities presiding over senses as well as in the mind You exist as their cause, the Vaikārika (Sāttvika) aspect of Ahaṅkāra; and You are Māyā, the cause of the repeated birth of Jīvas, bound to Karma. (11)

नश्वरेष्विह भावेषु तदसि त्वमनश्वरम्।
यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम्॥ १२॥

Just as in the various modifications of a substance the original substance is observed to be the abiding factor, so You are the imperishable truth behind all these perishable objects. (12)

सत्त्वं रजस्तम इति गुणास्तद्वृत्तयश्च याः।
त्वय्यद्धा ब्रह्मणि परे कल्पिता योगमायया॥ १३॥

O Lord! the three modes of Prakṛti—viz., Sattva, Rajas and Tamas—and what are known as their modifications, the Mahat-Tattva etc., are, in fact, assumed in You, the transcendent Brahma, through Your wonderful Yogic power. (13)

तस्मान्न सन्त्यमी भावा यर्हि त्वयि विकल्पिताः।
त्वं चामीषु विकारेषु ह्यन्वयाद्व्यावहारिकः॥ १४॥

Therefore, these modifications viz., birth, existence, growth, etc., do not exist in You. When they are projected on You, then only they appear in You, who appear as permeating them. At other times, however, when they cease to be so projected, e.g., during deep sleep, You remain in Your absolute state, unconnected with these modifications. (14)

गुणप्रवाह एतस्मिन्नबुधास्त्वखिलात्मनः।
गतिं सूक्ष्मामबोधेन संसरन्तीह कर्मभिः॥ १५॥

This universe is but a continuous flow of the three Guṇas. They who fail to perceive the subtle presence in it of Your absolute state as the All-Soul get entangled in the meshes of Karma due to their identification with the body and have to undergo repeated births and deaths in this world. (15)

यदृच्छया नृतां प्राप्य सुकल्पामिह दुर्लभाम्।
स्वार्थे प्रमत्तस्य वयो गतं त्वन्माययेश्वर॥ १६॥

O Lord, providentially I have attained in this land of Bhāratavarṣa the rare gift of a human body, endowed with vigorous senses and organs, and yet under the influence of Your Māyā (enchanting power) my life-time has been frittered away in utter neglect of the main purpose of my existence. (16)

असावहं ममैवैते देहे चास्यान्वयादिषु।
स्नेहपाशैर्निबध्नाति भवान् सर्वमिदं जगत्॥ १७॥

O Lord! You have bound the whole of this universe with ties of affection having their roots in self-identification with the body and the feeling of meum with regard to those connected with the body. (17)

युवां न नः सुतौ साक्षात् प्रधानपुरुषेश्वरौ।
भूभारक्षत्रक्षपण अवतीर्णौ तथाऽऽत्थ ह॥ १८॥

I know You are no other than the Lords of Prakṛti as well as of all individual souls, and not my sons. You have come down for the destruction of the Kṣatriyas, who have become a burden to the earth; You Yourself spoke like that in unambiguous terms to me at the time of Your descent. (18)

तत्ते गतोऽस्म्यरणमद्य पदारविन्द-
मापन्नसंसृतिभयापहमार्तबन्धो ।
एतावतालमलमिन्द्रियलालसेन
मर्त्यात्मदृक् त्वयि परे यदपत्यबुद्धिः॥ १९॥

Therefore, O Befriender of the afflicted, I have sought for protection this day Your lotus-feet, which alone dispel the fear of transmigration haunting those who have taken shelter with them. I am fed up with this much of craving for sense-enjoyments. It was under the influence of this that I have so long identified myself with this mortal body and looked on You, the Supreme, as my child. (19)

सूतीगृहे ननु जगाद भवानजो नौ
संजज्ञ इत्यनुयुगं निजधर्मगुप्त्यै।
नानातनूर्गगनवद् विदधज्जहासि
को वेद भूम्न उरुगाय विभूतिमायाम्॥ २०॥

O Lord, in the lying-in-chamber You said that, though unborn, You had, as a matter of fact, been manifesting Yourself through us in different pairs each time for defending Your own laws. Like the sky, You assume diverse forms and cast them off, even though You are one and infinite. Who can know the secret of Your wonderful potency—Yogamāyā? All people extensively sing Your glories. (20)

श्रीशुक उवाच

आकर्ण्येत्थं पितुर्वाक्यं भगवान् सात्वतर्षभः।
प्रत्याह प्रश्रयानम्रः प्रहसञ्श्लक्ष्णया गिरा॥ २१॥

Śrī Śuka resumed: Hearing these words of His father, Vasudeva, Lord Śrī Kṛṣṇa, the crown-jewel of the Yadus, began to smile. Bowing in all humility to His father, He replied in sweet words as follows: (21)

श्रीभगवानुवाच

वचो वः समवेतार्थं तातैतदुपमन्महे।
यन्नः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः॥ २२॥

The glorious Lord said: Father! we are your sons; you have in these words expounded the highest philosophical truths to us. We accept as true whatever you have said. (22)

अहं यूयमसावार्य इमे च द्वारकौकसः।
सर्वेऽप्येवं यदुश्रेष्ठ विमृश्याः सचराचरम्॥ २३॥

Yourself, my venerable brother, Śrī Balarāma, myself, these citizens of Dwārakā and all others including the mobile and immobile creation should be regarded as Brahma, O jewel among the Yadus! (23)

आत्मा ह्येकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः।
आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते॥ २४॥

O father! the Self is really one, self-effulgent, eternal, identical with the body etc., and unqualified; yet it projects the Guṇas out of Itself, and in the bodies of the various creatures evolved out of these Guṇas it appears as diversified, perceptible, transient, distinct from the body etc., and qualified. (24)

खं वायुर्ज्योतिरापो भूस्तत्कृतेषु यथाशयम्।
आविस्तिरोऽल्पभूर्येको नानात्वं यात्यसावपि॥ २५॥

Just as each of the five elements—ether, air, fire, water and earth—though one in essence, appears differently in its different products and can be distinguished as manifest or unmanifest, meagre or abundant, and so on, so the Self too appears as many through Its various adjuncts. (25)

श्रीशुक उवाच

एवं भगवता राजन् वसुदेव उदाहृतम्।
श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत्॥ २६॥

Śrī Śuka continued: Parīkṣit, hearing these words of the almighty Lord, Vasudeva was rid of his sense of diversity, and delighted at heart, became silent and drove away all thoughts from his mind. (26)

अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता।
श्रुत्वाऽऽनीतं गुरोः पुत्रमात्मजाभ्यां सुविस्मिता॥ २७॥

Devakī, who represented all the deities in her person and was also present there when this conversation was going on, was greatly astonished to hear that her Sons had brought back the deceased son of Their preceptor from the abode of Yama. (27)

कृष्णरामौ समाश्राव्य पुत्रान् कंसविहिंसितान्।
स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना॥ २८॥

Recollecting her sons who had been done to death by Kaṁsa, she felt agitated in mind and, addressing Śrī Kṛṣṇa and Balarāma with tears in her eyes, piteously spoke thus: (28)

देवक्युवाच

राम रामाप्रमेयात्मन् कृष्ण योगेश्वरेश्वर।
वेदाहं वां विश्वसृजामीश्वरावादिपूरुषौ॥ २९॥

Devakī said: O Balarāma, the delighter of hearts, Your nature is beyond the ken of mind and speech; O Kṛṣṇa, You are the supreme Lord even of great masters of Yoga. I know You to be the rulers of even Prajāpatis (the progenitors of all creation) and manifestations of the most ancient Being, Śrī Nārāyaṇa Himself. (29)

कालविध्वस्तसत्त्वानां राज्ञामुच्छास्त्रवर्तिनाम्।
भूमेर्भारायमाणानामवतीर्णौ किलाद्य मे॥ ३०॥

They say You have descended on earth through me this time for the destruction of kings who having lost through flux of time their virtues and excellences are transgressing the injunctions of the scriptures and have, therefore, become a burden to the earth. (30)

यस्यांशांशांशभागेन विश्वोत्पत्तिलयोदयाः।
भवन्ति किल विश्वात्मंस्तं त्वाद्याहं गतिं गता॥ ३१॥

O Soul of the universe, it is well-known that from Your part manifestation in the form of the Spirit proceeds Māyā and from Māyā, the three Guṇas—Sattva, Rajas and Tamas; and from a particle of these Guṇas, proceed the creation, growth and dissolution of the universe. Today, I resort to You for protection. (31)

चिरान्मृतसुतादाने गुरुणा कालचोदितौ।
आनिन्यथुः पितृस्थानाद् गुरवे गुरुदक्षिणाम्॥ ३२॥

I have heard that being urged by Your preceptor, Sāndīpani, and guided by Providence, You brought back his son, who had died long before, from the abode of Death, and thereby discharged Your debt to the preceptor. (32)

तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ।
भोजराजहतान् पुत्रान् कामये द्रष्टुमाहृतान्॥ ३३॥

The Lords even of masters of Yoga as You are, I desire that You should similarly grant my desire also, and bring my sons, who had been done to death by Kaṁsa, so that I may see them and bring satisfaction to my eyes. (33)

ऋषिरुवाच

एवं सञ्चोदितौ मात्रा रामः कृष्णश्च भारत।
सुतलं संविविशतुर्योगमायामुपाश्रितौ॥ ३४॥

Śrī Śuka went on: Thus directed by Their mother, O scion of Bharata, both Śrī Kṛṣṇa and Balarāma, with the help of Their Yogamāyā, (divine power), entered the subterranean region of Sutala. (34)

तस्मिन् प्रविष्टावुपलभ्य दैत्यराड्
विश्वात्मदैवं सुतरां तथाऽऽत्मनः।
तद्दर्शनाह्लादपरिप्लुताशयः
सद्यः समुत्थाय ननाम सान्वयः॥ ३५॥

When Bali, the king of demons, saw the Soul and adorable object of the universe as well as of his own manifested in the dual form of Śrī Kṛṣṇa and Balarāma enter Sutala, he sprang at once from his seat and with a heart overflowing with joy at Their sight, greeted Them alongwith his family. (35)

तयोः समानीय वरासनं मुदा
निविष्टयोस्तत्र महात्मनोस्तयोः।
दधार पादाववनिज्य तज्जलं
सवृन्द आब्रह्म पुनद् यदम्बु ह॥ ३६॥

Full of delight he offered them excellent seats and, when both these divine personages were seated on them, so the tradition goes, washed Their feet and sprinkled on his head as well as on all the members of his family that water which purifies the whole universe from Brahmā downwards. (36)

समर्हयामास स तौ विभूतिभि-
र्महार्हवस्त्राभरणानुलेपनैः ।
ताम्बूलदीपामृतभक्षणादिभिः
स्वगोत्रवित्तात्मसमर्पणेन च॥ ३७॥

Then Bali duly worshipped Them by offering Them valuable clothes, ornaments, sandal-paste, betel-leaves, lights, dishes sweet as nectar and other sumptuous articles, and surrendering his all, including his family, wealth and even his self to Them. (37)

स इन्द्रसेनो भगवत्पदाम्बुजं
बिभ्रन्मुहुः प्रेमविभिन्नया धिया।
उवाच हानन्दजलाकुलेक्षणः
प्रहृष्टरोमा नृप गद्गदाक्षरम्॥ ३८॥

With a heart saturated with love he bore the Lord's lotus-feet again and again on his bosom and on his head, so the tradition goes, his eyes bedimmed with tears of joy, and his hair standing on their ends; and in a voice choked with emotion he prayed to the Lord as follows, O protector of men! (38)

बलिरुवाच

नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे।
सांख्ययोगवितानाय ब्रह्मणे परमात्मने॥ ३९॥

Bali said: O Rāma, You are infinite. You are so great that manifestations like Śeṣa are all included in You. O Kṛṣṇa, embodiment of Truth, Knowledge and Bliss! You are the Creator of the universe. The path of Knowledge and the path of Devotion have both been originated by You. You are the Absolute, the Supreme Spirit. (39)

दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम्।
रजस्तमःस्वभावानां यन्नः प्राप्तौ यदृच्छया॥ ४०॥

Surely Your sight cannot be easily obtained by ordinary beings through their own effort and yet through Your grace, it is so easy to gain. For You have today of Your own accord vouchsafed that to us, whose temperament is predominantly Rājasika and Tāmasika. (40)

दैत्यदानवगन्धर्वाः सिद्धविद्याधचारणाः।
यक्षरक्षःपिशाचाश्च भूतप्रमथनायकाः॥ ४१॥
विशुद्धसत्त्वधाम्न्यद्धा त्वयि शास्त्रशरीरिणि।
नित्यं निबद्धवैरास्ते वयं चान्ये च तादृशाः॥ ४२॥

O Lord, we and other beings similar to us, viz., Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas and the leaders of Pramathas, instead of adoring You through devotion, constantly bear deep-seated grudge against You, whose Form is the very embodiment of the Vedas, a manifestation of the purest form of Sattva. (41-42)

केचनोद्बद्धवैरेण भक्त्या केचन कामतः।
न तथा सत्त्वसंरब्धाः सन्निकृष्टाः सुरादयः॥ ४३॥

That is why some of us through inveterate hatred, and others through devotion with some interested motive, have been so closely united with You as has not been possible even for gods possessed of a Sāttvika nature. (43)

इदमित्थमिति प्रायस्तव योगेश्वरेश्वर।
न विदन्त्यपि योगेशा योगमायां कुतो वयम्॥ ४४॥

O Lord of masters of Yoga, even great Yogis often fail to comprehend the true nature and mode of operation of Your Yogamāyā. How, then, can we be expected to know it? (44)

तन्नः प्रसीद निरपेक्षविमृग्ययुष्मत्-
पादारविन्दधिषणान्यगृहान्धकूपात्।
निष्क्रम्य विश्वशरणाङ्घ्र्युपलब्धवृत्तिः
शान्तो यथैव उत सर्वसखैश्चरामि॥ ४५॥

Therefore, O Lord, be pleased to grant that my mind may obtain a firm hold on Your lotus feet, which are sought after even by those who are free from all desires, so that by resorting to them I may be able to get out of this dark well of a householder's life, and under the shelter of those feet, which are the sole refuge of the world, may attain peace and tranquillity and move in the world without any company. And if I have to associate at all with anybody, let it be with those saints, who are friends of all. (45)

शाध्यस्मानीशितव्येश निष्पापान् कुरु नः प्रभो।
पुमान् यच्छ्रद्धयाऽतिष्ठंश्चोदनाया विमुच्यते॥ ४६॥

Lord! You are the Ruler of all beings in creation. Pray, make us sinless and advise us that course by following which with faith man acquires immunity from injunctions and interdictions. (46)

श्रीभगवानुवाच

आसन् मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे।
देवाः कं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम्॥ ४७॥

The glorious Lord said: O chief of demons! in the first Manvantara, presided over by Swāyambhuva Manu, Marīci had six sons through his wife Ūrṇā. They were all gods. They laughed when they saw Brahmā intent upon sexual intercourse with his own daughter. (47)

तेनासुरीमगन् योनिमधुनावद्यकर्मणा।
हिरण्यकशिपोर्जाता नीतास्ते योगमायया॥ ४८॥

देवक्या उदरे जाता राजन् कंसविहिंसिताः।
सा ताञ्छोचत्यात्मजान् स्वांस्त इमेऽध्यासतेऽन्तिके॥ ४९॥

On account of this misdemeanour on their part they were cursed by Brahmā and had to take birth in the Asura race as the sons of Hiraṇyakaśipu. Thence they were transferred to Devakī's womb by Yogamāyā, and were murdered by Kaṁsa as they were born. O chief of the Daityas, mother Devakī grieves for those children of her own, who are now with you. (48-49)

इत एतान् प्रणेष्यामो मातृशोकापनुत्तये।
ततः शापाद् विनिर्मुक्ता लोकं यास्यन्ति विज्वराः॥ ५०॥

For removing the sorrow of our mother We propose to take them from here. They will thereby get completely freed from their curse once for all and will happily return to their celestial abode. (50)

स्मरोद्गीथः परिष्वंगः पतंगः क्षुद्रभृद् घृणी।
षडिमे मत्प्रसादेन पुनर्यास्यन्ति सद्गतिम्॥ ५१॥

Their names are Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇi. By My grace, all the six of them will regain their original happy state. (51)

इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ।
पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम्॥ ५२॥

Parīkṣit, having thus explained Their mission to Bali, the two Brothers took the children with Them and, duly worshipped by Bali, returned to Dwārakā and handed over the children to mother Devakī. (52)

तान् दृष्ट्वा बालकान् देवी पुत्रस्नेहस्नुतस्तनी।
परिष्वज्यांकमारोप्य मूर्ध्न्यजिघ्रदभीक्ष्णशः॥ ५३॥

At the sight of those children, milk began to flow from the breasts of Devakī through excess of maternal love. Placing them on her lap, she embraced them and repeatedly smelt their crowns. (53)

अपाययत् स्तनं प्रीता सुतस्पर्शपरिप्लुता।
मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते॥ ५४॥

Overwhelmed with emotion at the touch

of her children, she suckled them with great delight, deluded as she was by the Lord's Yogamāyā, which takes the form of affection in order to keep the cycle of creation going on. (54)

पीत्वामृतं पयस्तस्याः पीतशेषं गदाभृतः।
नारायणांगसंस्पर्शप्रतिलब्धात्मदर्शनाः ॥ ५५ ॥

The milk in Devakī's breasts was veritable nectar; for it was the remnant of what had been tasted by Śrī Kṛṣṇa. Having suckled such milk and, blessed with the touch of the Supreme Lord, they attained knowledge of the Self. (55)

ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम्।
मिषतां सर्वभूतानां ययुर्धाम दिवौकसाम्॥ ५६ ॥

They now bowed to Śrī Kṛṣṇa, the Protector of cows, mother Devakī, their father, Vasudeva, and Balarāma, and ascended the abode of the celestials in the presence of all. (56)

तं दृष्ट्वा देवकी देवी मृतागमननिर्गमम्।
मेने सुविस्मिता मायां कृष्णस्य रचितां नृप॥ ५७॥

Mother Devakī was astounded to see her deceased children return to earth and then depart again, and concluded that it was nothing but a sport of Śrī Kṛṣṇa, O protector of men! (57)

एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः।
वीर्याण्यनन्तवीर्यस्य सन्त्यनन्तानि भारत॥ ५८॥

Śrī Kṛṣṇa, O scion of Bharata, is the same as the Supreme Spirit; His powers are unlimited. Endless are His exploits which are so wonderful as this. (58)

सूत उवाच

य इदमनुशृणोति श्रावयेद् वा मुरारे-
श्चरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः।
जगदघभिदलं तद्भक्तसत्कर्णपूरं
भगवति कृतचित्तो याति तत्क्षेमधाम॥ ५९॥

Sūta resumed: O sages, the fame and glory of Śrī Kṛṣṇa are immortal. The stories of His sports rid the world of all sins and bring delight to the ears of devotees and saints. They have been narrated by the revered Śrī Śuka, son of Vyāsa, himself. He who constantly hears them or repeats them to others gets his mind fixed on the almighty Lord, and attains His abode of eternal Bliss. (59)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
मृताग्रजानयनं नाम पञ्चाशीतितमोऽध्यायः॥ ८५॥

Thus ends the eighty-fifth discourse entitled "Śrī Kṛṣṇa brings back His deceased elder brothers from the abode of Bali", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षडशीतितमोऽध्यायः

Discourse LXXXVI

Subhadrā carried away by Arjuna; the Lord's Grace on Śrutadeva

राजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः।
यथोपयेमे विजयो या ममासीत् पितामही॥ १॥

King Parīkṣit submitted: O sage, we desire to know how my grandfather, Arjuna, married Subhadrā, the sister of Balarāma and Śrī Kṛṣṇa, who was my grandmother? (1)

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः।
गतः प्रभासमशृणोन्मातुलेयीं स आत्मनः॥ २॥

Śrī Śuka replied: Parīkṣit, wandering over the earth in the course of his pilgrimage, the powerful Arjuna went to Prabhāsa and heard there of his maternal uncle's daughter, Subhadrā. (2)

दुर्योधनाय रामस्तां दास्यतीति न चापरे।
तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात्॥ ३॥

He further learnt that Balarāma would give her away to Duryodhana, but not others. Eager to win her he went to Dwārakā disguised as a recluse bearing a triple staff symbolic of renunciation. (3)

तत्र वै वार्षिकान् मासानवात्सीत् स्वार्थसाधकः।
पौरैः सभाजितोऽभीक्ष्णं रामेणाजानता च सः॥ ४॥

There Arjuna spent the four months of the monsoon intent upon accomplishing his object. He was every now and then honoured by the citizens as well as by Balarāma, who could not identify him. (4)

एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम्।
श्रद्धयोपहृतं भैक्ष्यं बलेन बुभुजे किल॥ ५॥

One day, so it is said, he was invited as a guest by Balarāma and brought to the palace, where he partook of the dishes offered with reverence. (5)

सोऽपश्यत्तत्र महतीं कन्यां वीरमनोहराम्।
प्रीत्युत्फुल्लेक्षणस्तस्यां भावक्षुब्धं मनो दधे॥ ६॥

There Arjuna saw the youthful maiden, Subhadrā, who captivated the heart of great heroes. With his eyes blooming with joy at her sight, he set on her his heart agitated with passion. (6)

सापि तं चकमे वीक्ष्य नारीणां हृदयंगमम्।
हसन्ती व्रीडितापांगी तन्न्यस्तहृदयेक्षणा॥ ७॥

Subhadrā too fell in love with him as soon as she saw him, ravishing as he did the heart of women. She cast her bashful glances at him and fixed her heart and eyes on him. (7)

तां परं समनुध्यायन्नन्तरं प्रेप्सुरर्जुनः।
न लेभे शं भ्रमच्चित्तः कामेनातिबलीयसा॥ ८॥

Focussing his thought on her alone Arjuna looked for an opportunity to run away with her. His mind being distracted by an overwhelming passion for her, he had no peace of mind. (8)

महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम्।
जहारानुमतः पित्रोः कृष्णस्य च महारथः॥ ९॥

With the consent of her parents, Devakī and Vasudeva, as well as of Śrī Kṛṣṇa he took her away one day even as she drove out of the fort in a chariot to visit an important temple. (9)

रथस्थो धनुरादाय शूरांश्चारुन्धतो भटान्।
विद्राव्य क्रोशतां स्वानां स्वभागं मृगराडिव॥ १०॥

Taking his seat in her chariot Arjuna took up his bow and put to flight all the gallant warriors who tried to intercept him. In the midst of Subhadrā's own people screaming in distress, Arjuna stole her away just as the king of beasts would carry away its prey.(10)

तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः।
गृहीतपादः कृष्णेन सुहृद्भिश्चान्वशाम्यत॥ ११॥

Hearing of this, Balarāma was agitated like the ocean on a full moon and got pacified only when Śrī Kṛṣṇa and other friends and relations clasped His feet and tried to appease His anger. (11)

प्राहिणोत् पारिबर्हाणि वरवध्वोर्मुदा बलः।
महाधनोपस्करेभरथाश्वनरयोषितः ॥ १२॥

Then Balarāma joyously dispatched for the bride and the bridegroom presents in the form of abundant wealth and articles of household use and a number of elephants, chariots, horses and male and female servants. (12)

श्रीशुक उवाच

कृष्णस्यासीद् द्विजश्रेष्ठः श्रुतदेव इति श्रुतः।
कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्पटः॥ १३॥
स उवास विदेहेषु मिथिलायां गृहाश्रमी।
अनीहयाऽऽगताहार्यनिर्वर्तितनिजक्रियः ॥ १४॥

Śrī Śuka began again: Parīkṣit, at Mithilā, the capital of the Videha territory there lived a jewel among Brāhmaṇas, known by the name of Śrutadeva, who had all his objects accomplished by virtue of his single-minded devotion to Śrī Kṛṣṇa and was tranquil of mind, full of wisdom and destitute of attraction for sense-objects. Though he lived the life of a householder, he performed all his duties and lived on whatever subsistence came to him without any effort. (13-14)

यात्रामात्रं त्वहरहर्दैवादुपनमत्युत।
नाधिकं तावता तुष्टः क्रियाश्चक्रे यथोचिताः॥ १५॥

Everyday he got by the will of Providence as much as was barely necessary for his sustenance, and not a bit more. Fully contented with this, he discharged all his duties in a proper manner. (15)

तथा तद्राष्ट्रपालोऽङ्ग बहुलाश्व इति श्रुतः।
मैथिलो निरहम्मान उभावप्यच्युतप्रियौ॥ १६॥

Dear Parīkṣit, the then ruler of Mithilā was similarly devoted to the Lord. He was known by the name of Bahulāśwa. He was absolutely free from egotism. Both the king and the Brāhmaṇa were beloved of Śrī Kṛṣṇa, the immortal Lord. (16)

तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम्।
आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः॥ १७॥

Pleased with them both, the almighty Lord once mounted the chariot brought by Dāruka and drove to the kingdom of Videha, accompanied by a number of seers. (17)

नारदो वामदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः।
अहं बृहस्पतिः कण्वो मैत्रेयश्च्यवनादयः॥ १८॥

The celestial sage Nārada, Vāmadeva, Atri, my father Kṛṣṇadwaipāyana Vedavyāsa, Paraśurāma, Asita, Aruṇi, myself (Śuka), Bṛhaspati, Kaṇwa, Maitreya, Cyavana and others formed the party. (18)

तत्र तत्र तमायान्तं पौरा जानपदा नृप।
उपतस्थुः सार्घ्यहस्ता ग्रहैः सूर्यमिवोदितम्॥ १९॥

At every stage in the course of the journey, O protector of men, the citizens and villagers waited upon Him with offerings in their hands, appearing as He did with His followers like the sun surrounded by planets. (19)

आनर्तधन्वकुरुजांगलकंकमत्स्य-
पांचालकुन्तिमधुकेकयकोसलार्णाः।
अन्ये च तन्मुखसरोजमुदारहास-
स्निग्धेक्षणं नृप पपुर्दृशिभिर्नृनार्यः॥ २०॥

O king! during that journey of the Lord, the men and women of Ānarta, Dhanva, Kurujāṅgala, Kaṅka, Matsya, Pāñcāla, Kunti, Madhu, Kekaya, Kosala, Arṇa and those belonging to other territories drank with their eyes the nectarine beauty of His lotus-like countenance, enlivened by His winsome smiles and loving glances. (20)

तेभ्यः स्ववीक्षणविनष्टतमिस्त्रदृग्भ्यः
क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन्।

शृण्वन् दिगन्तधवलं स्वयशोऽशुभघ्नं
गीतं सुरैर्नृभिरगाच्छनकैर्विदेहान्॥ २१॥

On those people, from whose eyes the scales of ignorance had completely fallen through His sight, Śrī Kṛṣṇa, the Teacher of the three worlds, conferred by His very look insight into the Truth as well as final beatitude (the fruit of such insight) and hearing even as He advanced His own glory, sung by gods and men, which illumined the quarters and drove away all evil. In this way the Lord slowly journeyed to Videha. (21)

तेऽच्युतं प्राप्तमाकर्ण्य पौरा जानपदा नृप।
अभीयुर्मुदितास्तस्मै गृहीतार्हणपाणयः॥ २२॥

Parīkṣit! delighted to hear of the arrival of Śrī Kṛṣṇa, the immortal Lord, the people of the city of Mithilā and of the adjoining villages, all came forth to receive Him with offerings in their hands. (22)

दृष्ट्वा त उत्तमश्लोकं प्रीत्युत्फुल्लाननाशयाः।
कैर्धृतांजलिभिर्नेमुः श्रुतपूर्वांस्तथा मुनीन्॥ २३॥

At the sight of the glorious Lord, their faces brightened and the buds of their hearts opened through ecstasy. With their heads bent low and with folded hands they greeted the Lord and His accompanying sages, of whom they had only heard before. (23)

स्वानुग्रहाय सम्प्राप्तं मन्वानौ तं जगद्गुरुम्।
मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः॥ २४॥

Realizing that Śrī Kṛṣṇa, the Teacher of the world, had come to shower His grace on them, the king of Mithilā as well as Śrutadeva, fell at the feet of the Lord. (24)

न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः।
मैथिलः श्रुतदेवश्च युगपत् संहतांजली॥ २५॥

With joined palms they both simultaneously invited Śrī Kṛṣṇa, a scion of Daśārha, alongwith the sages to partake of their hospitality. (25)

भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया।
उभयोराविशद् गेहमुभाभ्यां तदलक्षितः॥ २६॥

Accepting their invitation, and with intent to please them both, the Lord simultaneously entered the residence of both in two separate forms, unperceived by the other one. (26)

श्रोतुमप्यसतां दूरान् जनकः स्वगृहागतान्।
आनीतेष्वासनाग्र्येषु सुखासीनान् महामनाः॥ २७॥

The king of Videha, Bahulāśwa, was a high-minded prince. Finding that Śrī Kṛṣṇa and others, whose very name could not reach the ears of the unrighteous, had called at his house uninvited, brought excellent seats for them and seated them all comfortably on them. (27)

प्रवृद्धभक्त्या उद्धर्षहृदयास्त्राविलेक्षणः।
नत्वा तदङ्घ्रीन् प्रक्षाल्य तदपो लोकपावनीः॥ २८॥
सकुटुम्बो वहन् मूर्ध्ना पूजयांचक्र ईश्वरान्।
गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः॥ २९॥

His heart leapt for joy through intense devotion, and his eyes were bedimmed with tears. Bowing to them, he washed their feet and sprinkled that all purifying water on his head and on his relatives and worshipped the Lord as well as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cows and oxen. (28-29)

वाचा मधुरया प्रीणन्निदमाहान्नतर्पितान्।
पादावंकगतौ विष्णोः संस्पृशञ्छनकैर्मुदा॥ ३०॥

After they had been heartily fed, Bahulāśwa placed the feet of Śrī Kṛṣṇa, who was no other than Lord Viṣṇu, on his lap and gently pressing them, and delighting Him with sweet words, joyously prayed as follows. (30)

राजोवाच

भवान् हि सर्वभूतानामात्मा साक्षी स्वदृग् विभो।
अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः॥ ३१॥

King Bahulāśwa said: "O Lord, You are the soul of all created beings, the witness of all hearts and self-effulgent. You have presently revealed Yourself to us, who have

been constantly contemplating on Your lotus-feet. (31)

स्ववचस्तदृतं कर्तुमस्मद्दृग्गोचरो भवान्।
यदात्थैकान्तभक्तान्मे नानन्तः श्रीरजः प्रियः॥ ३२॥

"O Lord! You have appeared before us just in order to vindicate that statement of Yours which You have often declared, viz., that neither Śrī Balarāma, who is Your second Self, nor Your better half, Lakṣmī, the goddess of beauty and prosperity, nor even Your child, Brahmā, are dearer to You than the one who is exclusively devoted to You. (32)

को नु त्वच्चरणाम्भोजमेवंविद् विसृजेत् पुमान्।
निष्किंचनानां शान्तानां मुनीनां यस्त्वमात्मदः॥ ३३॥

"Is there any man on earth who would abandon Your lotus-feet even after he has come to know that You offer Your very self to those sages of serene mind who regard nothing as their own, not even their body. (33)

योऽवतीर्य यदोर्वंशे नृणां संसरतामिह।
यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम्॥ ३४॥

"Appearing in the race of Yadu, You have extended Your glory which is capable of wiping out the sins of all the three worlds in order to put an end to the transmigration of men revolving on the whirligig of births and deaths. (34)

नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे।
नारायणाय ऋषये सुशान्तं तप ईयुषे॥ ३५॥

"Hail to You, the almighty Śrī Kṛṣṇa of unrestricted wisdom, who have taken to austerities in their mildest form in the person of the divine sage, Nārāyaṇa. (35)

दिनानि कतिचिद् भूमन् गृहान् नो निवस द्विजैः।
समेतः पादरजसा पुनीहीदं निमेः कुलम्॥ ३६॥

"Be pleased to stay in our house, O infinite Lord, for some days alongwith the sages, and sanctify this line of descendants of Nimi with the dust of Your feet." (36)

इत्युपामन्त्रितो राज्ञा भगवाँल्लोकभावनः।
उवास कुर्वन् कल्याणं मिथिलानरयोषिताम्॥ ३७॥

O Parīkṣit! entreated thus by the king, Śrī Kṛṣṇa, the almighty Lord, the Protector of the worlds, stayed on at Mithilā in order to confer blessings on the men and women of the place. (37)

श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाञ्जनको यथा।
नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननर्त ह॥ ३८॥

Dear Parīkṣit! like the king of Videha, the Brāhmaṇa Śrutadeva too was overjoyed to find Śrī Kṛṣṇa, the immortal Lord, and the sages arrived at his door and bowing to them all, he began to dance in joy waving his cloth: so the tradition goes. (38)

तृणपीठबृसीष्वेतानानीतेषूपवेश्य सः।
स्वागतेनाभिनन्द्याङ्घ्रीन् सभार्योऽवनिजे मुदा॥ ३९॥

Bringing raised seats made of straw and mattresses of Kuśa grass from inside his cottage or from his neighbours, he requested the guests to sit on them and, greeting them with words of welcome, he gladly washed their feet alongwith his wife. (39)

तदम्भसा महाभाग आत्मानं सगृहान्वयम्।
स्नापयांचक्र उद्धर्षो लब्धसर्वमनोरथः॥ ४०॥

With that water the highly blessed Brāhmaṇa sprinkled himself as well as his house and his people, and felt that all his objects had been accomplished. He was literally transported with joy. (40)

फलार्हणोशीरशिवामृताम्बुभि-
मृदा सुरभ्या तुलसीकुशाम्बुजैः।
आराधयामास यथोपपन्नया
सपर्यया सत्त्वविवर्धनान्धसा॥ ४१॥

Then he propitiated all with whatever articles of worship could be easily procured, namely, fruits (offered by way of an auspicious present) and other offerings such as sandal-paste, flowers, incense and lights, cool, scented and sweet water, scented earth for washing one's hands and feet

with, Tulasī leaves, Kuśa grass and lotuses as well as food which promotes the quality of Sattva. (41)

स तर्कयामास कुतो ममान्वभूद्
गृहान्धकूपे पतितस्य संगमः।
यः सर्वतीर्थास्पदपादरेणुभिः
कृष्णेन चास्यात्मनिकेतभूसुरैः॥ ४२॥

He reflected: "I wonder how this meeting has been possible for me, condemned as I am to this hellish life of a householder, with Śrī Kṛṣṇa and these sages, who have enthroned Him in their hearts, nay, the very dust of whose feet brings sanctity to all holy places." (42)

सूपविष्टान् कृतातिथ्याञ्छ्रुतदेव उपस्थितः।
सभार्यस्वजनापत्य उवाचाङ्घ्र्यभिमर्शनः॥ ४३॥

When the guests had partaken of his hospitality and were comfortably seated, Śrutadeva alongwith his wife, children and other relations, waited on them, and, touching the feet of Śrī Kṛṣṇa, his principal guest, addressed them as follows: (43)

श्रुतदेव उवाच

नाद्य नो दर्शनं प्राप्तः परं परमपूरुषः।
यर्हीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया॥ ४४॥
यथा शयानः पुरुषो मनसैवात्ममायया।
सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते॥ ४५॥

Śrutadeva submitted: Lord! You are the Supreme Person beyond Prakṛti and the Jīvas. It is not for the first time that You have come to our view today. For, You have been with us since the very beginning of creation, when, having created the universe with the help of your potencies, You entered it as its Soul even as a sleeping person creates with his mind itself a peculiar dream-world of his own through his ignorance and, entering that world himself, appears in various forms. (44-45)

शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम्।
नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम्॥ ४६॥

You shine in the heart of those men who constantly hear and repeat Your stories, worship and bow to Your images and talk with one another about You and have their heart purified thereby. (46)

हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम्।
आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतगुणात्मनाम्॥ ४७॥

Though present in their heart, You are remote from those whose mind is distracted by activities of various kinds and temporal duties. Though beyond the grasp of the various faculties of the mind, You are, on the other hand, proximate to those who have developed the excellent qualities of their heart by singing and hearing of Your glories. (47)

नमोऽस्तु तेऽध्यात्मविदां परात्मने
अनात्मने स्वात्मविभक्तमृत्यवे।
सकारणाकारणलिंगमीयुषे
स्वमायया संवृतरुद्धदृष्टये॥ ४८॥

My salutation be to You, who are the Supreme spirit in the eyes of those who know the Self; whereas before those who regard the body etc., which are other than the Self, as their self, You come, as death allotted by Yourself. You are the ruler of all effects as well as of their cause. Your Māyā cannot screen Your vision, though it screens the vision of all others. (48)

स त्वं शाधि स्वभृत्यान् नः किं देव करवामहे।
एतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः॥ ४९॥

O self-effulgent Lord! pray, instruct us, Your servants, what service we should render to You. The sufferings of men disappear as soon as You come to their view. (49)

श्रीशुक उवाच

तदुक्तमित्युपाकर्ण्य भगवान् प्रणतार्तिहा।
गृहीत्वा पाणिना पाणिं प्रहसंस्तमुवाच ह॥ ५०॥

Śrī Śuka continued: Hearing these words of Śrutadeva, the Lord, who dispels the agony of those who betake themselves to Him in all humility, took the Brāhmaṇa by

hand, and smilingly said as follows: so the tradition goes. (50)

श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय सम्प्राप्तान् विद्धयमून् मुनीन्।
संचरन्ति मया लोकान् पुनन्तः पादरेणुभिः॥ ५१॥

The glorious Lord said: Śrutadeva! know that these great sages have come here only to shower their grace on you. They move about with Me, sanctifying the world with the dust of their feet. (51)

देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनार्चनैः।
शनैः पुनन्ति कालेन तदप्यर्हत्तमेक्षया॥ ५२॥

The images of gods, holy places and sacred waters purify one slowly by sight, touch and worship after a long time; the saints, however, do so at once. Nay, the gods etc., too derive their sanctifying virtue through the very sight of exalted souls. (52)

ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह।
तपसा विद्यया तुष्ट्या किमु मत्कलया युतः॥ ५३॥

O Śrutadeva! the Brāhmaṇa by his very birth is superior to all beings in this creation, the more so if he is endowed with austerity, learning, contentment and devotion to Me. (53)

न ब्राह्मणान्मे दयितं रूपमेतच्चतुर्भुजम्।
सर्ववेदमयो विप्रः सर्वदेवमयो ह्यहम्॥ ५४॥

Even this Personality of Mine, endowed as it is with four arms, is not dearer to Me than the Brāhmaṇa. Indeed, the Brāhmaṇa is an embodiment of all the Vedas, while I am the embodiment of all gods. (54)

दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः।
गुरुं मां विप्रमात्मानमर्चादाविज्यदृष्टयः॥ ५५॥

Men of crooked understanding, who do not know this truth, regard only idols as worthy of adoration and, full of jealousy, disregard the Brāhmaṇa, the preceptor of the world, who is the same as I and their very soul. (55)

चराचरमिदं विश्वं भावा ये चास्य हेतवः।
मद्रूपाणीति चेतस्याधत्ते विप्रो मदीक्षया॥ ५६॥

By perceiving Me in all, a Brāhmaṇa bears in his mind that this universe consisting of mobile and immobile creation and the various categories such as the Mahattattva that contribute to its existence are but My manifestations. (56)

तस्माद् ब्रह्मऋषीनेतान् ब्रह्मन् मच्छ्रद्धयार्चय।
एवं चेदर्चितोऽस्म्यद्धा नान्यथा भूरिभूतिभिः॥ ५७॥

Therefore, O Śrutadeva, worship these Brāhmaṇa sages with faith, regarding them as My own selves. If you do so, I shall have been directly worshipped, but not by any other means, even through enormous expenditure of wealth and show of splendour. (57)

श्रीशुक उवाच

स इत्थं प्रभुणाऽऽदिष्टः सहकृष्णान् द्विजोत्तमान्।
आराध्यैकात्मभावेन मैथिलश्चाप सद्गतिम्॥ ५८॥

Śrī Śukadeva said: Instructed as aforesaid by the Lord, Śrutadeva worshipped Him as well as the sages as one with their own self, and through their grace attained oneness with God, the goal of the pious. Bahulāśwa, the king of Mithilā, too attained the same exalted state. (58)

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान्।
उषित्वाऽऽदिश्य सन्मार्गं पुनर्द्वारवतीमगात्॥ ५९॥

Parīkṣit! just as the devotee loves God, God too loves the devotee. He, therefore, stayed on with His two devotees and, having taught them the ways of the righteous, returned to Dwārakā. (59)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे
श्रुतदेवानुग्रहो नाम षडशीतितमोऽध्यायः॥ ८६॥

Thus ends the eighty-sixth discourse entitled "Śrī Kṛṣṇa's Grace on Śrutadeva", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्ताशीतितमोऽध्यायः

Discourse LXXXVII

A Song of Praise uttered by the Vedas in their living form

परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः।
कथं चरन्ति श्रुतयः साक्षात् सदसतः परे॥ १॥

Parīkṣit submitted: How can the Śruti texts, dealing as they do with the three Guṇas (material phenomena), refer directly to Brahma, the Absolute, which is indefinable and beyond the three Guṇas and transcends both the Cause (the Unmanifest) as well as the effect (the visible universe)? (1)

श्रीशुक उवाच

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत् प्रभुः।
मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च॥ २॥

Śrī Śuka replied: The almighty Lord evolved the intellect, senses, mind and the vital airs of the innumerable Jīvas, embodied souls for their enjoyment of sense-delights, acts of being born and so on, for enjoying the delights of the various worlds and for final beatitude in the shape of cessation of all speculation. (It is with the help of these that one can determine the real import of the Śruti texts, which as a matter of fact deal with Brahma alone). (2)

सैषा ह्युपनिषद् ब्राह्मी पूर्वेषां पूर्वजैर्धृता।
श्रद्धया धारयेद् यस्तां क्षेमं गच्छेदकिञ्चनः॥ ३॥

This indeed is the well-known secret of the Vedas relating to Brahma, treasured up by Sanaka and others, more ancient even than the ancient. Whosoever cherishes it even now will be shorn of identification with body etc., and attain blessedness. (3)

अत्र ते वर्णयिष्यामि गाथां नारायणान्विताम्।
नारदस्य च संवादमृषेर्नारायणस्य च॥ ४॥

On this subject I shall narrate to you a story connected with the divine sage, Nārāyaṇa, and shall also reproduce as follows the dialogue between the celestial sage, Nārada, and the sage Nārāyaṇa. (4)

एकदा नारदो लोकान् पर्यटन् भगवत्प्रियः।
सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम्॥ ५॥
यो वै भारतवर्षेऽस्मिन् क्षेमाय स्वस्तये नृणाम्।
धर्मज्ञानशमोपेतमाकल्पादास्थितस्तपः॥ ६॥

Going about the worlds, on one occasion, the sage, Nārada, beloved of the Lord, went to the hermitage of the sage, Nārāyaṇa, in order to see the immortal seer, who has from the very beginning of the Kalpa (cycle) betaken Himself in this land of Bhāratavarṣa, for the prosperity and spiritual well-being of men, to a life of asceticism, coupled with piety, Self-Knowledge and dispassion. (5-6)

तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः।
परीतं प्रणतोऽपृच्छदिदमेव कुरूद्वह॥ ७॥

Bending low with reverence, O jewel among the Kurus, Nārada put this very question to the divine sage, who was seated there in His hermitage, surrounded by sages inhabiting the village of Kalāpa*. (7)

तस्मै ह्यवोचद् भगवानृषीणां शृण्वतामिदम्।
यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम्॥ ८॥

In the midst of other Ṛṣis, who were all listening, the divine Sage Nārāyaṇa actually gave to him the following reply, which embodied the gist of a discussion bearing on the topic of Brahma, held among the ancient Ṛṣis (Sanaka and others) of Janaloka (the fifth heaven). (8)

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* Another name of Badarikāśrama, where the famous shrine of Badrīnātha is now situated.

श्रीभगवानुवाच

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत् पुरा।
तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम्॥ ९॥

The divine Sage said: O Nārada, son of Brahmā, the self-born, of yore there took place a meeting, for exchange of views regarding the true nature of Brahma, in Janaloka, of sages born of Brahmā's mind and dwelling in that sphere, who were all lifelong celibates (lit., who had directed the flow of their generative fluid upwards). (9)

श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम्।
ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते।
तत्र ह्यमभूत् प्रश्नस्त्वं मां यमनुपृच्छसि॥ १०॥

On one occasion when you, O Nārada ! had departed to Śwetadwīpa to see Lord Aniruddha, the Ruler of that island, a form of Lord Viṣṇu, there ensued among the Ṛṣis of that sphere a masterly and thorough discussion concerning Brahma, the Absolute, about which the Vedas too remain silent. There in that assembly arose the same question which you have just put to me. (10)

तुल्यश्रुततपःशीलास्तुल्यस्वीयारिमध्यमाः।
अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे॥ ११॥

Though equal in point of learning, askesis (self-abnegation) and practice of virtue, and although friends, foes and neutrals were alike to them, they treated one of themselves, viz., Sanandana as an expounder of truths, while the rest remained inclined to listen. (11)

सनन्दन उवाच

स्वसृष्टमिदमापीय शयानं सह शक्तिभिः।
तदन्ते बोधयांचक्रुस्तल्लिङ्गैः श्रुतयः परम्॥ १२॥
यथा शयानं सम्राजं वन्दिनस्तत्पराक्रमैः।
प्रत्यूषेऽभ्येत्य सुश्लोकैर्बोधयन्त्यनुजीविनः॥ १३॥

Sanandana said: At the end of Pralaya (the period of Dissolution of the universe) the deities presiding over the Śruti texts and sprung up from His very first breath awakened the Supreme, who had been lying asleep, as it were, all the time alongwith His innumerable potencies (Prakṛti, Puruṣa, Time and so on), having swallowed this universe evolved by Himself—through the following hymns indicating His true character in the same way as bards depending for their subsistence on an emperor call on him, while he is still asleep, at daybreak and awaken him with songs of praise, celebrating his exploits that contribute to his excellent fame. (12-13)

श्रुतय ऊचुः

जय जय जह्यजामजित दोषगृभीतगुणां।
त्वमसि यदात्मना समवरुद्धसमस्तभगः।
अगजगदोकसामखिलशक्त्यवबोधक ते।
क्वचिदजयाऽऽत्मना च चरतोऽनुचरेन्निगमः॥ १४॥

The Śrutis prayed: Manifest Your glory, reveal Your exalted nature, O unconquered Lord ! Root out the nescience, which has no beginning, of all the Jīvas invested with an immobile or mobile body—nescience which has assumed the three Guṇas, Sattva, Rajas and Tamas, for an evil purpose viz., obscuring the blissful nature of the Jīvas and thereby throwing them into bondage, possessed as You are of all divine attributes by virtue of Your own essential nature, O Awakener of all the powers in those souls! The Veda is able to describe You only when during the period of creation You sport in conjunction with Your Māyā (beginningless divine energy) or exist in Your absolute state. (14)

बृहदुपलब्धमेतदवयन्त्यवशेषतया
यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात्।
अत ऋषयो दधुस्त्वयि मनोवचनाचरितं
कथमयथा भवन्ति भुवि दत्तपदानि नृणाम्॥ १५॥

The wise recognize this known (seen and heard of) universe to be no other than Brahma (Yourself), because it is Brahma alone that remains when all else is dissolved

and because it is from and into Brahma (the material cause)—which remains unchanged that the universe (Its evolute) emanates and returns even as the earthenware are evolved out of and disappear into clay. Hence, because of Its being the material Cause of and, therefore, comprising the entire universe, the Vedic texts have concluded as referring to You whatever is contemplated with the mind (that is, the import of words,) and uttered with the tongue (viz., the names). How could the feet of men placed anywhere on earth be regarded as not placed on the earth itself? (15)

इति तव सूरयस्त्र्यधिपतेऽखिललोकमल-
क्षपणकथामृताब्धिमवगाह्य तपांसि जहुः।
किमुत पुनः स्वधामविधुताशयकालगुणाः
परम भजन्ति ये पदमजस्रसुखानुभवम्॥ १६॥

Therefore, O Lord of Māyā (consisting of the three Guṇas), the wise have taken a plunge into the ocean of nectar in the shape of Your stories that wash away the impurities of all men, who sing them—and thereby shed their threefold sufferings. What wonder, then, that they should get rid of their afflictions, who, having conquered by dint of their Self-Realization the tendencies (evil) of their mind in the shape of attraction and repulsion etc. as well as the effects of Time, such as old age, O Supreme, contemplate on Your essential character consisting of eternal consciousness and bliss. (16)

दृतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा
महदहमादयोऽण्डमसृजन् यदनुग्रहतः।
पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः
सदसतः परं त्वमथ यदेष्ववशेषमृतम्॥ १७॥

People live (justify their existence only) if they are obedient to You, i.e., follow Your commandments or else they simply breathe like bellows. You are that creative principle by whose grace (interpenetrated by which) Mahattattva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic ego) etc., though insentient, have brought into being this egg-like universe including this microcosm; nay, it is You who animate all the five sheaths with which the soul is invested, assuming the shape of those sheaths and permeating them as their material Cause, although, as a matter of fact, You are the ultimate Substance underlying all phenomena, beyond the gross as well as the subtle, that which remains (after everything else has disappeared) as the Reality. (17)

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः
परिसरपद्धतिं हृदयमारुणयो दहरम्।
तत उदगादनन्त तव धाम शिरः परमं
पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे॥ १८॥

Out of the many paths leading to God-Realization, chalked out by the seers of old, men of gross vision (lit., having their eyes blinded with gravel) contemplate on Brahma as presiding over the spiritual centre called Maṇipūraka located in the abdomen; while the sons of the sage Aruṇa, who are possessed of a subtler vision, contemplate on Brahma as manifested in the centre known as the Anāhata Cakra located in the cavity of the heart, the organ from which the veins and arteries branch out in various directions. Thence proceeds upwards, O infinite Lord, the artery known as Suṣumṇā, the supreme effulgent channel leading to You, to the crown of the head, the seat of the spiritual centre known as the Sahasrāra. Reaching this path men do not fall again into the jaws of death here. (18)

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया
तरतमतश्चकास्स्यनलवत् स्वकृतानुकृतिः।
अथ वितथास्वमूष्ववितथं तव धाम समं
विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम्॥ १९॥

Entering as it were the diverse types of living organisms evolved by Yourself, though

as a matter of fact, You already existed in them as their material Cause, and assuming those forms, You shine through them as high or low like fire which, though undifferentiated in itself, assumes diverse shapes according to the shape of the fire-wood. Therefore, men of unclouded judgment, who do not expect any (worldly or other-worldly) reward for their actions, recognize Your true nature as the one immutable, undifferentiated and uniform Substance in those unreal forms. (19)

स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं
तव पुरुषं वदन्त्यखिलशक्तिधृतोंऽशकृतम्।
इति नृगतिं विविच्य कवयो निगमावपनं
भवत उपासतेऽङ्घ्रिमभवं भुवि विश्वसिताः॥ २०॥

The Vedas speak of the Puruṣa, the individual soul, dwelling in these bodies shaped, as a result of its own deeds, by itself—though, as a matter of fact, it is not limited by anything which is of the nature of a cause or an effect—as a part made as it were out of You, the Wielder of all potencies. Having thus determined the nature of the Puruṣa, the wise on this earth, full of faith, adore Your feet, at which all acts enjoined by the Vedas are offered and which, as a result of such offering, put an end to rebirth for all time. (20)

दुरवगमात्मतत्त्वनिगमाय तवात्ततनो-
श्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः।
न परिलषन्ति केचिदपवर्गमपीश्वर ते।
चरणसरोजहंसकुलसंगविसृष्टगृहाः॥ २१॥

Some, who have got over their fatigue, caused by revolving on the whirligig of births and deaths, by diving into the ocean of nectar-like stories relating to You—who have assumed personal forms for the purpose of revealing the truth about Your own Self, which is so difficult to realize—and who have renounced their home as a result of their fellowship with devotees revelling like swans in the lotus of Your feet, do not aspire even for emancipation, O Lord! (21)

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियव-
च्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च।
न बत रमन्त्यहो असदुपासनयाऽऽत्महनो
यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः॥ २२॥

This human body, which is like a nest* for the soul, that has been compared to a bride flitting from one body to another in the course of its mundane existence, when it follows the track leading to You, behaves as our own self, benefactor and loved one. People, however, do not find as much delight in You—who are ever favourably inclined towards them and are their true well-wisher and loved one, nay, their very Self—and kill their soul by pampering this body and those connected with it, which are all unreal, and by cleaving to which they are thrown into wretched wombs like those of dogs and swine and revolve in this mundane existence, which is full of great fear. Oh, what a pity! (22)

निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि य-
न्मुनय उपासते तदरयोऽपि ययुः स्मरणात्।
स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो
वयमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः॥ २३॥

By thinking of You, Your enemies too have realized the same truth which ascetics that have controlled their breath, mind and senses and rigidly practised Yoga contemplate in their heart. The women, cowherdesses of Vṛndāvana, who set their mind on Your delicate, long and stout arms resembling the body of Śeṣa, taking You to be a finite being, and even we, who look upon You as equally present everywhere and hold fast to Your lotus-feet, are all equal in Your eyes. (23)

* Etymologically the body has been spoken of as a 'Kulāya' because it gets dissolved into the earth after death (**कौ लीयते**).

क इह नु वेद बतावरजन्मलयोऽग्रसरं
यत उदगादृषिर्यमनु देवगणा उभये।
तर्हि न सन्न चासदुभयं न च कालजवः
किमपि न तत्र शास्त्रमवकृष्य शयीत यदा॥ २४॥

Alas! what individual of posterior birth and death can possibly know You, who are anterior to all and from whom came forth Brahmā (the first sage), after whom appeared the two classes of gods, viz., those presiding over the Indriyas, mind etc., and those presiding over the heavenly regions. When, withdrawing everything into Yourself at the end of creation, You repose (as now), there exist at that time neither the gross phenomena (ether etc.) nor the subtle such as the Mahattattva and Ahaṅkāra, nor the product of both, viz., the psychophysical organism nor the flux of time nor anything else nor the scriptural texts by means of which You could be known. (24)

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां
विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः।
त्रिगुणमयः पुमानिति भिदा यदबोधकृता
त्वयि न ततः परत्र स भवेदवबोधरसे॥ २५॥

They who posit (as the Vaiśeṣikas do) the coming into existence of that which did not exist before, viz., of this world as an evolute of Matter, or who affirm as the Naiyāyikas do, the cessation known by the name of Liberation, of that which exists (viz., suffering of twenty-one kinds), as well as they who admit (as the Naiyāyikas or Sāṅkhyas do) of diversity in the soul or who declare (as the Mīmāṁsakas do) the fruit of actions in the shape of enjoyment here as well as hereafter to be real inculcate all this on the ground of misconception alone. Since the conception of diversity with regard to the soul based on texts such as "The soul is composed of the three Guṇas (modes of Prakṛti)" is caused by ignorance about You, the latter cannot exist in You, who are above such ignorance, Knowledge being Your very essence. (25)

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात्
सदभिमृशन्त्यशेषमिदमात्मतयाऽऽत्मविदः।
न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया
स्वकृतमनुप्रविष्टमिदमात्मतयावसितम्॥ २६॥

All this objective universe, consisting of the three Guṇas (modes of Prakṛti)—which is a projection of the mind alone—including the Jīva, which is referred to as the self, though unreal, appears as real because of its being superimposed on You. The knowers of the Self, however, recognize this entire universe, both subjective and objective, to be real because of its being a projection of their very self. Just as those in quest of gold do not reject its modification in the shape of gold ornaments because of its being gold itself, so is this universe, both in its subjective and objective aspects, concluded by such knowers of the Ātmā to be their very self inasmuch as it is evolved and interpenetrated too by the Ātmā. (26)

तव परि ये चरन्त्यखिलसत्त्वनिकेततया
त उत पदाऽऽक्रमन्त्यविगणय्य शिरो निर्ऋतेः।
परिवयसे पशूनिव गिरा विबुधानपि तां-
स्त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः॥ २७॥

They alone who worship You as the Indweller of all created beings take no account, and set their foot on the head of, Death. You keep bound, on the other hand, with the word of God in the form of the Vedas, as so many beasts with a rope, even the so-called wise to their respective duties. Indeed they who have cultivated love for You are able to purify themselves as well as others; but not so they who have turned their face away from You. (27)

त्वमकरणः स्वराडखिलकारकशक्तिधर-
स्तव बलिमुद्वहन्ति समदन्त्यजयानिमिषाः।
वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो
विदधति यत्र ये त्वधिकृता भवतश्चकिताः॥ २८॥

Though devoid of organs of sense etc.,

in Your formless aspect, You wield the powers of all the organs, self-dependent as You are (and hence requiring no such instruments). As the rulers of subcontinents bear tribute to the suzerain Lord of the entire globe and at the same time unreservedly enjoy the tribute collected from their own people, so do Brahmā and others (the creators of the universe) as well as the other divinities (guardians of the various spheres, and those presiding over the ten Indriyas and mind etc.) united as they are with Māyā, which has no beginning, bear tribute to You and gladly partake of the oblations offered by human beings through the sacrificial fire. Afraid of You, they do that work to which they have been appointed by You. This is the form of tribute they bear to You. (28)

स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो
विहर उदीक्षया यदि परस्य विमुक्त ततः।
न हि परमस्य कश्चिदपरो न परश्च भवेद्
वियत इवापदस्य तव शून्यतुलां दधतः॥ २९॥

When, O Lord who are eternally free, the desire to sport with Māyā, which has no beginning, appears in You, who are beyond that Māyā, the countless species of mobile and immobile creatures, endowed with a subtle body made up of the latencies of their Karmas and brought into existence by Your very look, come into being. To You, who are untainted like the sky and bear resemblance to the void in point of subtleness and are supreme in every respect, none is kindred or alien so that the disparity among created beings is traceable to the divergence of their Karma and not to any partiality in You. (29)

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगता-
स्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा।
अजनि च यन्मयं तदविमुच्य नियन्तृ भवेत्
सममनुजानतां यदमतं मतदुष्टतया॥ ३०॥

If the Jīvas (embodied beings) are held to be infinite in number, everlasting and all-pervading, their subordination to another's will cannot be maintained because of their equality with one another as well as with Yourself any more than Your control over them, which could be possible only in the opposite case i.e., if they were held to be limited in number, short-lived and finite, O eternal Lord! For that Brahma alone could be the ruler of the Jīva, as whose evolute it has come into being and which is inseparable from it as its material cause and is equally present in all, nay, which is practically unknown to those who claim to know it, since whatever comes to be known is known imperfectly only. (30)

न घटत उद्भवः प्रकृतिपूरुषयोरजयो-
रुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत्।
त्वयि त इमे ततो विविधनामगुणैः परमे
सरित इवार्णवे मधुनि लिल्युरशेषरसाः॥ ३१॥

The birth (coming into being at a particular point of time) of Prakṛti (primordial Matter) or of Puruṣa (Spirit) does not stand to reason inasmuch as both of them are declared in the scriptures as birthless or without beginning. Living beings, on the other hand, come into existence only when the two, viz., Prakṛti and Puruṣa, matter and spirit, come to be united (mistaken for one another), just as bubbles appear on the surface of water through the interaction of air and water. Since the birth of the Jīvas in this way is only apparent and not real, that is why they get merged in You, the final Cause, with all their several names and attributes in the state of Liberation even as rivers disappear into the sea or (during dreamless sleep) just as all kinds of nectars of flowers get dissolved into what is ultimately known by the name of honey. (31)

नृषु तव मायया भ्रममयीष्ववगत्य भृशं
त्वयि सुधियोऽभवे दधति भावमनुप्रभवम्।
कथमनुवर्ततां भवभयं तव यद् भ्रुकुटिः
सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम्॥ ३२॥

Perceiving the misapprehension in the shape of self-identification with the body etc., implanted by Māyā, Your deluding potency, in these human beings, men of sound judgment develop intense devotion that grows every moment to You, who are capable of putting a stop to their transmigration. How can the fear of birth even haunt those that worship You, since Your frown in the shape of the wheel of Time as represented by a twelve month with its threefold rim as consisting of the three parts of the year, viz., winter, summer and the rainy season, inspires terror again and again into the mind of those alone who do not resort to You as their asylum. (32)

विजितहृषीकवायुभिरदान्तमनस्तुरगं
य इह यतन्ति यन्तुमतिलोलमुपायखिदः।
व्यसनशतान्विताः समवहाय गुरोश्चरणं
वणिज इवाज सन्त्यकृतकर्णधरा जलधौ॥ ३३॥

They who endeavour to break the most restless steed of their mind—unsubdued even by those who have controlled their senses and breath too—neglecting the feet of their preceptor, and taking great pains over other devices for mind-control, remain beset with a hundred and one calamities in this world like merchants that have not secured a pilot for their vessel in the sea, O birthless Lord! (33)

स्वजनसुतात्मदारधनधामधरासुरथै-
स्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे।
इति सदजानतां मिथुनतो रतये चरतां
सुखयति को न्विह स्वविहते स्वनिरस्तभगे॥ ३४॥

What is to be gained by men through kinsfolk, progeny, their own body, wife, wealth, houses, land, nay, their very life and chariots etc., while You, the real Self of the man seeking shelter in You, the embodiment of all blessings, are there by his side? Indeed, what object in this inherently perishable world, intrinsically shorn of all substance, can really gratify those who are unaware of this aforementioned truth, viz., Your being the sole embodiment of real happiness and are striving for the false pleasure of married life? (34)

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदा-
स्त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः।
दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे
न पुनरुपासते पुरुषसारहरावसथान्॥ ३५॥

Sages who are devoid of all pride and treasure Your lotus-feet in their heart and the water washing whose feet is accordingly capable of destroying the entire sin of those who sip it or sprinkle it on their head and eyes etc., yet resort to the numerous holy lakes and rivers and places of pilgrimage on the surface of the earth, since it is there that they secure the company of exalted souls. For, they who set their mind but once on You, their very Self, the embodiment of everlasting bliss, no longer remain attached to their household, which drains the very best in men in the shape of their judgment, fortitude, forbearance, peace of mind and so on. (35)

सत इदमुत्थितं
सदिति चेन्ननु तर्कहतं
व्यभिचरति क्व च
क्व च मृषा न तथोभययुक्।
व्यवहृतये विकल्प
इषितोऽन्धपरम्परया
भ्रमयति भारती त
उरुवृत्तिभिरुक्थजडान्॥ ३६॥

If it is argued that this objective universe is real in that it has evolved from the Real (God), this proposition is surely disproved by critical examination. The fact of an effect following the nature of its cause varies in certain cases, as for example a son is found to be different from his father; while in some other cases the evolute of a real substance is known to be false just as the perception of a serpent following from a

real substance, viz., a rope, is false. It may be objected here that it is not the rope alone but the rope coupled with ignorance which is responsible for its being mistaken for a snake. Our reply to this objection is that) the world (too) is a product of both (viz., Brahma and Avidyā); hence it is not real. If the world is held to be real because it serves our purpose and discharges some function too, our reply is that for explaining worldly transactions the illusory nature of the universe is, on the other hand, more welcome to us; for worldly transactions will be carried on by blindly following past traditions. Your word in the shape of Vedic texts declaring the reward of ritual acts as real, deludes by its manifold powers of expressing, indicating or suggesting a meaning only those dull-witted persons, who have been blinded by their excessive faith in Vedic rituals. (36)

न यदिदमग्र आस न भविष्यदतो निधना-
दनुमितमन्तरा त्वयि विभाति मृषैकरसे।
अत उपमीयते द्रविणजातिविकल्पपथै-
र्वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥ ३७ ॥

Since this phenomenal world neither existed in the beginning, i.e., before creation, nor will it survive after dissolution, hence it is concluded that during the intervening period too it falsely appears in You, the absolute Existence. Therefore it is likened (by us, the Vedas) to the ways of the diverse manifestations (e.g., an earthen jar, ear-ring etc.) of material substances (like earth, gold and steel). Therefore, ignorant are they who recognize this unreal world, a mere play of fancy, to be real. (37)

स यदजया त्वजामनुशयीत गुणांश्च जुषन्
भजति सरूपतां तदनु मृत्युमपेतभगः।
त्वमुत जहासि तामहिरिव त्वचमात्तभगो
महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥ ३८ ॥

Ever since under the influence of Māyā (Your deluding potency) the Jīva (soul) embraces ignorance which has no beginning, it identifies itself with a body, senses and so on (Products of the three Guṇas) and then, acquiring the characteristics of these, viz., the body etc., undergoes transmigration, its conscious and blissful divine nature being obscured. You, on the other hand, ever keep that ignorance away even as a serpent casts off the slough, retaining Your divinity and possessed of infinite power, and shine in Your eightfold* glory. (38)

यदि न समुद्धरन्ति यतयो हृदि कामजटा
दुरधिगमोऽसतां हृदि गतोऽस्मृतकण्ठमणिः।
असुतृपयोगिनामुभयतोऽप्यसुखं भगव-
न्ननपगतान्तकादनधिरूढपदाद् भवतः ॥ ३९ ॥

If strivers outwardly engaged in subduing their senses, mind etc., do not tear the roots of passion planted in their heart, You remain difficult of access to such vile persons, though ever present in their heart even like a gem on the neck of a man, though forgotten by him. And for Yogīs, passing by this name but given to the gratification of their senses, O Lord, there is misery from both sides, viz., from Death, on the one hand, that has not turned his back on him, here and after death, on the other, from You, whose truth remains unrealized by him. (39)

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयो-
र्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः।
अनुयुगमन्वहं सगुण गीतपरम्परया
श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥ ४० ॥

He who has come to know You in reality no longer feels the impact of joys and sorrows that follow from good and evil acts committed in past lives and coming in relief by Your will, prone as You are to

* The eightfold glory denotes here the eight Siddhis or supernatural powers enumerated in the works on Yoga, viz., Aṇimā, Laghimā, Mahimā, Prāpti, Prākāmya, Īśitva, Vaśitva and Kāmāvasāyitva.

requite them according to their merit or demerit; nor does he recognize in that state the commandments of the Vedas, which are no longer binding on him inasmuch as he has risen above them by virtue of his being no longer identified with his psycho-physical organism, intended as they are only for those identified with their body. This is but natural; for, ushered into the heart through the ears even by men who have not realized Your truth day after day with the help of teachings handed down from age to age to all, O Lord with sixfold divine properties, You are eventually attained by them in the form of final beatitude. (40)

द्युपतय एव ते न ययुरन्तमनन्ततया
त्वमपि यदन्तराण्डनिचया ननु सावरणाः।
ख इव रजांसि वान्ति वयसा सह यच्छ्रुतय-
स्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः॥ ४१॥

Even Brahmā and others, the rulers of the heavenly regions, could not reach Your limit (farthest end), nor even You, because of Your being limitless. You, in whom, indeed, driven by time, float together, like particles of dust in the air, multitudes of cosmic eggs alongwith their seven sheaths, viz., earth and so on, each of which is ten times as large as the one enclosed by it! That is why we, Śrutis, finding our end, i.e., the goal in You, become fruitful in You, describing You indirectly as we do by negating everything other than You, including ourselves. (41)

श्रीभगवानुवाच

इत्येतद् ब्रह्मणः पुत्रा आश्रुत्यात्मानुशासनम्।
सनन्दनमथानर्चुः सिद्धा ज्ञात्वाऽऽत्मनो गतिम्॥ ४२॥

The Lord, the divine Sage Nārāyaṇa, continued: Having heard in this way the aforesaid exposition regarding the Self in the shape of the eulogy uttered by the Vedas in their living form, and realized the true nature of the Self, and thereby achieved their end, as it were, Sanaka and others, the celebrated mind-born sons of Brahmā, who were already accomplished of their purpose, now paid their homage to Sanandana, their preceptor for the time being. (42)

इत्यशेषसमाम्नायपुराणोपनिषद्रसः।
समुद्धृतः पूर्वजातैर्व्योमयानैर्महात्मभिः॥ ४३॥

In this way was churned out by the exalted souls, Sanaka and others, who are the earliest born among the entire creation and course through the air, unconcerned as they are with everything—the essence of all the Vedas (their earlier portion, consisting of the Saṁhitās and their exegesis, the Brāhmaṇas), the Purāṇas and the Upaniṣads (the later portion and the crown of the Vedas). (43)

त्वं चैतद् ब्रह्मदायाद श्रद्धयाऽऽत्मानुशासनम्।
धारयंश्चर गां कामं कामानां भर्जनं नृणाम्॥ ४४॥

Cherishing with faith, O Nārada (son of Brahmā), this exposition relating to the Self—which is capable of burning out all the desires of men—perambulate you at will the globe as well as the other spheres typified by it. (44)

श्रीशुक उवाच

एवं स ऋषिणाऽऽदिष्टं गृहीत्वा श्रद्धयाऽऽत्मवान्।
पूर्णः श्रुतधरो राजन्नाह वीरव्रतो मुनिः॥ ४५॥

Śrī Śuka went on: Receiving thus with reverence what was imparted by the divine Seer, Nārāyaṇa, the sage Nārada, who had full control over his mind, who was fully accomplished of his purpose, nay, who ever bears in mind the teachings of the scriptures and observes the heroic vow of perpetual celibacy, submitted to Him, O king! as follows: (45)

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्त्तये।
यो धत्ते सर्वभूतानामभवायोशतीः कलाः॥ ४६॥

Nārada prayed: Hail to the celebrated

Lord Śrī Kṛṣṇa of stainless glory in You, who assumes charming forms for putting an end to the repeated birth of all created beings. (46)

इत्याद्यमृषिमानम्य तच्छिष्यांश्च महात्मनः।
ततोऽगादाश्रमं साक्षात् पितुर्द्वैपायनस्य मे॥ ४७॥

Bowing low in this way to the Sage Nārāyaṇa, the most ancient seer, as well as to His high-souled disciples, Nārada proceeded from that place to the hermitage of my father, the sage Dwaipāyana, who was directly present there at that time. (47)

सभाजितो भगवता कृतासनपरिग्रहः।
तस्मै तद् वर्णयामास नारायणमुखाच्छ्रुतम्॥ ४८॥

Welcomed by the divine sage, Vyāsa, and having taken his seat, Nārada reproduced to him the aforesaid hymn chanted by the Vedas in living form, as heard from the lips of the sage Nārāyaṇa. (48)

इत्येतद् वर्णितं राजन् यन्नः प्रश्नः कृतस्त्वया।
यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत्॥ ४९॥

In this way has this hymn, sung by the Vedas, been reproduced by me, O Parīkṣit, describing how the mind as well as the Veda could penetrate Brahma even though the latter was indefinable and untouched by the three Guṇas (modes of Prakṛti), which precisely was the question that had been put to us by you. (49)

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो
यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः।
यं संपद्य जहात्यजामनुशयी सुप्तः कुलायं यथा
तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम्॥ ५०॥

One should constantly meditate on Śrī Hari, the Dispeller of all fears, who in His absolute state keeps Māyā, the prime cause, at a distance; who plans this universe and continues at the beginning, middle and end of it; who is the Ruler of both the Unmanifest Prakṛti and the Jīva, the embodied soul; who, having created this universe and entered it forthwith alongwith the Jīva, evolves bodies for the Jīvas and controls (maintains) them; and having attained to whom the Jīva sheds ignorance (that has no beginning) in the same way as a man fast asleep loses consciousness of his body. (50)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे नारदनारायणसंवादे वेदस्तुतिर्नाम सप्ताशीतितमोऽध्यायः॥ ८७॥

Thus ends the eighty-seventh discourse entitled "A Song of Praise uttered by the Vedas in their living form," forming the theme of a dialogue between Nārada and the divine Sage Nārāyaṇa, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टाशीतितमोऽध्यायः

Discourse LXXXVIII

Lord Rudra rescued from trouble

राजोवाच

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम्।
प्रायस्ते धनिनो भोजा न तु लक्ष्म्याः पतिं हरिम्॥ १॥

King Parīkṣit submitted: Those among the gods, demons and men that worship Lord Śiva, who has spurned all enjoyments, are generally found to be wealthy and enjoying the pleasures of sense; but not so those who are devoted to Lord Viṣṇu, the Spouse of the goddess of wealth and consequently endowed with all enjoyments. (1)

एतद् वेदितुमिच्छामः सन्देहोऽत्र महान् हि नः।
विरुद्धशीलयोः प्रभ्वोर्विरुद्धा भजतां गतिः॥ २॥

We are accordingly eager to know how it is that the lot of those worshipping the two, Lord Śiva and Lord Viṣṇu, of contrary disposition, is quite the opposite of what might be expected. Great indeed is our doubt on this point. (2)

श्रीशुक उवाच

शिवः शक्तियुतः शश्वत् त्रिलिंगो गुणसंवृतः।
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा॥ ३॥

Śrī Śuka replied: Parīkṣit! Lord Śiva ever remains united with His Śakti (Energy). He is invested with the three Guṇas and is the deity presiding over Ahaṅkāra (the Cosmic Ego), which is threefold in character, viz., Sāttvika, Rājasika and Tāmasika. (3)

ततो विकारा अभवन् षोडशामीषु कंचन।
उपधावन् विभूतीनां सर्वासामश्नुते गतिम्॥ ४॥

Out of these three varieties of Ahaṅkāra are evolved the sixteen final evolutes (viz., the mind from the Sāttvika type, the ten Indriyas from the Rājasika and the five gross elements from the Tāmasika). He who worships the deity presiding over anyone of these obtains access to all forms of earthly prosperity. (4)

हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः।
स सर्वदृगुपद्रष्टा तं भजन् निर्गुणो भवेत्॥ ५॥

Lord Viṣṇu, on the other hand, is the Supreme Person Himself, far beyond Prakṛti and devoid of the three Guṇas (modes of Prakṛti); He is omniscient and the witness of all hearts. Anyone worshipping Him is rid of the three Guṇas. (5)

निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः।
शृण्वन् भगवतो धर्मानपृच्छदिदमच्युतम्॥ ६॥

Parīkṣit! at the conclusion of the Aśwamedha sacrifices your grandfather, King Yudhiṣṭhira, while listening from the lips of the Lord to an exposition of the various types of sacred duties, put this very question to Śrī Kṛṣṇa. (6)

स आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः।
नृणां निःश्रेयसार्थाय योऽवतीर्णो यदोः कुले॥ ७॥

Parīkṣit! Śrī Kṛṣṇa, the almighty Lord, who appeared in the race of Yadu for ensuring the highest good of men, felt much pleased to hear the question and spoke to the king, who was eager to listen, in the following strain: (7)

श्रीभगवानुवाच

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः।
ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम्॥ ८॥

The glorious Lord said: Him on whom I shower My grace I gradually deprive him of wealth. His own people thereupon forsake him when he is thus reduced to penury and stricken with sorrow and deprivation. (8)

स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया।
मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम्॥ ९॥

तद्ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम्।
अतो मां सुदुराराध्यं हित्वान्यान् भजते जनः॥ १०॥

When, striving once more with intent to acquire wealth, he finds all his attempts abortive (through my grace) and, getting disappointed, makes friends with My devotees, that is the time I show My special grace to him, whereby he attains oneness with that supreme infinite Brahma which is very subtle and, therefore, difficult to comprehend and consists of pure consciousness and Truth. That is why people turn their back on Me as One very difficult to please and proceed to worship other deities. (9-10)

ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः।
मत्ताः प्रमत्ता वरदान् विस्मरन्त्यवजानते॥ ११॥

Elated through the royal fortune obtained through such worship from gods who are quickly propitiated, they get intoxicated with pride and go astray. Forgetting the very gods that conferred boons on them, they neglect them. (11)

श्रीशुक उवाच

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः।
सद्यःशापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्युतः॥ १२॥

Śrī Śuka continued: Dear Parīkṣit! Brahmā, Viṣṇu, Śiva and the other gods have the power to curse as well as to bless. Of these again, Lord Śiva as well as Brahmā get propitiated and angry soon and are, therefore, very prompt in blessing as well as in cursing, but not so Viṣṇu. (12)

अत्र चोदाहरन्तीममितिहासं पुरातनम्।
वृकासुराय गिरिशो वरं दत्त्वाऽऽप संकटम्॥ १३॥

In order to illustrate this truth, the wise relate an ancient anecdote showing how by conferring a boon on the demon Vṛka, Lord Śiva, who has His abode on Mount Kailāsa, got into trouble. (13)

वृको नामासुरः पुत्रः शकुनेः पथि नारदम्।
दृष्ट्वाऽऽशुतोषं पप्रच्छ देवेषु त्रिषु दुर्मतिः॥ १४॥

Parīkṣit! meeting the celestial sage, Nārada, on the way, this evil-minded demon, Vṛka by name, son of Śakuni, inquired of him which of the three gods (Brahmā, Viṣṇu and Śiva) was quick to propitiate. (14)

स आह देवं गिरिशमुपाधावाशु सिद्ध्यसि।
योऽल्पाभ्यां गुणदोषाभ्यामाशु तुष्यति कुप्यति॥ १५॥

The sage replied, "Betake yourself to Lord Śiva. You will thereby gain your object very soon; He it is who is soon pleased with a small measure of merit and gets angry equally quickly through a slight offence. (15)

दशास्यबाणयोस्तुष्टः स्तुवतोर्वन्दिनोरिव।
ऐश्वर्यमतुलं दत्त्वा तत आप सुसंकटम्॥ १६॥

"Pleased with Rāvaṇa, the ten-headed monster, and Bāṇa, the demon, who simply glorified Him like bards, He conferred on them immense wealth and power, and courted serious trouble thereby, in that Rāvaṇa uprooted His very home, Mount Kailāsa, while Bāṇa secured from Him a boon that He should ever guard his city." (16)

इत्यादिष्टस्तमसुर उपाधावत् स्वगात्रतः।
केदार आत्मक्रव्येण जुह्वानोऽग्निमुखं हरम्॥ १७॥

Instructed thus by Nārada, the demon worshipped Lord Śiva, the Destroyer of the universe, propitiating Him by means of oblations of his own flesh out of his body through the mouth of fire at the sacred spot of Kedāra, a summit of the Himālayas. (17)

देवोपलब्धिमप्राप्य निर्वेदात् सप्तमेऽहनि।
शिरोऽवृश्चत् स्वधितिना तत्तीर्थक्लिन्नमूर्धजम्॥ १८॥

Unable to gain the sight of the Lord even after worshipping Him in this way for six days he proceeded out of despair, on the seventh day, to lop off with his sword his very head, the hair on which were wet through a dip in the holy waters of

that place, and offer it as an oblation to Lord Śiva. (18)

तदा महाकारुणिकः स धूर्जटि-
र्यथा वयं चाग्निरिवोत्थितोऽनलात्।
निगृह्य दोर्भ्यां भुजयोर्न्यवारयत्
तत्स्पर्शनाद् भूय उपस्कृताकृतिः॥ १९॥

O King! the highly merciful Lord Śiva, who wears matted locks on His head, rose out of the flames, brilliant like the god of fire, and, holding Vṛka by the arms with His own, deterred the latter from that terrible act, even as we would deter a friend from committing suicide. Through His blessed touch the demon was whole again. (19)

तमाह चांगालमलं वृणीष्व मे
यथाभिकामं वितरामि ते वरम्।
प्रीयेय तोयेन नृणां प्रपद्यता-
महो त्वयाऽऽत्मा भृशमर्द्यते वृथा॥ २०॥

The Lord said to him, "O dear one, enough of this, no more of this. Ask of Me any boon of your choice, and I shall grant it to you. I should be pleased with a little water offered by men who resort to Me. Oh, in vain is this body tormented by you so cruelly." (20)

देवं स वव्रे पापीयान् वरं भूतभयावहम्।
यस्य यस्य करं शीर्ष्णि धास्ये स म्रियतामिति॥ २१॥

The highly wicked demon thereupon sought from the Lord a boon which was terrifying to all beings. He said, "On whosesoever head I should place my hand, would perish." (21)

तच्छ्रुत्वा भगवान् रुद्रो दुर्मना इव भारत।
ओमिति प्रहसंस्तस्मै ददेऽहेरमृतं यथा॥ २२॥

Hearing that request, O scion of Bharata, Lord Rudra looked grave, as it were, for a moment, and then laughingly said, "Amen!" He thus conferred on him a boon, which was as good as giving milk to a serpent. (22)

इत्युक्तः सोऽसुरो नूनं गौरीहरणलालसः।
स तद्वरपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुरः।
स्वहस्तं धातुमारेभे सोऽबिभ्यत् स्वकृताच्छिवः॥ २३॥

Thus assured by the Lord, the said demon was as a matter of fact possessed with the desire of laying his hands on Goddess Pārvatī; and in order to test the efficacy of the boon, the demon, it is said, proceeded to place his hand on the head of Lord Śaṅkara Himself. The all-blissful Lord now got dismayed at His own act of granting that boon. (23)

तेनोपसृष्टः संत्रस्तः पराधावन् सवेपथुः।
यावदन्तं दिवो भूमेः काष्ठानामुदगादुदक्॥ २४॥

Trembling in great fear, He fled before the Asura, who now pursued Him. He covered the whole length of the earth and heavens and reached the very end of the cardinal points; but finding the Asura still pursuing Him, ran further in a northerly direction. (24)

अजानन्तः प्रतिविधिं तूष्णीमासन् सुरेश्वराः।
ततो वैकुण्ठमगमद् भास्वरं तमसः परम्॥ २५॥

Finding no remedy for the trouble, all the great gods were dumb founded. Finally Bhagavān Śaṅkara went to the shining region of Vaikuṇṭha, lying beyond the sphere of Prakṛti. (25)

यत्र नारायणः साक्षान्न्यासिनां परमा गतिः।
शान्तानां न्यस्तदण्डानां यतो नावर्तते गतः॥ २६॥

It is the realm of Bhagavān Nārāyaṇa, the supreme resort of recluses who, having taken a vow of complete non-violence have attained perfect tranquillity of mind. On reaching this region one does not return to mundane life. (26)

तं तथा व्यसनं दृष्ट्वा भगवान् वृजिनार्दनः।
दूरात् प्रत्युदियाद् भूत्वा वटुको योगमायया॥ २७॥

Seeing Śiva in that miserable plight, from a distance, Bhagavān Nārāyaṇa, who removes all affliction, assumed the form of

a young Brahmacārī (religious student) by dint of His Yogamāyā (wonderful creative power) and appeared before Vṛkāsura. (27)

मेखलाजिनदण्डाक्षैस्तेजसाग्निरिव ज्वलन्।
अभिवादयामास च तं कुशपाणिर्विनीतवत्॥ २८॥

Adorned with a girdle made of Muñja grass, black deer-skin, a staff and a rosary of Rudrākṣa beads, He shone by His lustre like the fire. Holding a bunch of Kuśa grass in His hand, He hailed the Asura most humbly. (28)

श्रीभगवानुवाच

शाकुनेय भवान् व्यक्तं श्रान्तः किं दूरमागतः।
क्षणं विश्राम्यतां पुंस आत्मायं सर्वकामधुक्॥ २९॥

The Lord, disguised as a Brahmacārī, said: "O Vṛkāsura, evidently you are much fatigued. Have you covered a long distance? Rest Yourself awhile. This body is the source of all blessings. Why do you put it to unnecessary exertion? (29)

यदि नः श्रवणायालं युष्मद्व्यवसितं विभो।
भण्यतां प्रायशः पुम्भिर्धृतैः स्वार्थान् समीहते॥ ३०॥

"Mighty as you are, please tell me, if the matter is fit for our ears, what you have set your mind upon. For people generally seek to accomplish their object through persons chosen for their help." (30)

श्रीशुक उवाच

एवं भगवता पृष्टो वचसामृतवर्षिणा।
गतक्लमोऽब्रवीत्तस्मै यथापूर्वमनुष्ठितम्॥ ३१॥

Śrī Śuka went on: Parīkṣit! thus questioned by the Lord in words raining nectar, as it were, the Asura felt refreshed and related to Him in order of sequence all that he had done. (31)

श्रीभगवानुवाच

एवं चेत्तर्हि तद्वाक्यं न वयं श्रद्दधीमहि।
यो दक्षशापात् पैशाच्यं प्राप्तः प्रेतपिशाचराट्॥ ३२॥

The Lord said: "If it is so, then we do not believe his words. Do you not know that under the curse of Dakṣa He has adopted the ways of Piśācas (evil spirits)? He is now the ruler of Pretas (genii) and Piśācas. (32)

यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरौ।
तर्ह्यंगाशु स्वशिरसि हस्तं न्यस्य प्रतीयताम्॥ ३३॥

"O lord of demons, if you still repose faith in Śaṅkara as the Teacher of the world, the truth may be verified by you this very instant, O dear friend, by placing your hand on your own head. (33)

यद्यसत्यं वचः शम्भोः कथंचिद् दानवर्षभ।
तदैनं जह्यसद्वाचं न यद् वक्तानृतं पुनः॥ ३४॥

"O chief of Asuras, if the words of Śaṅkara are found to deviate from truth in any wise, you had better do away with that liar so that he may not live to utter a falsehood again." (34)

इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः।
भिन्नधीर्विस्मृतः शीर्ष्णि स्वहस्तं कुमतिर्व्यधात्॥ ३५॥

The words spoken by the Lord were so very sweet and cast such a magic spell on him that he lost his reasoning power, and the wicked Asura in utter forgetfulness placed his hand on his own head. (35)

अथापतद् भिन्नशिरा वज्राहत इव क्षणात्।
जयशब्दो नमःशब्दः साधुशब्दोऽभवद् दिवि॥ ३६॥

Instantaneously he fell down with his head split as if by a stroke of lightning; and shouts of triumph, salutations and applause were raised by the gods in heaven. (36)

मुमुचुः पुष्पवर्षाणि हते पापे वृकासुरे।
देवर्षिपितृगन्धर्वा मोचितः संकटाच्छिवः॥ ३७॥

On the sinful Vṛkāsura having been killed, gods, manes and Gandharvas rained showers of flowers, and Bhagavān Śaṅkara was redeemed from a precarious situation. (37)

मुक्तं गिरिशमभ्याह भगवान् पुरुषोत्तमः।
अहो देव महादेव पापोऽयं स्वेन पाप्मना॥ ३८॥
हतः को नु महत्स्वीश जन्तुर्वै कृतकिल्बिषः।
क्षेमी स्यात् किमु विश्वेशे कृतागस्को जगद्गुरौ॥ ३९॥

The almighty Lord Viṣṇu thereupon said to Śaṅkara, who was now free, "O Lord ! O supreme Deity, this wicked Asura has been killed by his own sins. O Lord, having actually sinned against the great who can possibly be happy? Much less could he be happy who did wrong to You, the Lord and preceptor of the universe". (38-39)

य एवमव्याकृतशक्त्युदन्वतः
परस्य साक्षात् परमात्मनो हरेः।
गिरित्रमोक्षं कथयेच्छृणोति वा
विमुच्यते संसृतिभिस्तथारिभिः॥ ४०॥

Śrī Hari is an ocean of powers, which are both incomprehensible and beyond the range of speech. He is no other than the Supreme Spirit beyond Prakṛti. He who relates or listens to this story of His rescuing Lord Śaṅkara from trouble gets completely freed from the cycle of births and deaths and is rid of the fear of enemies. (40)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुद्रमोक्षणं नामाष्टाशीतितमोऽध्यायः॥ ८८॥

Thus ends the eighty-eighth discourse entitled "Lord Rudra rescued (from trouble)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोननवतितमोऽध्यायः

Discourse LXXXIX

The three chief-gods put to test by the sage, Bhṛgu; the Lord brings back the dead sons of a Brāhmaṇa

श्रीशुक उवाच

सरस्वत्यास्तटे राजन्नृषयः सत्रमासत।
वितर्कः समभूत्तेषां त्रिष्वधीशेषु को महान्॥ १॥

Śrī Śuka began again: O king, on one occasion great sages assembled on the bank of the Saraswatī for exchange of views on the object of life and the means of attaining the same. In the course of their discussion a question came up before the assemblage as to which of the three lords of creation, viz., Brahmā, Viṣṇu and Śiva, was the greatest. (1)

तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप।
तज्ज्ञाप्यै प्रेषयामासुः सोऽभ्यगाद् ब्रह्मणः सभाम्॥ २॥
न तस्मै प्रह्वणं स्तोत्रं चक्रे सत्त्वपरीक्षया।
तस्मै चुक्रोध भगवान् प्रज्वलन् स्वेन तेजसा॥ ३॥

O king, the Ṛṣis actually deputed Bhṛgu, one of Brahmā's sons, to ascertain out of curiosity the fact. With intent to know this truth, Maharṣi Bhṛgu first visited the court of Brahmā, and with a view to testing Brahmā's forbearance and other qualities, did neither bow to him nor offer any praises. Brahmā got angry with him and looked as if burning with his majestic glow. (2-3)

स आत्मन्युत्थितं मन्युमात्मजायात्मना प्रभुः।
अशीशमद् यथा वह्निं स्वयोन्या वारिणाऽऽत्मभूः॥ ४॥

But considering that the insult was offered by his own son, Brahmā, the self-born, subdued the anger of his heart within his mind by force of reason, just as one extinguished fire by water, which is an evolute of fire itself. (4)

ततः कैलासमगमत् स तं देवो महेश्वरः।
परिरब्धुं समारेभे उत्थाय भ्रातरं मुदा॥ ५॥

From Brahmā's court the sage Bhṛgu went to Kailāsa, the home of Śiva. Seeing that it was his own brother, Bhṛgu, who had come on a visit to Him, Lord Śaṅkara, the supreme Deity, rose in great joy from His seat and proceeded to embrace the sage. (5)

नैच्छत्त्वमस्युत्पथग इति देवश्चुकोप ह।
शूलमुद्यम्य तं हन्तुमारेभे तिग्मलोचनः॥ ६॥

But Bhṛgu avoided his touch saying, "I shall not touch you, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard this. His eyes shot fire. Taking up His trident, He proceeded to strike the sage with it. (6)

पतित्वा पादयोर्देवी सान्त्वयामास तं गिरा।
अथो जगाम वैकुण्ठं यत्र देवो जनार्दनः॥ ७॥

But Goddess Pārvatī, falling at Śiva's feet, pacified Him by soothing words. Thereafter Bhṛgu went to Vaikuṇṭha, the realm of Bhagavān Viṣṇu. (7)

शयानं श्रिय उत्संगे पदा वक्षस्यताडयत्।
तत उत्थाय भगवान् सह लक्ष्म्या सतां गतिः॥ ८॥
स्वतल्पादवरुह्याथ ननाम शिरसा मुनिम्।
आह ते स्वागतं ब्रह्मन् निषीदात्रासने क्षणम्।
अजानतामागतान् वः क्षन्तुमर्हथ नः प्रभो॥ ९॥

He found the Lord reposing with His head on the lap of Lakṣmī, the goddess of prosperity. Breaking into His presence unceremoniously, the sage suddenly kicked Him on the chest. The almighty Lord, the sole refuge of the virtuous, thereupon quickly rose with Lakṣmī, alighted from His bed and, bowing His head in reverence to the sage said, "O sage, you are welcome. Make yourself comfortable on this seat and rest awhile. Unaware of your arrival, we could not offer you welcome in time. Pray, forgive us this omission. (8-9)

अतीव कोमलौ तात चरणौ ते महामुने।
इत्युक्त्वा विप्रचरणौ मर्दयन् स्वेन पाणिना॥ १०॥

"O great one! great sage, your feet are so soft, O dear one!" Saying this, the Lord began to softly caress the feet of the sage with His own hands, and again said: (10)

पुनीहि सहलोकं मां लोकपालांश्च मद्गतान्।
पादोदकेन भवतस्तीर्थानां तीर्थकारिणा॥ ११॥

"O sage, the water touched by your feet lends sanctity even to the sacred waters. Pray, sanctify Me, My realm, Vaikuṇṭha, and the protectors of the world residing in Me, with the same. (11)

अद्याहं भगवँल्लक्ष्म्या आसमेकान्तभाजनम्।
वत्स्यत्युरसि मे भूतिर्भवत्पादहतांहसः॥ १२॥

"O worshipful sage, all My sins have been washed off by the very touch of your feet. From this day I have become the sole abode of Śrī Lakṣmī, the goddess of wealth. She will hereafter constantly dwell on My bosom bearing the mark of your foot." (12)

श्रीशुक उवाच

एवं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा।
निर्वृतस्तर्पितस्तूष्णीं भक्त्युत्कण्ठोऽश्रुलोचनः॥ १३॥

Śrī Śuka continued: Hearing these words of the Lord uttered in a deep low tone, Sage Bhṛgu felt highly satisfied and happy. His voice got choked through the rising tide of Devotion and tears rushed to his eyes. He could not utter a word. (13)

पुनश्च सत्रमाव्रज्य मुनीनां ब्रह्मवादिनाम्।
स्वानुभूतमशेषेण राजन् भृगुरवर्णयत्॥ १४॥

O king, returning to the assembly of sages, who were all exponents of the Vedas, he narrated all that he had experienced in his meeting with Brahmā, Śaṅkara and Bhagavān Viṣṇu. (14)

तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः।
भूयांसं श्रद्दधुर्विष्णुं यतः शान्तिर्यतोऽभयम्॥ १५॥

Hearing his experiences, the sages in the assembly were filled with wonder and freed from all doubts. They were now

convinced that Viṣṇu was the Supreme Deity, the fountain-head of tranquillity and security. (15)

धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम्।
ऐश्वर्यं चाष्टधा यस्माद् यशश्चात्ममलापहम्॥ १६॥

From Viṣṇu proceed virtue itself, wisdom, dispassion, united with it the eight forms of supernatural powers and glory, which wipes out the impurities of the mind. (16)

मुनीनां न्यस्तदण्डानां शान्तानां समचेतसाम्।
अकिंचनानां साधूनां यमाहुः परमां गतिम्॥ १७॥

He is described as the supreme resort of saints and sages who are embodiments of peace, equanimity and detachment, and who have taken a vow of complete non-violence. (17)

सत्त्वं यस्य प्रिया मूर्तिर्ब्राह्मणास्त्विष्टदेवताः।
भजन्त्यनाशिषः शान्ता यं वा निपुणबुद्धयः॥ १८॥

The quality of Sattva constitutes His beloved person, and the Brāhmaṇa is His favourite deity. Men possessed of disinterestedness, serenity of mind and subtle understanding take to His adoration. (18)

त्रिविधाकृतयस्तस्य राक्षसा असुराः सुराः।
गुणिन्या मायया सृष्टाः सत्त्वं तत्तीर्थसाधनम्॥ १९॥

It is his Māyā, constituted of the three Guṇas, which has evolved His three forms, viz., the Rākṣasas, the Asuras and the gods. Of these, only gods embodying the quality of Sattva are the means of His realization, He Himself being the end of all pursuit. (19)

श्रीशुक उवाच

एवं सारस्वता विप्रा नृणां संशयनुत्तये।
पुरुषस्य पदाम्भोजसेवया तद्गतिं गताः॥ २०॥

Śrī Śuka went on: Parīkṣit! the sages assembled on the bank of the Saraswatī arrived at this conclusion not for their own sake, but for dispelling the doubts of men. Adoring the lotus-feet of the Supreme Person, they attained to His supreme state. (20)

सूत उवाच

इत्येतन्मुनितनयास्यपद्मगन्ध-
पीयूषं भवभयभित् परस्य पुंसः।
सुश्लोकं श्रवणपुटैः पिबत्यभीक्ष्णं
पान्थोऽध्वभ्रमणपरिश्रमं जहाति॥ २१॥

Śūta said: Śaunaka and other sages! this story, which brings out the glory of the Supreme Person, dispel the fear of transmigration in the form of births and deaths. Like a stream of sweet-smelling nectar, it has emanated from the lotus-like lips of Śrī Śuka, the son of sage Vyāsa. The traveller who, coursing through the circuitous paths of this world, constantly drinks of it through the cups of his ears gets rid of the fatigue of wandering through the world. (21)

श्रीशुक उवाच

एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारकः।
जातमात्रो भुवं स्पृष्ट्वा ममार किल भारत॥ २२॥

Śrī Śuka resumed: Parīkṣit, once upon a time at Dwārakā the wife of a Brāhmaṇa gave birth to a child; but the moment it was born and touched the ground, they say, it died. (22)

विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः।
इदं प्रोवाच विलपन्नातुरो दीनमानसः॥ २३॥
ब्रह्मद्विषः शठधियो लुब्धस्य विषयात्मनः।
क्षत्रबन्धोः कर्मदोषात् पंचत्वं मे गतोऽर्भकः॥ २४॥

Taking the deceased child to the portal of the royal palace, the Brāhmaṇa laid it on the ground and with a heart full of grief began to weep for it piteously. He spoke thus: "My child has died because of some vicious act of the ruler of this kingdom, (a base Kṣatriya) who is a Brāhmaṇa-hater, has a wicked disposition, is full of avarice and has set his mind on the pleasures of his sense. (23-24)

हिंसाविहारं नृपतिं दुःशीलमजितेन्द्रियम्।
प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यदुःखिताः॥ २५॥

"The people depending on a ruler who takes delight in bloody acts, has a vicious character and is a slave of his senses, lead a miserable life and are always in distress for want of money." (25)

एवं द्वितीयं विप्रर्षिस्तृतीयं त्वेवमेव च।
विसृज्य स नृपद्वारि तां गाथां समगायत॥ २६॥

The second and third child of the Brāhmaṇa sage also died under similar circumstances and the Brāhmaṇa brought their dead bodies in the same manner to the palace gate and repeating the same observation in a loud tone left the deceased children there. (26)

तामर्जुन उपश्रुत्य कर्हिचित् केशवान्तिके।
परेते नवमे बाले ब्राह्मणं समभाषत॥ २७॥
किंस्विद् ब्रह्मंस्त्वन्निवासे इह नास्ति धनुर्धरः।
राजन्यबन्धुरेते वै ब्राह्मणाः सत्र आसते॥ २८॥

(Thus as many as eight children of the Brāhmaṇa died one after another.) When he repeated the complaint at the loss of his ninth child, Arjuna was also sitting by the side of Lord Śrī Kṛṣṇa. Hearing the remarks of the Brāhmaṇa, he vauntingly said, "O venerable Brāhmaṇa, is there no Kṣatriya who can wield a bow in this city of Dwārakā where you reside? It seems these Yādavas, who are unable to protect their subjects, are no better than Brāhmaṇas assembled for a sacrifice. (27-28)

धनदारात्मजापृक्ता यत्र शोचन्ति ब्राह्मणाः।
ते वै राजन्यवेषेण नटा जीवन्त्यसुम्भराः॥ २९॥

"The rulers in whose kingdom a Brāhmaṇa grieves over the loss of his wealth, wife or children are no Kṣatriyas, but mere actors playing the role of a Kṣatriya only to fill their stomach. They live in vain. (29)

अहं प्रजा वां भगवन् रक्षिष्ये दीनयोरिह।
अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः॥ ३०॥

"O Brāhmaṇa, I undertake to protect the child that may be born to you hereafter, afflicted as you and your wife are by the loss of your children here. If I fail to carry out my promise, I shall jump into fire and put an end to my life and thereby atone for my sin." (30)

ब्राह्मण उवाच

संकर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः।
अनिरुद्धोऽप्रतिरथो न त्रातुं शक्नुवन्ति यत्॥ ३१॥
तत् कथं नु भवान् कर्म दुष्करं जगदीश्वरैः।
चिकीर्षसि त्वं बालिश्यात् तन्न श्रद्दध्महे वयम्॥ ३२॥

The Brāhmaṇa said: Arjuna ! when Śrī Balarāma, Bhagavān Śrī Kṛṣṇa, Pradyumna, the foremost of archers, and the matchless warrior, Aniruddha, have failed to protect my children, how dare you undertake to do so? Even those lords of the world find it an impossible task. It is simply childish on your part to brag like this. We are unable to put any faith in your words. (31-32)

अर्जुन उवाच

नाहं संकर्षणो ब्रह्मन् न कृष्णः कार्ष्णिरेव च।
अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः॥ ३३॥

Arjuna replied : "I am neither Balarāma, nor Śrī Kṛṣṇa, nor again Pradyumna. Surely I am Arjuna, the wielder of the famous Gāṇḍīva bow, O worshipful one ! (33)

मावमंस्था मम ब्रह्मन् वीर्यं त्र्यम्बकतोषणम्।
मृत्युं विजित्य प्रधने आनेष्ये ते प्रजां प्रभो॥ ३४॥

"Please do not make light of my prowess, with which I pleased the three-eyed Śaṅkara Himself. I shall conquer even the god of death in battle and bring back your child, O venerable one." (34)

एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप।
जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन्॥ ३५॥

Parīkṣit, thus comforted and assured by Arjuna, the Brāhmaṇa returned to his place full of delight and eager to witness Arjuna's prowess. (35)

प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः।
पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुरः॥ ३६॥

As the period of confinement of his wife drew near, the exalted Brāhmaṇa approached Arjuna in great anxiety and entreated him saying, "Pray, protect my child from death." (36)

स उपस्पृश्य शुच्यम्भो नमस्कृत्य महेश्वरम्।
दिव्यान्यस्त्राणि संस्मृत्य सज्यं गाण्डीवमाददे॥ ३७॥

Hearing this, Arjuna sipped a little pure water and bowed to Bhagavān Śaṅkara. Thereafter he invoked all his weapons of supernatural efficacy and took up his Gāṇḍīva bow, having strung it properly. (37)

न्यरुणत् सूतिकागारं शरैर्नानास्त्रयोजितैः।
तिर्यगूर्ध्वमधः पार्थश्चकार शरपंजरम्॥ ३८॥

He fenced on all sides, as well as above and below, the house of confinement with arrows charmed with the power of Mantras, thus encasing it in a cage of arrows, as it were. (38)

ततः कुमारः संजातो विप्रपत्न्या रुदन् मुहुः।
सद्योऽदर्शनमापेदे सशरीरो विहायसा॥ ३९॥

The wife of the Brāhmaṇa in due course gave birth to a child, which gave repeated cries; but presently it bodily disappeared through the sky. (39)

तदाऽऽह विप्रो विजयं विनिन्दन् कृष्णसन्निधौ।
मौढ्यं पश्यत मे योऽहं श्रद्दधे क्लीबकत्थनम्॥ ४०॥

Now the Brāhmaṇa began to censure Arjuna in the presence of Śrī Kṛṣṇa. He said, "Look at my folly. I put my faith in the futile boast of a eunuch. (40)

न प्रद्युम्नो नानिरुद्धो न रामो न च केशवः।
यस्य शेकुः परित्रातुं कोऽन्यस्तदवितेश्वरः॥ ४१॥

"Who else is powerful enough to save one whom neither Pradyumna nor Aniruddha, nor even Balarāma and Śrī Kṛṣṇa could protect? (41)

धिगर्जुनं मृषावादं धिगात्मश्लाघिनो धनुः।
दैवोपसृष्टं यो मौढ्यादानिनीषति दुर्मतिः॥ ४२॥

"Fie upon Arjuna, who made empty boasts. Five upon the bow of Arjuna, who indulges in self-praise. Look at his dull-wittedness! The fool intends to bring back what has been snatched away from me by Providence." (42)

एवं शपति विप्रर्षौ विद्यामास्थाय फाल्गुनः।
ययौ संयमनीमाशु यत्रास्ते भगवान् यमः॥ ४३॥

When the Brāhmaṇa sage began to reproach him thus, Arjuna, with the help of charms, at once went to the capital of Yama, where rules the god of retribution.(43)

विप्रापत्यमचक्षाणस्तत ऐन्द्रीमगात् पुरीम्।
आग्नेयीं नैर्ऋतीं सौम्यां वायव्यां वारुणीमथ।
रसातलं नाकपृष्ठं धिष्ण्यान्यन्यान्युदायुधः॥ ४४॥
ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः।
अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता॥ ४५॥
दर्शये द्विजसूनूंस्ते मावज्ञात्मानमात्मना।
ये ते नः कीर्तिं विमलां मनुष्याः स्थापयिष्यन्ति॥ ४६॥

Not finding the child of the Brāhmaṇa there, he thence proceeded, bow in hand, to the cities of Indra (the lord of immortals,), Agni (the god of fire), Nirṛti (the god of death), Soma (the moon-god), Varuṇa (the god of water), Vāyu (the wind-god), to the nether world known as Rasātala, to regions higher than Indra's paradise and other regions, but did not find the Brāhmaṇa child anywhere. Having thus failed to redeem his promise, he now decided to jump into blazing fire. But Bhagavān Śrī Kṛṣṇa deterred him, saying, "Brother Arjuna, do not make light of yourself in this way. I shall show you all the children of the Brāhmaṇa. The very men who reproach you now will then resuscitate our spotless glory." (44—46)

इति संभाष्य भगवानर्जुनेन सहेश्वरः।
दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत्॥ ४७॥

Thus consoling Arjuna, the almighty Lord, Bhagavān Śrī Kṛṣṇa, took Arjuna with Him and, mounting His divine chariot, proceeded towards the west. (47)

सप्त द्वीपान् सप्त सिन्धून् सप्तसप्तगिरीनथ।
लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥ ४८ ॥

Crossing the seven Dwīpas, each containing seven mountain ranges, the seven oceans (dividing those Dwīpas from one another) and the Lokāloka mountain (situated beyond them all), He entered the region of thick darkness. (48)

तत्राश्वाः शैब्यसुग्रीवमेघपुष्पबलाहकाः।
तमसि भ्रष्टगतयो बभूवुर्भरतर्षभ ॥ ४९ ॥

Parīkṣit! His celestial horses—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka—lost their way in that darkness and could not proceed further. (49)

तान् दृष्ट्वा भगवान् कृष्णो महायोगेश्वरेश्वरः।
सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुरः ॥ ५० ॥

Seeing them in that plight, Lord Śrī Kṛṣṇa, the Lord of all great masters of Yoga, sent ahead of Him as a guide His discus, Sudarśana, which shone like a thousand suns put together. (50)

तमः सुघोरं गहनं कृतं महद्
विदारयद् भूरितरेण रोचिषा।
मनोजवं निर्विविशे सुदर्शनं
गुणच्युतो रामशरो यथा चमूः ॥ ५१ ॥

Quick as thought, Sudarśana made its way through that extensive thick and most terrible darkness created by the Lord Himself, piercing it by its enormous light. It appeared at that time like a shaft discharged from the bow string of Śrī Rāma penetrating the armies of Rākṣasas. (51)

द्वारेण चक्रानुपथेन तत्तमः
परं परं ज्योतिरनन्तपारम्।
समश्नुवानं प्रसमीक्ष्य फाल्गुनः
प्रताडिताक्षोपिदधेऽक्षिणी उभे ॥ ५२ ॥

Following the path made by Sudarśana, the chariot reached the end of the region of darkness. Beyond it shone the region of supreme, infinite and all-pervading Light. Dazed by that light, Arjuna had to shut both his eyes. (52)

ततः प्रविष्टः सलिलं नभस्वता
बलीयसैजद्बृहदूर्मिभूषणम्।
तत्राद्भुतं वै भवनं द्युमत्तमं
भ्राजन्मणिस्तम्भसहस्रशोभितम् ॥ ५३ ॥

Crossing the region of light, the divine chariot entered the region of supramundane water, which looked most beautiful because of its huge waves created by a strong wind which was blowing at that time. A wonderful and most luminous palace shining with thousands of columns of brilliant jewels appeared before them there. (53)

तस्मिन् महाभीममनन्तमद्भुतं
सहस्रमूर्धन्यफणामणिद्युभिः।
विभ्राजमानं द्विगुणोल्बणेक्षणं
सिताचलाभं शितिकण्ठजिह्वम् ॥ ५४ ॥

Bhagavān Śeṣa, most terrible and wonderful to look at, was present there. Possessed of a thousand hoods, each radiant with many jewels on its top and two fearful eyes, He shone brightly like the white Kailāsa mountain, and was blue at the neck and endowed with blue tongues. (54)

ददर्श तद्भोगसुखासनं विभुं
महानुभावं पुरुषोत्तमोत्तमम्।
सान्द्राम्बुदाभं सुपिशंगवाससं
प्रसन्नवक्त्रं रुचिरायतेक्षणम् ॥ ५५ ॥

Parīkṣit! there Arjuna saw the most exalted Supreme Person, the all-pervading Lord of infinite powers, reposing on Śeṣa, making the coils of the latter His comfortable bed. His Form resembled in colour a cloud surcharged with humidity. He was clad in bright yellow, and His cheerful countenance and big eyes looked most charming. (55)

महामणिव्रातकिरीटकुण्डल-
प्रभापरिक्षिप्तसहस्रकुन्तलम्।
प्रलम्बचार्वष्टभुजं सकौस्तुभं
श्रीवत्सलक्ष्मं वनमालया वृतम् ॥ ५६ ॥

The lustre of the ear-rings and of the crown on His head, containing many precious jewels, lighted up His profuse curly locks. He possessed eight long and lovely arms; the Kaustubha gem shone at His neck; His chest bore the mark of Śrīvatsa, and the garland of sylvan flowers hung up to His knees. (56)

सुनन्दनन्दप्रमुखैः स्वपार्षदै-
श्चक्रादिभिर्मूर्तिधरैर्निजायुधैः ।
पुष्ट्या श्रिया कीर्त्यजयाखिलर्द्धिभि-
र्निषेव्यमाणं परमेष्ठिनां पतिम्॥ ५७॥

Parīkṣit! Arjuna saw that the Lord's attendants like Nanda and Sunanda, His discus, Sudarśana, and other weapons endowed with personal forms, His four Potencies viz., Puṣṭi (Grace), Śrī (Splendour), Kīrti (Fame) and Māyā, and all the fortunes waited on Him, who is the Lord of Brahmā and the other Rulers of the world. (57)

ववन्द आत्मानमनन्तमच्युतो
जिष्णुश्च तद्दर्शनजातसाध्वसः।
तावाह भूमा परमेष्ठिनां प्रभु-
र्बद्धाञ्जली सस्मितमूर्जया गिरा॥ ५८॥

Parīkṣit! Lord Śrī Kṛṣṇa bowed to the infinite Lord, who was but Himself in another form. Arjuna was somewhat filled with awe at His sight: but following Śrī Kṛṣṇa, he too bowed to Him and both of them stood there with joined palms. Now with a smile on His lips, and in a deep and sonorous voice the Perfect Person, who is the Lord of Brahmā and other protectors of the world, said to them: (58)

द्विजात्मजा मे युवयोर्दिदृक्षुणा
मयोपनीता भुवि धर्मगुप्तये।
कलावतीर्णाववनेर्भरासुरान्
हत्वेह भूयस्त्वरयेतमन्ति मे॥ ५९॥

"O Śrī Kṛṣṇa, O Arjuna, desirous of seeing You both, I had the sons of the Brāhmaṇa brought here. You have both appeared on earth with Your part manifestations for the vindication of virtue. Killing the Asuras, who have become a burden to the earth, soon return to Me. (59)

पूर्णकामावपि युवां नरनारायणावृषी।
धर्ममाचरतां स्थित्यै ऋषभौ लोकसंग्रहम्॥ ६०॥

"You are the sages Nara and Nārāyaṇa. Though sated in everyway and foremost of all, follow the path of virtue for maintaining the world order by setting an example before men." (60)

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना।
ओमित्यानम्य भूमानमादाय द्विजदारकान्॥ ६१॥
न्यवर्ततां स्वकं धाम सम्प्रहृष्टौ यथागतम्।
विप्राय ददतुः पुत्रान् यथारूपं यथावयः॥ ६२॥

The said Śrī Kṛṣṇa and Arjuna accepted the mandate of the Supreme Person, bowed to Him and, supremely delighted, returned to Dwārakā with the sons of the Brāhmaṇa following the same route by which they had gone there. The sons of the Brāhmaṇa had grown up according to their respective age, but in appearance they were the same as at the time of their birth. Bhagavān Śrī Kṛṣṇa and Arjuna returned them to the Brāhmaṇa. (61-62)

निशाम्य वैष्णवं धाम पार्थः परमविस्मितः।
यत्किंचित् पौरुषं पुंसां मेने कृष्णानुकम्पितम्॥ ६३॥

Seeing the glorious realms of Bhagavān Viṣṇu, Arjuna felt much astonisted. He realized that whatever prowess is possessed by men was due to the grace of Lord Śrī Kṛṣṇa. (63)

इतीदृशान्यनेकानि वीर्याणीह प्रदर्शयन्।
बुभुजे विषयान् ग्राम्यानीजे चात्यूर्जितैर्मखैः॥ ६४॥

Parīkṣit! exhibiting these and many other similar feats, Lord Śrī Kṛṣṇa appeared to men as if enjoying worldly pleasures like ordinary men of the world and performed sacrifices on the highest scale like the greatest of kings. (64)

प्रववर्षाखिलान् कामान् प्रजासु ब्राह्मणादिषु।
यथाकालं यथैवेन्द्रो भगवाञ्छ्रैष्ठ्यमास्थितः॥ ६५॥

Just as Indra sends down timely showers, so He showered all boons on the Brāhmaṇas and other subjects, adopting the conduct of an ideal king. (65)

हत्वा नृपानधर्मिष्ठान् घातयित्वार्जुनादिभिः ।
अंजसा वर्तयामास धर्मं धर्मसुतादिभिः ॥ ६६ ॥

He Himself killed many an unrighteous king, and caused many others to be killed by Arjuna and others. In this way He easily re-established the rule of Dharma throughout the world with the help of Yudhiṣṭhira and other righteous kings. (66)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे द्विजकुमारानयनं नाम एकोननवतितमोऽध्यायः ॥ ८९ ॥

Thus ends the eighty-ninth discourse entitled "The Lord brings back the dead sons of a Brāhmaṇa", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवतितमोऽध्यायः

Discourse XC

The Story of the amorous sports of Śrī Kṛṣṇa narrated

श्रीशुक उवाच

सुखं स्वपुर्यां निवसन् द्वारकायां श्रियः पतिः ।
सर्वसंपत्समृद्धायां जुष्टायां वृष्णिपुंगवैः ॥ १ ॥
स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः ।
कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्द्युभिः ॥ २ ॥
नित्यं संकुलमार्गायां मदच्युद्भिर्मतंगजैः ।
स्वलंकृतैर्भटैरश्वैः रथैश्च कनकोज्ज्वलैः ॥ ३ ॥
उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु ।
निर्विशद्भृंगविहगैर्नादितायां समन्ततः ॥ ४ ॥

Śrī Śuka began again: Parīkṣit! the splendour of Dwārakā was matchless. Its roads and streets were day and night thronged with young elephants in rut, richly adorned soldiers, horses and brilliant chariots plated with gold. On every side of the city there were gardens and parks containing rows of trees in blossom which were filled with the music of birds and humming bees. It was a city abounding in wealth of every description. The world's greatest heroes, the Yadus, considered it a privilege to live in it and enjoy its amenities. The women of that city possessed budding youth. When, while playing with balls etc., in their mansions, their gorgeous dress got unsettled exposing a part of their body, it flashed as a streak of lightning. The Lord of Lakṣmī, the goddess of prosperity, Himself lived in that city with great ease and comfort. It was His own favourite city. (1—4)

रेमे षोडशसाहस्रपत्नीनामेकवल्लभः ।
तावद्विचित्ररूपोऽसौ तद्गृहेषु महर्द्धिषु ॥ ५ ॥

Lord Śrī Kṛṣṇa was the one beloved consort of more than sixteen thousand wives. Each of them possessed a mansion of surpassing wealth and splendour for her residence. Assuming as many charming forms as He had wives, He sported with them severally in their mansions. (5)

प्रोत्फुल्लोत्पलकह्लारकुमुदाम्भोजरेणुभिः ।
वासितामलतोयेषु कूजद्द्विजकुलेषु च ॥ ६ ॥

All these mansions possessed beautiful tanks of their own. Their limpid water was

ever fragrant with the pollen of lotuses of every description, swans, cranes and other beautiful birds continually warbled in them. (6)

विजहार विगाह्याम्भो ह्रदिनीषु महोदयः।
कुचकुंकुमलिप्तांगः परिरब्धश्च योषिताम्॥ ७॥

The Lord of prosperity, Bhagavān Śrī Kṛṣṇa, sported with His consorts entering the water of the rivers, and the saffron on the breasts of these ladies transferred itself to His bosom as they embraced Him in the course of these sports. (7)

उपगीयमानो गन्धर्वैर्मृदंगपणवानकान्।
वादयद्भिर्मुदा वीणां सूतमागधवन्दिभिः॥ ८॥

The Gandharvas at that time sang His praises, while the Sūtas, Māgadhas and bards joyously sounded their clay tomtoms, kettledrums, tabors and lutes. (8)

सिच्यमानोऽच्युतस्ताभिर्हसन्तीभिः स्म रेचकैः।
प्रतिषिञ्चन् विचिक्रीडे यक्षीभिर्यक्षराडिव॥ ९॥

The consorts of the Lord would now and then smilingly throw jets of water on Him through water-pistols, and He too sprinkled water on them and drenched them in return. Sporting thus with His wives, He would appear like Kubera, the king of Yakṣas, sporting with Yakṣa women. (9)

ताः क्लिन्नवस्त्रविवृतोरुकुचप्रदेशाः
सिञ्चन्त्य उद्धृतबृहत्कबरप्रसूनाः।
कान्तं स्म रेचकजिहीरषयोपगुह्य
जातस्मरोत्सवलसद्वदना विरेजुः॥ १०॥

The breasts and thighs of these ladies would appear through their wet clothes, and flowers stuck to their swollen braids would drop. Throwing water on Him through their water-pitols, they would approach Him with intent to wrest the water-pitols from His hands, and make it an excuse for embracing their beloved Lord. Through His thrilling touch their love would grow all the more, which would make their face bloom in great joy. The beauty of the queens naturally increased on such occasions. (10)

कृष्णस्तु तत्स्तनविषज्जितकुंकुमस्त्रक्
क्रीडाभिषङ्गधुतकुन्तलवृन्दबन्धः।
सिञ्चन् मुहुर्युवतिभिः प्रतिषिच्यमानो
रेमे करेणुभिरिवेभपतिः परीतः॥ ११॥

The garland of sylvan flowers hanging on Lord Śrī Kṛṣṇa's bosom would get tinged with the saffron on their breasts. Through intense absorption in enjoyment the braid of His curly locks would get loosened and begin to wave free in the air. He would throw, again and again, jets of water on His consorts, who in their turn would drench Him in the same fashion. In this way the Lord sported with His consorts even as the leader of a herd of wild elephants would with their females. (11)

नटानां नर्तकीनां च गीतवाद्योपजीविनाम्।
क्रीडालंकारवासांसि कृष्णोऽदात्तस्य च स्त्रियः॥ १२॥

On the conclusion of this sport, Lord Śrī Kṛṣṇa and His consorts would give away their clothes and ornaments used at the time of sport to male and female dancers and to those who subsisted by vocal and instrumental music. (12)

कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः।
नर्मक्ष्वेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः॥ १३॥

Parīkṣit! that is how the Lord used to carry on His sports. His charming gait, sweet words, endearing glances, enchanting smiles, enlivening jests and jokes and loving embraces captivated the heart of His consorts. (13)

ऊचुर्मुकुन्दैकधियोऽगिर उन्मत्तवज्जडम्।
चिन्तयन्त्योऽरविन्दाक्षं तानि मे गदतः शृणु॥ १४॥

Bhagavān Śrī Kṛṣṇa was the be-all and end-all of their lives, the sole possessor of their heart. Absorbed in the thought of their lotus-eyed Lord, they would remain speechless for a while, and would suddenly break out with incoherent talks in the manner of a lunatic. In the intensity of their love they would now and then begin to experience

excruciating pain of separation from the Lord even in His presence and deliver delirious talks. I shall reproduce these talks; please listen to them: (14)

महिष्य ऊचु:

कुररि विलपसि त्वं वीतनिद्रा न शेषे
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोध:।
वयमिव सखि कच्चिद् गाढनिर्भिन्नचेता
नलिननयनहासोदारलीलेक्षितेन ॥ १५ ॥

The queens said: O she-osprey, we are in the depth of the night now, and the whole world appears to be one big void. The Lord Himself has buried His ever wakeful consciousness for the time being, and has gone to sleep. But your eyes know no sleep. Why do you wail and lament thus, keeping awake for the whole night? O friend, it seems your heart has been pierced, equally with that of ours, by the sweet smiles and gracious and sportive glances of the lotus-eyed Lord. Surely that is the reason why you do not get sleep. (15)

नेत्रे निमीलयसि नक्तमदृष्टबन्धु-
स्त्वं रोरवीषि करुणं बत चक्रवाकि।
दास्यं गता वयमिवाच्युतपादजुष्टां
किं वा स्रजं स्पृहयसे कबरेण वोढुम्॥ १६ ॥

O red goose, why have you closed your eyes during the night? Is it because your partner has gone out of sight that you wail so piteously? If so, we are really sorry for you. Or, is it that you are possessed like us with the desire of waiting upon the Lord, and long to adorn your braid with the garland offered at the feet of the Lord? (16)

भो भो: सदा निष्टनसे उदन्व-
न्नलब्धनिद्रोऽधिगतप्रजागर: ।
किं वा मुकुन्दापहृतात्मलाञ्छन:
प्राप्तां दशां त्वं च गतो दुरत्ययाम्॥ १७ ॥

O ocean, you constantly roar and thunder. Do you get no sleep at all? It seems you have developed the disease of insomnia. Or, is it that our dear Lord has robbed you of the natural qualities of tranquillity and gravity etc.? That is why, like us, you have developed a disease which is so difficult to get rid of. (17)

त्वं यक्ष्मणा बलवतासि गृहीत इन्दो
क्षीणस्तमो न निजदीधितिभि: क्षिणोषि।
कच्चिन्मुकुन्दगदितानि यथा वयं त्वं
विस्मृत्य भो: स्थगितगीरुपलक्ष्यसे न: ॥ १८ ॥

O moon, you have fallen a victim to the fell disease of consumption. Oh good God, you have got so attenuated that you cannot disperse the darkness by your rays. No, no; it seems the sweet confidential talks of our beloved Lord Śrī Kṛṣṇa have escaped out of your memory, as out of ours. That is why you have become mute. (18)

किं त्वाचरितमस्माभिर्मलयानिल तेऽप्रियम्।
गोविन्दापांगनिर्भिन्ने हृदीरयसि न: स्मरम्॥ १९ ॥

O southern wind, what offence have we given you that you send impulses of love into our heart, which is already torn to pieces by the sidelong glances of the Lord? (19)

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं
श्रीवत्साङ्कं वयमिव भवान् ध्यायति प्रेमबद्ध:।
अत्युत्कण्ठ: शबलहृदयोऽस्मद्विधो बाष्पधारा:
स्मृत्वा स्मृत्वा विसृजसि मुहुर्दु:खदस्तत्प्रसंग: ॥ २० ॥

O cloud, your colour is as lovely and beautiful as that of our beloved Lord. Surely you are very dear to our Lord, the crown-jewel of the race of Yadu. That is why, bound to Him with ties of love, you are absorbed in His thought like us. With a heart full of anxiety you always pine for Him like us and recollecting Him again and again, shed profuse tears. Oh, the very contact with Him is painful. (20)

प्रियरावपदानि भाषसे
मृतसञ्जीविकयानया गिरा।
करवाणि किमद्य ते प्रियं
वद मे वल्गितकण्ठ कोकिल॥ २१ ॥

O cuckoo, your voice is so sweet and melodious. It seems our beloved Lord has made it so sweet by drilling it. You warble in notes as sweet as those of the honey-tongued Śrī Kṛṣṇa, Your songs bring life even to the dead. Please tell us what service we may render to you today. (21)

न चलसि न वदस्युदारबुद्धे
क्षितिधर चिन्तयसे महान्तमर्थम्।
अपि बत वसुदेवनन्दनाङ्घ्रिं
वयमिव कामयसे स्तनैर्विधर्तुम्॥ २२॥

Oh, dear mountain, you possess a noble mind. It is you who support the earth by maintaining her balance. How is it that you neither move nor speak anything? You seem to be merged in some serious thought. Or, is it that you long to place the lotus-feet of our beloved Lord on your breast-like peaks even as we. (22)

शुष्यद्ध्रदाः कर्शिता बत सिन्धुपत्न्यः
सम्प्रत्यपास्तकमलश्रिय इष्टभर्तुः।
यद्वद् वयं मधुपतेः प्रणयावलोक-
मप्राप्य मुष्टहृदयाः पुरुकर्शिताः स्म॥ २३॥

O rivers, consorts of the ocean, it is summer now. Your beds are dry. The beauty of the lotus, full bloom, is no longer to be found in you. You have become very lean and thin. The reason is not far to seek. Just as we have been robbed of our heart and have become much too emaciated, being deprived of the love-laden glances of our beloved Consort, the Lord of the Yadus, so have you been reduced to this wretched condition because the clouds no longer supply you with water from your beloved ocean.(23)

हंस स्वागतमास्यतां पिब पयो ब्रूह्यङ्ग शौरेः कथां
दूतं त्वां नु विदाम कच्चिदजितः स्वस्त्यास्त उक्तं पुरा।
किं वा नश्चलसौहृदः स्मरति तं कस्माद् भजामो वयं
क्षौद्रालापय कामदं श्रियमृते सैवैकनिष्ठा स्त्रियाम्॥ २४॥

O dear swan, you are welcome. Take your seat here and have a little milk. Please tell us something of our beloved Lord. We know you are His messenger. Is our dear Śrī Kṛṣṇa, who is under nobody's control, hale and hearty? O brother, He is very fickle in His friendship. Once He told us that we were the most beloved of Him. Does He remember that profession of His love? However, let it go. If He can afford to be indifferent to us, why should we languish for Him? Vile messenger of a treacherous lover ! we do not care to go to Him. Or, if He calls us just in order to make friends with us, you might as well bring Him here, so that we may have a direct talk with Him; but take care not to bring Lakṣmī with Him. If He cannot come here leaving Lakṣmī alone, we ask you one thing. Of all women, does Lakṣmī alone boast of Her exclusive love for the Lord? Is there none among us, who can claim to possess such love? (24)

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे।
क्रियमाणेन माधव्यो लेभिरे परमां गतिम्॥ २५॥

Parīkṣit ! such was the depth of love and devotion which the consorts of Śrī Kṛṣṇa cherished for their husband, the Supreme Lord of great masters of Yoga; and through that they attained the supreme state. (25)

श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः।
उरुगायोरुगीतो वा पश्यन्तीनां कुतः पुनः॥ २६॥

The sports of the Lord have been sung in various ways through exquisite songs and poetry. They are so sweet, so captivating that they irresistibly draw the mind and heart of women when they hear them. How much greater, then, should be the attraction of those who are privileged to see Him with their own eyes ! (26)

याः सम्पर्यचरन् प्रेम्णा पादसंवाहनादिभिः।
जगद्गुरुं भर्तृबुद्ध्या तासां किं वर्ण्यते तपः॥ २७॥

And how could one form an estimate of the austerities performed by those privileged women, who, regarding the Supreme Teacher of the world, Lord Śrī Kṛṣṇa, as their husband, caressed His feet, washed His body, fed

Him and served Him with other kinds of loving attentions. (27)

एवं वेदोदितं धर्ममनुतिष्ठन् सतां गतिः।
गृहं धर्मार्थकामानां मुहुश्चादर्शयत् पदम्॥ २८॥

Parīkṣit! Lord Śrī Kṛṣṇa is the sole refuge of all virtuous souls. Practising virtue as enjoined by the Vedas, He clearly demonstrated to the world more than once how the three objects of life, viz., religious merit, prosperity and enjoyment of worldly pleasures could be attained by leading the life of a householder. (28)

आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम्।
आसन् षोडशसाहस्रं महिष्यश्च शताधिकम्॥ २९॥
तासां स्त्रीरत्नभूतानामष्टौ याः प्रागुदाहृताः।
रुक्मिणीप्रमुखा राजंस्तत्पुत्राश्चानुपूर्वशः॥ ३०॥

That is why He had adopted the supreme way of life of a householder. O king, I have already told you that the number of Śrī Kṛṣṇa's consorts was sixteen thousand, one hundred and eight; the principal eight of those jewels among women, Rukmiṇī and others, as well as their offspring have already been named in order of sequence. (29-30)

एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान्।
यावत्य आत्मनो भार्या अमोघगतिरीश्वरः॥ ३१॥

The wives of Lord Śrī Kṛṣṇa, other than these eight too, bore Him ten sons each. This should cause no wonder; the Lord is Almighty and of unfailing resolution. (31)

तेषामुद्दामवीर्याणामष्टादश महारथाः।
आसन्नुदारयशसस्तेषां नामानि मे शृणु॥ ३२॥

Of those sons of Śrī Kṛṣṇa, all of whom possessed unbounded valour, eighteen were warriors of foremost rank and possessed excellent renown. Hear their names from Me. (32)

प्रद्युम्नश्चानिरुद्धश्च दीप्तिमान् भानुरेव च।
साम्बो मधुर्बृहद्भानुश्चित्रभानुर्वृकोऽरुणः॥ ३३॥
पुष्करो वेदबाहुश्च श्रुतदेवः सुनन्दनः।
चित्रबाहुर्विरूपश्च कविर्न्यग्रोध एव च॥ ३४॥

They were Pradyumna and Aniruddha, Dīptimān and Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa. Puṣkara and Vedabāhu, Śrutadeva, Sunandana, Citrabāhu and Virūpa, Kavi and Nyagrodha. (33-34)

एतेषामपि राजेन्द्र तनुजानां मधुद्विषः।
प्रद्युम्न आसीत् प्रथमः पितृवद् रुक्मिणीसुतः॥ ३५॥

Parīkṣit, of these eighteen sons of Śrī Kṛṣṇa, again, Pradyumna, born of Rukmiṇī, was the first and foremost. He was equal to his father in every respect. (35)

स रुक्मिणो दुहितरमुपयेमे महारथः।
तस्मात् सुतोऽनिरुद्धोऽभून्नागायुतबलान्वितः॥ ३६॥

Pradyumna, a great chariot-warrior, married Rukmī's daughter, and out of that wedlock was born Aniruddha, possessed of the strength of ten thousand elephants. (36)

स चापि रुक्मिणः पौत्रीं दौहित्रो जगृहे ततः।
वज्रस्तस्याभवद् यस्तु मौसलादवशेषितः॥ ३७॥

Aniruddha married the daughter of his own maternal uncle, Rukmī's son. Vajra was born out of this wedlock. He was the only survivor after the destruction of Yadu's race through the instrumentality of a piston (thick rod) brought into existence by the curse of Brāhmaṇa sages. (37)

प्रतिबाहुरभूत्तस्मात् सुबाहुस्तस्य चात्मजः।
सुबाहोः शान्तसेनोऽभूच्छतसेनस्तु तत्सुतः॥ ३८॥

Vajra's son was named Pratibāhu, whose son was Subāhu. Subāhu's son was Śāntasena and his son was Śatasena. (38)

न ह्येतस्मिन् कुले जाता अधना अबहुप्रजाः।
अल्पायुषोऽल्पवीर्याश्च अब्रह्मण्याश्च जज्ञिरे॥ ३९॥

No one born in this race was destitute or weak, and none of them died early. All of them were devoted to the Brāhmaṇas and possessed more sons than one. (39)

यदुवंशप्रसूतानां पुंसां विख्यातकर्मणाम्।
संख्या न शक्यते कर्तुमपि वर्षायुतैर्नृप॥ ४०॥

O king, this race produced so many famous and distinguished men that it is not possible to enumerate them in tens of thousands of years. (40)

तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च।
आसन् यदुकुलाचार्याः कुमाराणामिति श्रुतम्॥ ४१॥

I have heard that the number of teachers who taught the children of this race was three crore and eighty-eight lakh. (41)

संख्यानं यादवानां कः करिष्यति महात्मनाम्।
यत्रायुतानामयुतलक्षेणास्ते स आहुकः॥ ४२॥

Who could tell the number of the high-souled Yadus in such circumstances? King Ugrasena alone had warriors numbering ten billion (10,000,000,000,000). (42)

देवासुराहवहता दैतेया ये सुदारुणाः।
ते चोत्पन्ना मनुष्येषु प्रजा दृप्ता बबाधिरे॥ ४३॥

Parīkṣit, in days of yore many a terrible Asura was slain in the encounter between the gods and the Asuras; they were reborn among men. These proud and arrogant Asuras, reborn as human beings, began to molest the people. (43)

तन्निग्रहाय हरिणा प्रोक्ता देवा यदोः कुले।
अवतीर्णाः कुलशतं तेषामेकाधिकं नृप॥ ४४॥

In order to chastise and subdue them the gods under the direction of the Supreme Lord were born in the race of Yadu, O King! This race was divided into one hundred and one families. (44)

तेषां प्रमाणं भगवान् प्रभुत्वेनाभवद्धरिः।
ये चानुवर्तिनस्तस्य ववृधुः सर्वयादवाः॥ ४५॥

Lord Śrī Kṛṣṇa was the sole guide and Lord of all the Yadus. All those Yādavas, who faithfully followed Him and worked for Him prospered in everyway. (45)

शय्यासनाटनालापक्रीडास्नानादिकर्मसु ।
न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतसः॥ ४६॥

The mind of the Yādavas remained constantly fixed on Śrī Kṛṣṇa, so much so that they lost consciousness of their body while sleeping, resting, walking, chatting, sporting, bathing and performing other duties of their daily routine. They carried on these functions like so many automatons. (46)

तीर्थं चक्रे नृपोनं यदजनि यदुषु
स्वःसरित्पादशौचं
विद्विट्स्निग्धाः स्वरूपं
ययुरजितपरा श्रीर्यदर्थेऽन्ययत्नः।
यन्नामामंगलघ्नं श्रुतमथ गदितं
यत्कृतो गोत्रधर्मः
कृष्णस्यैतन्न चित्रं क्षितिभरहरणं
कालचक्रायुधस्य ॥ ४७॥

Parīkṣit ! the Gaṅgā which washes the feet of Lord Śrī Kṛṣṇa, is certainly very sacred. But, when the same Lord, the holiest of the holy, descended in the race of Yadu, the glory of the Gaṅgā naturally abated a little as compared to the glory of His incomparable fame. How great, indeed, is the glory of the Lord's Form that those who loved Him and those who hated Him, both attained His state. Goddess Lakṣmī, who is sought after by other gods, keeps Herself constantly engaged in His service. His auspicious Name once heard or uttered destroys all evil. Of all forms of Dharma preached and practised by the descendants of various Ṛṣis, Bhagavān Śrī Kṛṣṇa is the founder and fountain-head. He holds in His hand the discus, which is a symbol of the ever rotating wheel of Time, the all-destroyer. Under such circumstances, it is no wonder that He should relieve the burden of the earth from time to time. (47)

जयति जननिवासो देवकीजन्मवादो
यदुवरपर्षत्स्वैर्दोर्भिरस्यन्नधर्मम्।
स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन
व्रजपुरवनितानां वर्धयन् कामदेवम्॥ ४८॥

Lord Śrī Kṛṣṇa is the sole asylum of all beings. He is constantly present everywhere, and yet they say He manifested Himself from the womb of Devakī. The Yadava

heroes always waited on Him with joined palms. By the strength of His arms He put down all unrighteousness. By His very nature, O king, the Lord wipes out the sufferings of all mobile and immobile creatures. By His charming countenance full of winning smiles He kindled love into the hearts of the women of Vraja as well as of the towns, He is the one conqueror of the whole world. Victory to Him and Him alone! (48)

इत्थं परस्य निजवर्त्मरिरक्षयाऽऽत्त-
लीलातनोस्तदनुरूपविडम्बनानि।
कर्माणि कर्मकषणानि यदूत्तमस्य
श्रूयादमुष्य पदयोरनुवृत्तिमिच्छन्॥ ४९॥

Parīkṣit! the Supreme Person, who is beyond the realm of Prakṛti, sportively assumed a transcendental Form with intent to vindicate the path of virtue chalked out by Himself, and enacted many wonderful sports appropriate to that Form. Everyone of His acts is capable of cutting asunder the bonds of Karma of those who contemplate on it. He who seeks to gain the privilege of serving the lotus feet of Lord Śrī Kṛṣṇa, the crown-jewel of Yadus, should make it a point to listen to the stories of His sports. (49)

मर्त्यस्तयानुसवमेधितया मुकुन्द-
श्रीमत्कथाश्रवणकीर्तनचिन्तयैति।
तद्धाम दुस्तरकृतान्तजवापवर्गं
ग्रामाद् वनं क्षितिभुजोऽपि ययुर्यदर्थाः॥ ५०॥

By listening to, chanting and contemplating on the charming stories of Lord Śrī Kṛṣṇa every moment, man develops the devotion which leads him to the supreme sphere of the Lord. True, it is most difficult to reach beyond the jurisdiction of Time; but in the Lord's realm Time has no sway. Even rulers of the earth have left their kingdom and retired to the forest for the performance of austerities with the object of gaining that eternal realm. Therefore, one should constantly engage oneself in hearing the stories of the Lord. (50)

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे श्रीकृष्णचरितानुवर्णनं नाम नवतितमोऽध्यायः॥ ९०॥

Thus ends the ninetieth discourse entitled "The Story of the amorous sports of Śrī Kṛṣṇa narrated," in the latter half of Book ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF THE SECOND HALF OF BOOK TEN

॥ इति दशमस्कन्धोत्तरार्धः सम्पूर्णः॥

श्रीकृष्णार्पणमस्तु

॥ ॐ श्रीपरमात्मने नमः ॥

श्रीमद्भागवतमहापुराणम्

एकादशः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmadbhāgavata-Mahāpurāṇa

Book Eleven

Discourse I

The curse of the Ṛṣis invoking the destruction of Yadu's race

श्रीबादरायणिरुवाच

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः।
भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम्॥ १॥

Śrī Śuka, son of Vedavyāsa, began again: Attended by Balarāma and the Yādavas, Śrī Kṛṣṇa destroyed the demons and, creating violent discord between the Pāṇḍavas and the Kauravas relieved the earth of her burden. (1)

ये कोपिताः सुबहु पाण्डुसुताः सपत्नै-
र्दुर्द्यूतहेलनकचग्रहणादिभिस्तान्।
कृत्वा निमित्तमितरेतरतः समेतान्
हत्वा नृपान् निरहरत् क्षितिभारमीशः॥ २॥

Making His instrument the Pāṇḍavas, whose ire had been repeatedly provoked by their enemies, the Kauravas, through deceitful gambling, humiliating insult, dragging Draupadī by the hair and in other ways, the Lord caused destruction of the kings gathered on both sides and thus relieved the earth of her burden. (2)

भूभारराजपृतना यदुभिर्निरस्य
गुप्तैः स्वबाहुभिरचिन्तयदप्रमेयः।
मन्येऽवनेर्ननु गतोऽप्यगतं हि भारं
यद् यादवं कुलमहो अविषह्यमास्ते॥ ३॥

Having thus annihilated the kings and their armies, who were a burden to the earth, through the Yādavas, protected by His own arms, the Lord of inscrutable ways thought: "Though the burden of the earth has been removed, yet I do not take it as completely removed so long as the unconquerable race of Yadu exists. (3)

नैवान्यतः परिभवोऽस्य भवेत् कथंचि-
न्मत्संश्रयस्य विभवोन्नहनस्य नित्यम्।
अन्तः कलिं यदुकुलस्य विधाय वेणु-
स्तम्बस्य वह्निमिव शान्तिमुपैमि धाम॥ ४॥

"Having always been protected by Me, and grown uncontrollable through prosperity, this race of Yadu can by no means be vanquished by others, not even by gods. Therefore, just as a bamboo grove is consumed by fire produced by the friction of the bamboos themselves, I shall cause the destruction of the Yādavas by creating internal strife among them, and then in peace shall return to My realm, Vaikuṇṭha." (4)

एवं व्यवसितो राजन् सत्यसंकल्प ईश्वरः।
शापव्याजेन विप्राणां संजह्रे स्वकुलं विभुः॥ ५॥

O King Parīkṣit! having thus resolved, the Lord of truthful resolution brought about the annihilation of His own race through the curse of the Brāhmaṇas as a pretext (as the apparent cause). (5)

स्वमूर्त्या लोकलावण्यनिर्मुक्त्या लोचनं नृणाम्।
गीर्भिस्ताः स्मरतां चित्तं पदैस्तानीक्षतां क्रियाः॥ ६॥
आच्छिद्य कीर्तिं सुश्लोकां वितत्य ह्यंजसा नु कौ।
तमोऽनया तरिष्यन्तीत्यगात् स्वं पदमीश्वरः॥ ७॥

Having attracted the eyes of people by His transcendent personality, which disparaged beauty in others, and by His words the hearts of those who remembered them; and suspending by the sight of His footprints the movements and actions of those who saw them; and having His fame spread in the world and sung in charming verses and thinking that through such renown, when heard or sung, people would easily emerge from darkness, the Lord retired to His realm. (6-7)

राजोवाच

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम्।
विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम्॥ ८॥

King Parīkṣit submitted: How did the curse of Brāhmaṇas fall upon the Vṛṣṇis, who were devoted to the Brāhmaṇas, were liberal and always served their elders, and who had given their mind in devotion to Śrī Kṛṣṇa? (8)

यन्निमित्तः स वै शापो यादृशो द्विजसत्तम।
कथमेकात्मनां भेद एतत् सर्वं वदस्व मे॥ ९॥

O the best of Brāhmaṇas! what was the occasion of the curse, and what was its nature? How did discord find place among those who were of one mind? Do tell me all this. (9)

श्रीशुक उवाच

बिभ्रद् वपुः सकलसुन्दरसन्निवेशं
कर्माचरन् भुवि सुमंगलमाप्तकामः।
आस्थाय धाम रममाण उदारकीर्तिः
संहर्तुमैच्छत कुलं स्थितकृत्यशेषः॥ १०॥

Śrī Śuka replied: Exhibiting a form embodying all graces in the world, performing most auspicious actions with all His desires ever gratified, enjoying Himself in His city, Dwārakā, the Lord of widely established fame desired to destroy His race as that was the only work left unaccomplished by Him. (10)

कर्माणि पुण्यनिवहानि सुमंगलानि
गायज्जगत्कलिमलापहराणि कृत्वा।
कालात्मना निवसता यदुदेवगेहे
पिण्डारकं समगमन् मुनयो निसृष्टाः॥ ११॥
विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरंगिराः।
कश्यपो वामदेवोऽत्रिर्वसिष्ठो नारदादयः॥ १२॥

The Lord had performed highly auspicious deeds, which, when sung, bring holiness and destroy the sins of the Kali age in those that sing them. Now He was residing in the house of Vasudeva as the Destroyer. He bade farewell to the sages—Viśwāmitra, Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and others, and they went away to the holy place of Piṇḍāraka, near Dwārakā. (11-12)

क्रीडन्तस्तानुपव्रज्य कुमारा यदुनन्दनाः।
उपसंगृह्य पप्रच्छुरविनीता विनीतवत्॥ १३॥

The Yādava youths, while sporting there, approached them and with mock humility clasped their feet and impudently asked them a question. (13)

ते वेषयित्वा स्त्रीवेषैः साम्बं जाम्बवतीसुतम्।
एषा पृच्छति वो विप्रा अन्तर्वत्न्यसितेक्षणा॥ १४॥
प्रष्टुं विलज्जती साक्षात् प्रब्रूतामोघदर्शनाः।
प्रसोष्यन्ती पुत्रकामा किंस्वित् संजनयिष्यति॥ १५॥

Having attired Jāmbavatī's son, Sāmba, as a woman, they said to the Ṛṣis; "O Brāhmaṇas of unfailing vision, this pregnant woman of dark eyes, soon to give birth to a

child, and desiring to bring forth a son, wishes to know if she will give birth to a son or a daughter. She, however, feels shy to ask you directly." (14-15)

एवं प्रलब्धा मुनयस्तानूचुः कुपिता नृप।
जनयिष्यति वो मन्दा मुसलं कुलनाशनम्॥ १६॥

O king, the sages, who were thus imposed upon, got angry and said to them: "O fools, she will give birth to a pestle which will destroy your race!" (16)

तच्छ्रुत्वा तेऽतिसन्त्रस्ता विमुच्य सहसोदरम्।
साम्बस्य ददृशुस्तस्मिन् मुसलं खल्वयस्मयम्॥ १७॥

Greatly terrified to hear that curse, they at once bared the belly of Sāmba and actually found a pestle of iron there. (17)

किं कृतं मन्दभाग्यैर्नः किं वदिष्यन्ति नो जनाः।
इति विह्वलिता गेहानादाय मुसलं ययुः॥ १८॥

"What have we, unfortunate fellows, done? What will people say of us?" Thus perplexed, they returned home with the pestle. (18)

तच्चोपनीय सदसि परिम्लानमुखश्रियः।
राज्ञ आवेदयांचक्रुः सर्वयादवसन्निधौ॥ १९॥

With sad and pale faces they brought the pestle in the court, and in the presence of all the Yādavas narrated the whole incident to their king, Ugrasena. (19)

श्रुत्वामोघं विप्रशापं दृष्ट्वा च मुसलं नृप।
विस्मिता भयसन्त्रस्ता बभूवुर्द्वारकौकसः॥ २०॥

O king, hearing about the unfailing curse of the sages and seeing the pestle all the inhabitants of Dwārakā were struck with amazement and got alarmed through fear.(20)

तच्चूर्णयित्वा मुसलं यदुराजः स आहुकः।
समुद्रसलिले प्रास्यल्लोहं चास्यावशेषितम्॥ २१॥

Āhuka (Ugrasena), the said king of the Yādavas, got the pestle reduced to powder and thrown into the water of the sea. The remaining iron piece of the pestle (which could not be powdered) was also thrown into the sea. (21)

कश्चिन्मत्स्योऽग्रसील्लोहं चूर्णानि तरलैस्ततः।
उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः॥ २२॥

Some fish swallowed that iron piece, while the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a kind of grass called Erakā. (22)

मत्स्यो गृहीतो मत्स्यघ्नैर्जालेनान्यैः सहार्णवे।
तस्योदरगतं लोहं स शल्ये लुब्धकोऽकरोत्॥ २३॥

The fish was caught in the net alongwith other fishes in the sea by some fisherman. The iron piece found in its stomach was fixed to the point of his arrow by a hunter. (23)

भगवाञ्ज्ञातसर्वार्थ ईश्वरोऽपि तदन्यथा।
कर्तुं नैच्छद् विप्रशापं कालरूप्यन्वमोदत॥ २४॥

The Lord knew the whole truth and, being almighty, had the power to nullify the curse of the sages; but He did not like to render it ineffectual. On the other hand, He approved of it, being Himself the Destroyer. (24)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे प्रथमोऽध्यायः॥ १॥

Thus ends the first discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Nārada visits Vasudeva and reproduces the dialogue between King Janaka and the nine Yogīśwaras

श्रीशुक उवाच

गोविन्दभुजगुप्तायां द्वारवत्यां कुरूद्वह।
अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः॥ १॥

Śrī Śuka began again: O Parīkṣit, the best of the Kurus! eager to wait upon Śrī Kṛṣṇa, Nārada very frequently stayed in Dwārakā, which was protected by the arms of Govinda. (1)

को नु राजन्निन्द्रियवान् मुकुन्दचरणाम्बुजम्।
न भजेत् सर्वतोमृत्युरुपास्यममरोत्तमैः॥ २॥

O king! what mortal man, possessing sound senses, would possibly neglect to worship the lotus-feet of Lord Mukunda, which are fit to be adored by the best of gods, Brahmā and others! (2)

तमेकदा तु देवर्षिं वसुदेवो गृहागतम्।
अर्चितं सुखमासीनमभिवाद्येदमब्रवीत्॥ ३॥

On one occasion, when Nārada, the divine sage, came to His house and had been worshipped and comfortably seated, Vasudeva greeted him and spoke thus: (3)

वसुदेव उवाच

भगवन् भवतो यात्रा स्वस्तये सर्वदेहिनाम्।
कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मनाम्॥ ४॥

Vasudeva submitted: O venerable sage, just as the movement of parents is conducive to the welfare of children, and that of pious persons treading the path of the glorious Lord is meant for the good of those bound by worldly attachments, your visit is a blessing to all creatures. (4)

भूतानां देवचरितं दुःखाय च सुखाय च।
सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम्॥ ५॥

The conduct of the deities may conduce both to the happiness and misery of created beings; but the conduct of pious souls devoted to Lord Viṣṇu like you promotes their happiness only. (5)

भजन्ति ये यथा देवान् देवा अपि तथैव तान्।
छायेव कर्मसचिवाः साधवो दीनवत्सलाः॥ ६॥

The deities, acting like one's own shadow, serve their worshippers even as the latter worship them, following the course of their Karma. Saints, however, are compassionate towards the afflicted, irrespective of their Karma. (6)

ब्रह्मंस्तथापि पृच्छामो धर्मान् भागवतांस्तव।
याञ्छ्रुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतोभयात्॥ ७॥

All the same, O holy Brāhmaṇa, we request you to tell us those Dharmas, righteous courses, which delight the Lord, and hearing of which with faith the mortal man is rid of all fear. (7)

अहं किल पुरानन्तं प्रजार्थो भुवि मुक्तिदम्।
अपूजयं न मोक्षाय मोहितो देवमायया॥ ८॥

Indeed, in my previous birth in this world I worshipped the immortal Lord, who grants Liberation, for the sake of progeny, but not for the boon of emancipation, deluded as I was by His Māyā. (8)

यथा विचित्रव्यसनाद् भवद्भिर्विश्वतोभयात्।
मुच्येम ह्यंजसैवाद्धा तथा नः शाधि सुव्रत॥ ९॥

O sage of noble vows, so instruct us that through you we may surely and easily be rid of this worldly existence full of manifold misery and beset with fear on all sides. (9)

श्रीशुक उवाच

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता।
प्रीतस्तमाह देवर्षिर्हरेः संस्मारितो गुणैः॥ १०॥

Śrī Śuka continued: O king ! questioned thus by the wise Vasudeva, and vividly reminded thereby of the Lord's qualities, the divine sage, Nārada, felt much pleased and said to him as follows: (10)

नारद उवाच

सम्यगेतद् व्यवसितं भवता सात्वतर्षभ।
यत् पृच्छसे भागवतान् धर्मांस्त्वं विश्वभावनान्॥ ११॥

Nārada replied: O Vasudeva, the foremost of the Yādavas ! you have resolved well to have inquired of me about the virtues and duties that delight the Lord and purify all. (11)

श्रुतोऽनुपठितो ध्यात आदृतो वानुमोदितः।
सद्यः पुनाति सद्धर्मो देव विश्वद्रुहोऽपि हि॥ १२॥

Heard of or talked about, dwelt upon, accepted with reverence or even approved when practised by others, this righteous course purifies at once without doubt even those who are hostile to the deities, nay, to all creatures. (12)

त्वया परमकल्याणः पुण्यश्रवणकीर्तनः।
स्मारितो भगवानद्य देवो नारायणो मम॥ १३॥

I have been reminded by you today of the almighty Lord Nārāyaṇa, who is most auspicious and whose name, when heard or sung, brings merit. (13)

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
आर्षभाणां च संवादं विदेहस्य महात्मनः॥ १४॥

In this connection the wise narrate the following ancient legend embodying a conversation between the sons of Ṛṣabha and the high-souled Janaka, the king of the Videhas. (14)

प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः।
तस्याग्नीध्रस्ततो नाभिर्ऋषभस्तत्सुतः स्मृतः॥ १५॥

Priyavrata, the well-known son of Swāyambhuva Manu, had a son called Āgnīdhra—of whom was born Nābhi, whose son was known as Ṛṣabha. (15)

तमाहुर्वासुदेवांशं मोक्षधर्मविवक्षया।
अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगम्॥ १६॥

The wise declare that Ṛṣabha descended on earth for popularizing the cult of renunciation, leading to Liberation, and that he had an element of Lord Vāsudeva in him, He had a hundred sons, who were all well-versed in the Vedas. (16)

तेषां वै भरतो ज्येष्ठो नारायणपरायणः।
विख्यातं वर्षमेतद् यन्नाम्ना भारतमद्भुतम्॥ १७॥

Of them the eldest son was Bharata. He was really a devotee of Lord Nārāyaṇa. It is after him that this wonderful land, sub-continent, came to be known. (17)

स भुक्तभोगां त्यक्त्वेमां निर्गतस्तपसा हरिम्।
उपासीनस्तत्पदवीं लेभे वै जन्मभिस्त्रिभिः॥ १८॥

After enjoying the pleasures of this world he renounced it and left his home and, worshipping Lord Hari through askesis for three consecutive births, finally attained His state. (18)

तेषां नव नवद्वीपपतयोऽस्य समन्ततः।
कर्मतन्त्रप्रणेतार एकाशीतिर्द्विजातयः॥ १९॥
नवाभवन् महाभागा मुनयो ह्यर्थशंसिनः।
श्रमणा वातरशना आत्मविद्याविशारदाः॥ २०॥

Out of those ninety-nine younger brothers of Bharata, nine became the rulers of the nine Dwīpas surrounding Bhāratavarṣa. And eighty-one became Brāhmaṇas and authors of treatises on ritual acts, while the remaining nine became highly blessed sages. Having laboured in the domain of knowledge of Self, the latter propounded the highest truth and, living naked, became adepts in spiritual knowledge. (19-20)

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः।
आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः॥ २१॥

Their names are: Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa, and Karabhājana. (21)

त एते भगवद्रूपं विश्वं सदसदात्मकम्।
आत्मनोऽव्यतिरेकेण पश्यन्तो व्यचरन् महीम्॥ २२॥

These sages beheld the universe, gross

as well as subtle (the cause and its mutations) as identical with the Lord and without distinction from themselves, and wandered over the earth. (22)

अव्याहतेष्टगतयः सुरसिद्धसाध्य-
गन्धर्वयक्षनरकिन्नरनागलोकान्।
मुक्ताश्चरन्ति मुनिचारणभूतनाथ-
विद्याधरद्विजगवां भुवनानि काममम्॥ २३॥

They go wherever they like as their path is unobstructed. They freely range over the regions of the gods, Siddhas, Sādhyas, Gandharvas, Yakṣas, men, Kinnaras, Nāgas, ascetics, Cāraṇas, Bhairavas, Vidyādharas, Brāhmaṇas and cows. Being liberated souls, they had no attachment for any place or beings. (23)

त एकदा निमेः सत्रमुपजग्मुर्यदृच्छया।
वितायमानमृषिभिरजनाभे महात्मनः॥ २४॥

On one occasion they went of their own accord to attend a sacrificial performance of King Nimi, an enlightened soul, which was being conducted by Ṛṣis in that region of Jambūdwīpa called Ajanābha, the old name of Bhāratavarṣa. (24)

तान् दृष्ट्वा सूर्यसंकाशान् महाभागवतान् नृपः।
यजमानोऽग्नयो विप्राः सर्व एवोपतस्थिरे॥ २५॥

O king Parīkṣit, seeing those sages, effulgent like the sun and so earnestly devoted to the Lord, the sacrificer, Nimi, the sacred fires and the Brāhmaṇas, who were performing the rites, all rose to welcome them. (25)

विदेहस्तानभिप्रेत्य नारायणपरायणान्।
प्रीतः सम्पूजयाञ्चक्रे आसनस्थान् यथार्हतः॥ २६॥

Knowing them to be great devotees of Lord Nārāyaṇa, King Nimi felt much delighted to see them. When they had been seated, he duly worshipped them in the order of their seniority. (26)

तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव।
पप्रच्छ परमप्रीतः प्रश्रयावनतो नृपः॥ २७॥

The nine sages were resplendent with their own lustre, like the sons of Brahmā, Sanaka and others. King Nimi was greatly delighted to see them. Bent low with humility he put questions to them as follows: (27)

विदेह उवाच

मन्ये भगवतः साक्षात् पार्षदान् वो मधुद्विषः।
विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि॥ २८॥

King Nimi said: I deem you to be the direct attendants of Lord Viṣṇu, the Destroyer of the demon Madhu; for, I know His devotees go about the worlds to purify them. (28)

दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः।
तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम्॥ २९॥

The human body is a rare boon to embodied souls and that too is very transient. In the human life too it is very rarely that one meets the devotees of the Lord. (29)

अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघाः।
संसारेऽस्मिन् क्षणार्धोऽपि सत्संगः शेवधिर्नृणाम्॥ ३०॥

O pious souls, we, therefore, ask you what leads to everlasting bliss. In this world association with pious souls like you even for half a moment is indeed like a treasure to human beings. (30)

धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमम्।
यैः प्रसन्नः प्रपन्नाय दास्यत्यात्मानमप्यजः॥ ३१॥

If we are qualified to hear of them, pray! tell us those righteous duties and observances sacred to the Lord, pleased with which that birthless Lord confers His very Self upon His votary. (31)

श्रीनारद उवाच

एवं ते निमिना पृष्टा वसुदेव महत्तमाः।
प्रतिपूज्याब्रुवन् प्रीत्या ससदस्यर्त्विजं नृपम्॥ ३२॥

Nārada continued: O Vasudeva, questioned thus by King Nimi, the worshipful sages complimented the king, his priests and the supervisors of the sacrifice, and gladly spoke by turns as follows: (32)

कविरुवाच

मन्येऽकुतश्चिद्भयमच्युतस्य
पादाम्बुजोपासनमत्र नित्यम्।
उद्विग्नबुद्धेरसदात्मभावाद्
विश्वात्मना यत्र निवर्तते भीः॥ ३३॥

Kavi said: I believe that for the man whose mind is always agitated by mistaking this worthless body etc., for one's own Self, worship of the Lord's lotus-feet is the safest course in that through such worship all fear completely disappears. (33)

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये।
अंजः पुंसामविदुषां विद्धि भागवतान् हि तान्॥ ३४॥

All those courses of conduct which were actually taught by the Lord Himself for His own Realization without much exertion even by the ignorant, surely know them as conducive to His pleasure. (34)

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित्।
धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह॥ ३५॥

O king, resorting to those courses a man would never go astray; even if he follows them running in a desultory way or with closed eyes, i.e., ignorantly, he would not stumble or take a false step. (35)

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वानुसृतस्वभावात्।
करोति यद् यत् सकलं परस्मै
नारायणायेति समर्पयेत्तत्॥ ३६॥

Whatever he does with his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature, he should consecrate all as an offering to the supreme Lord Nārāyaṇa. (36)

भयं द्वितीयाभिनिवेशतः स्या-
दीशादपेतस्य विपर्ययोऽस्मृतिः।
तन्मायया तो बुध आभजेत्तं
भक्त्यैकयेशं गुरुदेवतात्मा॥ ३७॥

He who has turned away from the Lord loses the memory of his real Self, thanks to His Māyā, and falls a prey to the erroneous belief that the body is one's own self. He is then seized with fear engendered by identification with the body, which is other than the Self. Therefore, a discerning person should worship Him with exclusive devotion, looking upon his preceptor as the Deity as well as his own Self. (37)

अविद्यमानोऽप्यवभाति हि द्वयो-
र्ध्यातुर्धिया स्वप्नमनोरथौ यथा।
तत् कर्मसंकल्पविकल्पकं मनो
बुधो निरुन्ध्यादभयं ततः स्यात्॥ ३८॥

Though duality has no real existence, it does appear like a dream or mental image to the mind of one who dwells upon it. Therefore, a wise man should control that mind from which proceed ideations and doubts. Fearlessness will follow from it. (38)

शृण्वन् सुभद्राणि रथांगपाणे-
र्जन्मानि कर्माणि च यानि लोके।
गीतानि नामानि तदर्थकानि
गायन् विलज्जो विचरेदसंगः॥ ३९॥

Therefore, hearing of the most auspicious descents and deeds of Śrī Hari, the Wielder of the discus, and singing His names denoting His descents and actions, well-known in the world, without any fear of being mocked at, one should move about free from attachment. (39)

एवंव्रतः स्वप्रियनामकीर्त्या
जातानुरागो द्रुतचित्त उच्चैः।
हसत्यथो रोदिति रौति गाय-
त्युन्मादवन्नृत्यति लोकबाह्यः॥ ४०॥

The man who, having adopted such a course of conduct, develops love for Him by singing the names of his beloved Lord, his heart melting in devotion, loudly laughs and weeps, screams, sings or dances like one possessed, transgressing social conventions. (40)

खं वायुमग्निं सलिलं महीं च
ज्योतींषि सत्त्वानि दिशो द्रुमादीन्।

सरित्समुद्रांश्च हरेः शरीरं
यत् किञ्च भूतं प्रणमेदनन्यः ॥ ४१ ॥

With exclusive devotion he bows to the sky, air, fire, water, earth, heavenly bodies, living beings, cardinal points, trees and the like, rivers and seas and all created beings, considering them as the body of the Lord. (41)

भक्तिः परेशानुभवो विरक्ति-
रन्यत्र चैष त्रिक एककालः।
प्रपद्यमानस्य यथाश्नतः स्यु-
स्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥ ४२ ॥

As one who eats food feels satisfied, gets nourishment and relief from hunger with every morsel, similarly in him who has resigned himself to the Lord, devotion, realization of the supreme Lord and aversion to other objects—all the three appear at once. (42)

इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या
भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवन्ति वै भागवतस्य राजं-
स्ततः परां शान्तिमुपैति साक्षात् ॥ ४३ ॥

In the votary of God, O king, who worships uninterruptedly as aforesaid the feet of Śrī Hari, the immortal Lord, Devotion, a distaste for the enjoyments of the world and direct knowledge of God appear simultaneously; and through them he directly attains the state of supreme peace. (43)

राजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम्।
यथा चरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥ ४४ ॥

King Nimi submitted: Now kindly describe the characteristics of the Lord's devotee among men, his disposition and course of conduct, how he behaves and what he speaks, and the distinctive traits which make him the favourite of the Lord. (44)

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ ४५ ॥

Hari said: He is the foremost of the Lord's devotees, who sees himself established in all creatures as in the Lord Himself, and sees all creatures established in his own self as in the Divine Soul. (45)

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥ ४६ ॥

The votary who cherishes love for the Lord, is friendly to other devotees of the Lord, compassionate to the ignorant, and indifferent to his enemies, is a second-rate votary (because he discriminates among these classes, whereas the one described in the previous verse makes no discrimination). (46)

अर्चायामेव हरये पूजां यः श्रद्धयेहते।
न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ ४७ ॥

He who performs worship to the Lord with faith in an image only, and does not serve His devotees and other beings, is an ordinary devotee. (47)

गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति।
विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥ ४८ ॥

He who sees the universe as a creation of Viṣṇu's Māyā and, even though contacting the objects with his senses, neither experiences delight nor repulsion is indeed a devotee of the highest order. (48)

देहेन्द्रियप्राणमनोधियां यो
जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः ।
संसारधर्मैरविमुह्यमानः
स्मृत्या हरेर्भागवतप्रधानः ॥ ४९ ॥

He is the foremost devotee of the Lord, who by virtue of his constant remembrance of Śrī Hari is never overwhelmed by mundane properties, viz., birth and death, hunger and thirst, fatigue, fear and ardent longing, which really belong to the body, as also vital air, senses, mind and intellect, and never to the Self. (49)

न कामकर्मबीजानां यस्य चेतसि सम्भवः।
वासुदेवैकनिलयः स वै भागवतोत्तमः॥ ५०॥

He is undoubtedly the foremost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation in the shape of virtue and sin never sprout, and to whom Lord Viṣṇu is the only resort. (50)

न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः।
सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः॥ ५१॥

He is indeed beloved of the Lord, who never identifies himself with this body by virtue of his birth and pursuits, grade in society, race or stage of life. (51)

न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः॥ ५२॥

He is the best among the devotees of the Lord, who makes no distinction between his own and that belonging to others in the matter of his possessions and body. He looks upon all created beings with an equal eye and is always calm. (52)

त्रिभुवनविभवहेतवेऽप्यकुण्ठ-
स्मृतिरजितात्मसुरादिभिर्विमृग्यात्।
न चलति भगवत्पदारविन्दा-
ल्लवनिमिषार्धमपि यः स वैष्णवाग्र्यः॥ ५३॥

He is the foremost of the votaries of Lord Viṣṇu, whose memory of the Lord is ever fresh, and who even for the sovereignty of all the three worlds (heaven, earth and the intermediate region) and even for half the time taken by the twinkling of an eye does not turn away from the adoration of the Lords's lotus-feet, which are sought after by the gods and others whose mind is fixed on the invincible Lord. (53)

भगवत उरुविक्रमाङ्घ्रिशाखा-
नखमणिचन्द्रिकया निरस्ततापे।
हृदि कथमुपसीदतां पुनः स
प्रभवति चन्द्र इवोदितेऽर्कतापः॥ ५४॥

Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, once banished by the cool lustre shed by the gem-like nails of the Lord's feet taking long strides, while dancing with the devotee as during the Rāsa dance, can never appear again. (54)

विसृजति हृदयं न यस्य साक्षा-
द्धरिरवशाभिहितोऽप्यघौघनाशः।
प्रणयरशनया धृताङ्घ्रिपद्मः
स भवति भागवतप्रधान उक्तः॥ ५५॥

The name of the Lord is such that, even when uttered under constraint or unconsciously, it destroys multitudinous sins. That man is called the best of devotees, whose heart the Lord Himself does not leave as His lotus-feet are fastened by the cord of Love. (55)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वितीयोऽध्यायः॥ २॥

Thus ends the second discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

A Description of Māyā and the means of transcending it; an exposition of Brahma and the Path of Action

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम्।
मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः॥ १॥

King Nimi submitted: We wish to know the true nature of Māyā, the deluding potency of the supreme Lord Viṣṇu, which bewilders even those who are adepts in Māyā (conjuring tricks). You, Revered Sirs, may kindly tell us of it. (1)

नानुतृप्ये जुषन् युष्मद्वचो हरिकथामृतम्।
संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम्॥ २॥

I am a mortal sore afflicted by the sorrows of the world. Hearing your words narrating the nectar-like story of Śrī Hari, which are the antidote for such afflictions, I do not feel satiated, i.e., I desire to hear them again and again. (2)

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज।
ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये॥ ३॥

Antarikṣa said: O mighty-armed one, Māyā is that energy by which the most ancient Person, figuring as the Source of the entire creation, evolved with the help of these gross elements all forms of life, great and small, for the enjoyment and emancipation of embodied souls (His particles). (3)

एवं सृष्टानि भूतानि प्रविष्टः पंचधातुभिः।
एकधा दशधाऽऽत्मानं विभजञ्जुषते गुणान्॥ ४॥

Having thus, for the good of the Jīvas, entered as the Inner Controller of all forms of life, evolved by means of the five gross elements, the Supreme Person splits Himself up and appears first as one in the form of the mind and further into ten, in the form of the ten Indriyas, and makes them, the Jīvas, enjoying the various pleasures through them. (4)

गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः।
मन्यमान इदं सृष्टमात्मानमिह सज्जते॥ ५॥

Enjoying the various pleasures of sense by means of the senses illuminated by the said Inner Controller, the embodied soul identifies itself with this created body and gets attached to it. (5)

कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत्।
तत्तत् कर्मफलं गृह्णन् भ्रमतीह सुखेतरम्॥ ६॥

Performing with the organs of action works prompted by interested motives and reaping the agreeable and disagreeable consequences of his varied actions of past lives, the embodied soul revolves in this whirligig of mundane life. (6)

इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान्।
आभूतसम्प्लवात् सर्गप्रलयावश्नुतेऽवशः॥ ७॥

Thus, undergoing various forms of existence brought about by his past actions and carrying many evils with them, the soul helplessly goes through repeated births and deaths till the final dissolution of creation. (7)

धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम्।
अनादिनिधनः कालो ह्यव्यक्तायापकर्षति॥ ८॥

When the dissolution of the five gross elements is imminent, the Time-Spirit, endless and without beginning, actually draws the manifest universe, consisting of gross and subtle matter, towards the Unmanifest (primordial Matter). (8)

शतवर्षा ह्यनावृष्टिर्भविष्यत्युल्बणा भुवि।
तत्कालोपचितोष्णार्को लोकांस्त्रीन् प्रतपिष्यति॥ ९॥

Then there appears on earth a dreadful drought lasting for a hundred years. The sun with its heat increased by the said Time-Spirit torments the three worlds. (9)

पातालतलमारभ्य संकर्षणमुखानलः।
दहन्नूर्ध्वशिखो विष्वग् वर्धते वायुनेरितः॥ १०॥

A huge and terrible fire rising from the thousand mouths of Saṅkarṣaṇa (the serpent-god) and, burning everything from the bottom of the subterranean world, shoots up in high flames and, propelled by the wind, spreads in all directions. (10)

सांवर्तको मेघगणो वर्षति स्म शतं समाः।
धाराभिर्हस्तिहस्ताभिर्लीयते सलिले विराट्॥ ११॥

The host of clouds charged with universal dissolution pour down showers, as thick as the trunk of an elephant, for one hundred years without pause with the result that the cosmos is submerged in water. (11)

ततो विराजमुत्सृज्य वैराजः पुरुषो नृप।
अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः॥ १२॥

Then, leaving his cosmic body, O protector of men, Brahmā (the cosmic person) gets merged in the Unmanifest Brahma, just as fire enters its unmanifest state (gets extinguished) when divested of fuel. (12)

वायुना हृतगन्धा भूः सलिलत्वाय कल्पते।
सलिलं तद्धृतरसं ज्योतिष्ट्वायोपकल्पते॥ १३॥

Denuded of its distinctive quality, smell, by the wind, the earth is reconverted into the state of water; and, deprived by the same of taste, water is reduced to the state of fire. (13)

हृतरूपं तु तमसा वायौ ज्योतिः प्रलीयते।
हृतस्पर्शोऽवकाशेन वायुर्नभसि लीयते॥ १४॥

Deprived of its attribute, viz., colour by darkness, fire gets merged into the air; and, deprived of its quality of touch by ether, the air merges into the latter (ether, its cause). (14)

कालात्मना हृतगुणं नभ आत्मनि लीयते।
इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप।
प्रविशन्ति ह्यहंकारं स्वगुणैरहमात्मनि॥ १५॥

Deprived of its quality of sound by God in the form of the Time-Spirit, ether gets merged into the Tāmasika ego. The senses and the intellect, O king, merge in the ego of passion, and the mind with the deities born of the illuminated ego merges into the knowledge of the Self. The ego with its triple modification merges into the Mahat-tattva, which in its turn merges into Prakṛti or the elemental Nature and this ultimately merges into Brahma. (15)

एषा माया भगवतः सर्गस्थित्यन्तकारिणी।
त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि॥ १६॥

We have described for you the Lord's triple Māyā, comprising of Sattva, Rajas and Tamas, which creates, sustains and annihilates the creation. What else do you desire to hear? (16)

राजोवाच

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः।
तरन्त्यंजः स्थूलधियो महर्ष इदमुच्यताम्॥ १७॥

King Nimi submitted: It may kindly be pointed out to me now, O eminent sage, how men looking upon the gross body as their Self may easily get over this divine Māyā, so difficult to cross for those who have not been able to control their mind. (17)

प्रबुद्ध उवाच

कर्माण्यारभमाणानां दुःखहत्यै सुखाय च।
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम्॥ १८॥

Prabuddha replied: One must observe how human beings living in pairs as husband and wife, striving to gain happiness and remove misery, obtain only contrary results. (18)

नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना।
गृहापत्याप्तपशुभिः का प्रीतिः साधितैश्चलैः॥ १९॥

What happiness can be derived from wealth, which is so difficult to obtain and can be earned only by means of constantly painful effort and which leads to one's death? Or, what joy can one get from the possession of houses, children, friends or relations and cattle, transient as they are, and the fruit of one's actions? (19)

एवं लोकं परं विद्यान्नश्वरं कर्मनिर्मितम्।
सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम्॥ २०॥

Similarly, one should realize that the heavenly regions are also transient and full of misery, their attainment being the fruit of one's actions; and there too, as in this world, there is rivalry with the superior ones, mutual discord among the equals and hatred towards those inferior to one's own self and fear of a fall, as there is among chieftains here. (20)

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम्।
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम्॥ २१॥

Therefore, one desirous of knowing the highest good should resort to a preceptor, who is versed in the Vedas (which embody Brahma in the form of words), has realized the ultimate Reality and who is free from attachment and hatred. (21)

तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः।
अमायया नुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः॥ २२॥

Under the preceptor, whom one should love as one's own self and as the object of one's devotion, one should, by rendering devoted service to him, learn the ways of life of the Lord's devotees, by which Śrī Hari is pleased—Śrī Hari, who is the Soul of the universe and gives Himself away to His devotees. (22)

सर्वतो मनसोऽसंगमादौ संगं च साधुषु।
दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम्॥ २३॥

First the disciple should learn detachment of the mind from all objects (body, children etc.), and attachment to the Lord's devotees. And he should also learn to cherish in all sincerity compassion, friendliness and humility towards one's inferiors, equals and superiors, respectively. (23)

शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम्।
ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः॥ २४॥

He should further learn to acquire purity, external and internal, devotion to his religious duties, endurance, control over his speech, a habit to study the scriptures, sincerity, continence, non-violence and evenness of mind under the stress of dualities, like pleasure and pain, profit and loss. (24)

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम्।
विविक्तचीरवसनं सन्तोषं येन केनचित्॥ २५॥

He should learn to see the Ātmā as the intelligent substance and Īśwara, the Ruling Principle, pervading all, live in solitude, without any sense of possession for any dwelling, wear pure clothing or rags (stitched together) and feel satisfied with whatever he could get for food. (25)

श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि।
मनोवाक्कर्मदण्डं च सत्यं शमदमावपि॥ २६॥

He should also learn to have faith in the scriptures celebrating the Lord, without disparaging other scriptures, and curb his mind, speech and actions through control of breath, tongue and activity, respectively, and to be truthful and able to control the senses and mind. (26)

श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः।
जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम्॥ २७॥

He should learn to hear, sing and dwell on the story of the advent, pastimes and excellences of Lord Śrī Hari of wonderful deeds and to do everything for pleasing Him. 27)

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम्।
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम्॥ २८॥

He should further learn to offer to the supreme Lord all his sacrificial activities,

gifts, austerities, repetition of the sacred syllables, righteous conduct, and all that he likes for himself, nay, his wife, children, house and his very life. (28)

एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम्।
परिचर्यां चोभयत्र महत्सु नृषु साधुषु॥ २९॥

He should also learn to love devotedly those persons, who have realized Śrī Kṛṣṇa as their own Self and as the Lord of their life; to serve the mobile and immobile creatures as the embodiments of the Lord; and specially to serve human beings and among them more specially those who adhere to their own duty and are devotees of the Lord. (29)

परस्परानुकथनं पावनं भगवद्यशः।
मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः॥ ३०॥

He should further learn to expound and discuss among the devotees the sacred glory of the Lord, and in association with others find delight and satisfaction resulting in the freedom of the mind from egotism. (30)

स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम्।
भक्त्या संजातया भक्त्या बिभ्रत्युत्पुलकां तनुम्॥ ३१॥

Thus remembering and reminding one another of Śrī Hari, who destroys innumerable sins in an instant, their devotion turning into divine love, the devotees filled with rapture experience a thrill of joy. (31)

क्वचिद् रुदन्त्यच्युतचिन्तया क्वचि-
द्धसन्ति नन्दन्ति वदन्त्यलौकिकाः।
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं
भवन्ति तूष्णीं परमेत्य निर्वृताः॥ ३२॥

Sometimes they weep due to the anguish of separation from Śrī Hari, sometimes they laugh and rejoice and address Him as if He were present by their side, indulge joyfully in dancing and singing, and sometimes, thinking of the birthless Lord, feel that they have reached the Supreme Person, and thereby become peaceful and silent. In this way their behaviour becomes altogether unconventional. (32)

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया।
नारायणपरो मायामंजस्तरति दुस्तराम्॥ ३३॥

Thus learning and following the ways of life of the Lord's devotees and devoted to Him, his devotion developing into divine love, the devotee easily crosses the unfathomable Māyā. (33)

राजोवाच

नारायणाभिधानस्य ब्रह्मणः परमात्मनः।
निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः॥ ३४॥

King Nimi said: O sages, since you are foremost among those who have realized Brahma, the Ultimate Reality, pray, explain to us the real nature of Paramātmā or Brahma, who is called by the name of Nārāyaṇa. (34)

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य
यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च।
देहेन्द्रियासुहृदयानि चरन्ति येन
संजीवितानि तदवेहि परं नरेन्द्र॥ ३५॥

Pippalāyana said: O ruler of men, know that to be the supreme Reality, which is responsible for the creation, sustenance and dissolution of this universe, and itself has no cause of its own; and that which exists in all the three states of consciousness, waking life, dream and deep sleep, as well as in the supra-conscious state, (beyond the aforesaid three states), and animated by which the body, senses, breath and the inner mind exist and perform their functions. (35)

नैतन्मनो विशति वागुत चक्षुरात्मा
प्राणेन्द्रियाणि च यथानलमार्चिषः स्वाः।
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूल-
मर्थोक्तमाह यदृते न निषेधसिद्धिः॥ ३६॥

Just as sparks cannot illumine, much less burn, fire, which is their origin, the

mind, speech, eye, intellect, life-breath and senses cannot grasp or reach the ultimate Reality. The revealed word, Veda, too makes no positive assertion about It, though it is the only authority for Its existence. By denying itself the power to describe It, it speaks of It merely by import (inference). No negative description, however, would be possible if there were no Reality. (36)

सत्त्वं रजस्तम इति त्रिवृदेकमादौ
सूत्रं महानहमिति प्रवदन्ति जीवम्।
ज्ञानक्रियार्थफलरूपतयोरुशक्ति
ब्रह्मैव भाति सदसच्च तयोः परं यत्॥ ३७॥

That which was one before creation became known as Pradhāna (or Prakṛti) of triple nature, consisting of Sattva, Rajas and Tamas. Then by its active power it became known as the Sūtrātma and by its power of understanding it became known as the Mahat-tattva. Again, as a condition investing the Jīva or individual soul it became known as Ahaṅkāra, the ego. The incomprehensible Brahma alone shines as the deities presiding over the senses, the senses and the objects of senses and the experience of pleasure and pain. The gross effect and the subtle cause are all Brahma, because It is the Cause of both. (37)

नात्मा जजान न मरिष्यति नैधतेऽसौ
न क्षीयते सवनविद् व्यभिचारिणां हि।
सर्वत्र शश्वदनपाय्युपलब्धिमात्रं
प्राणो यथेन्द्रियबलेन विकल्पितं सत्॥ ३८॥

This Ātmā (Brahma) was never born and will never die. It neither grows nor undergoes decay, because It is the witness of the different states of those objects which come into existence and die away. It is omnipresent and eternally abiding pure consciousness; yet like Prāṇa (life-breath) It appears as many under the influence of the senses. (38)

अण्डेषु पेशिषु तरुष्वविनिश्चितेषु
प्राणो हि जीवमुपधावति तत्र तत्र।
सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते
कूटस्थ आशयमृते तदनुस्मृतिर्नः॥ ३९॥

The vital air, as a matter of fact, follows everywhere the Jīva, whether born of egg, womb, sweat or sprung out of soil, and itself remains unchanged in the different bodies. Even so, the Ātmā too remains unaffected in the state of sound sleep, when the senses are oblivious and also when the ego is dormant, i.e., the subtle body has become functionless. Its continuity even at that time is proved by the fact that we remember the Ātmā on waking as the witness of the enjoyment of sound sleep. (39)

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या
चेतोमलानि विधमेद् गुणकर्मजानि।
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं
साक्षाद् यथामलदृशोः सवितृप्रकाशः॥ ४०॥

Just as the light of the sun shines to clear eyes, so the truth of the Self is directly revealed to the pure heart of the man who is earnestly devoted to the Lord and intensely desires to obtain His holy feet, and has thus freed his mind from the impurities born of qualities and actions. (40)

राजोवाच

कर्मयोगं वदत नः पुरुषो येन संस्कृतः।
विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम्॥ ४१॥

The king submitted : Pray! describe for us that Yoga of action through which man in his present life soon destroys his Karma and, thus purified, attains that supreme knowledge, which follows dissociation from all actions. (41)

एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके।
नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यताम्॥ ४२॥

Formerly, in the presence of my father, Ikṣwāku, I put this question to the Ṛṣis, Sanatkumāra etc., but those Ṛṣis, sons of Brahmā, did not answer it. Pray, tell me why they did not reply. (42)

आविर्होत्र उवाच

कर्माकर्मविकर्मेति वेदवादो न लौकिकः।
वेदस्य चेश्वरात्मत्वात् तत्र मुह्यन्ति सूरयः॥ ४३॥

Āvirhotra said: Actions enjoined by the scriptures, prohibitions as opposed to the former and transgressions of the prescribed ones are to be known only from the Vedas and are not mere secular affairs; and as the Vedas are the revelations of God, even the learned get confused in distinguishing the three kinds of actions. If the Ṛṣis did not reply to your question, obviously the reason was that at that time you were a mere lad and would not have understood the answer. (43)

परोक्षवादो वेदोऽयं बालानामनुशासनम्।
कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा॥ ४४॥

The Veda has a deeper import than what the words apparently convey. The real purpose of the Veda is to secure exemption from actions and their fruit, but, obviously, temptations of gaining heaven through prescribed actions are held out to the ignorant, just as a boy is tempted with sweets to swallow a bitter medicine. (44)

नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः।
विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः॥ ४५॥

One who is himself ignorant and has no control over one's senses and fails to perform actions enjoined by the Vedas, commits the sin of dereliction and passes from one death to another, i.e., remains involved in the cycle of births and deaths. (45)

वेदोक्तमेव कुर्वाणो निःसंगोऽर्पितमीश्वरे।
नैष्कर्म्यां लभते सिद्धिं रोचनार्था फलश्रुतिः॥ ४६॥

One who performs only actions prescribed by the Vedas, without attachment to their fruits and surrendering them to the Lord, attains to that ultimate fulfilment, which means that knowledge which proceeds from freedom from actions. The promise of fruits, as mentioned in the Vedas, is meant only to create interest in actions (The prescribed actions and their fruits are described really for ultimately getting freedom from actions). (46)

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः।
विधिनोपचरेद् देवं तन्त्रोक्तेन च केशवम्॥ ४७॥

Whoever wishes to snap quickly the knot of heart (viz., egotism—the sense of I and mine and mistaking the body for the soul) in the soul, who is no other than the Supreme, should with Vedic rites, accompanied by Tantric rites, worship Lord Keśava. (47)

लब्धानुग्रह आचार्यात् तेन सन्दर्शितागमः।
महापुरुषमभ्यर्चेन्मूर्त्याभिमतयाऽऽत्मनः॥ ४८॥

One who has obtained initiation in the sacred texts through the grace of a preceptor, and has learnt from him the mode of worship should worship the Lord in the image of his choice. (48)

शुचिः सम्मुखमासीनः प्राणसंयमनादिभिः।
पिण्डं विशोध्य संन्यासकृतरक्षोऽर्चयेद्धरिम्॥ ४९॥

He should observe cleanliness and then, sitting in front of the image, purify his body by controlling his breath and other practices and fortify himself by duly assigning the various parts of the body to different deities and worship the Lord. (49)

अर्चादौ हृदये चापि यथालब्धोपचारकैः।
द्रव्यक्षित्यात्मलिंगानि निष्पाद्य प्रोक्ष्य चासनम्॥ ५०॥
पाद्यादीनुपकल्प्याथ सन्निधाप्य समाहितः।
हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत्॥ ५१॥

First he should purify the articles of worship (flowers etc., by removing insects and so on), the earth (by sweeping it), his own self (through calmness) and the image (by removing the coating of sandal-paste etc.), and thus make them fit for worship. Then he should sprinkle water on his seat, keep ready water for washing the hands and feet etc.,

of the Deity with and other articles. Then with a concentrated mind he should invoke the Deity in the image and, having installed the Deity in his heart and other parts of the body, adore the Lord, with the available articles of worship, in the image etc., or in the heart chanting the fundamental sacred formula or Mantra. (50-51)

सांगोपांगां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः।
पाद्यार्घ्याचमनीयाद्यैः स्नानवासोविभूषणैः॥ ५२॥
गन्धमाल्याक्षतस्त्रग्भिर्धूपदीपोपहारकैः ।
सांगं सम्पूज्य विधिवत् स्तवैः स्तुत्वा नमेद्धरिम्॥ ५३॥

He should worship the image of the Deity including His various limbs as well as the emblems He wears (e.g., the discus Sudarśana etc.), and His retinue, Sunanda and others, repeating the sacred syllables pertaining to that Deity, offering water for washing His hands and feet and rinsing His mouth, and so on, bathing the image, robing and decorating It with ornaments, offering Him sandal-paste, flowers, unbroken grains of rice for adorning His forehead with, garland, incense, light and food. Thus worshipping the Lord with His entourage well according to the prescribed rites, the devotee should sing hymns in praise of Lord Śrī Hari and prostrate himself before the image. (52-53)

आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद्धरेः।
शेषामाधाय शिरसि स्वधाम्न्युद्वास्य सत्कृतम्॥ ५४॥

One should duly worship the image of Śrī Hari, while thinking himself as permeated by the Lord; and then, placing the holy relic (offered flowers etc.), on his own head, finish the worship and deposit the worshipped image at its place and the Lord in his heart. (54)

एवमग्न्यर्कतोयादावतिथौ हृदये च यः।
यजतीश्वरमात्मानमचिरान्मुच्यते हि सः॥ ५५॥

He who thus worships the Lord, the Universal Soul, in the fire, the sun, water etc., or in his guest, or his own heart surely gets liberated very soon. (55)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे तृतीयोऽध्यायः॥ ३॥

Thus ends the third discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

A description of the Lord's Descents

राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः।
चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः॥ १॥

King Nimi said: Pray, narrate to us those various deeds which Śrī Hari performed in this world during His different incarnations, assumed according to His free will and tell us those deeds also which He is performing now or will perform in future. (1)

द्रुमिल उवाच

यो वा अनन्तस्य गुणाननन्ता-
ननुक्रमिष्यन् स तु बालबुद्धिः।
रजांसि भूमेर्गणयेत् कथंचित्
कालेन नैवाखिलशक्तिधाम्नः॥ २॥

The sage Drumila said: He who seeks (completely) to count the endless qualities of the infinite Lord is really a person of

puerile understanding. One may possibly count, somehow, in course of time the particles of dust on earth, but in no case the excellences of the omnipotent Lord. (2)

भूतैर्यदा पंचभिरात्मसृष्टै:
पुरं विराजं विरचय्य तस्मिन्।
स्वांशेन विष्ट: पुरुषाभिधान-
मवाप नारायण आदिदेव: ॥ ३ ॥

When Lord Nārāyaṇa, the first and foremost Deity, created, with the five primary elements evolved by Himself, the universe as His body and entered into it by a part of His (as Its Inner Controller), then He acquired the name of Puruṣa. (3)

यत्काय एष भुवनत्रयसन्निवेशो
यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि।
ज्ञानं स्वत: श्वसनतो बलमोज ईहा
सत्त्वादिभि: स्थितिलयोद्भव आदिकर्ता ॥ ४ ॥

The three worlds constitute His body; through His organs come into being the twofold organs of action and knowledge of all creatures, and by Himself He is Consciousness; His breath is the source of the bodily and organic strength and activity of the world; through Sattva and other qualities (Rajas and Tamas) He is the first author responsible for the creation, subsistence and destruction of universe. (4)

आदावभूच्छतधृती रजसास्य सर्गे
विष्णु: स्थितौ क्रतुपतिर्द्विजधर्मसेतु:।
रुद्रोऽप्ययाय तमसा पुरुष: स आद्य
इत्युद्भवस्थितिलया: सततं प्रजासु ॥ ५ ॥

United with Rajas, that most ancient Person appeared in the beginning as Brahmā for the creation of this universe; in association with the quality of Sattva the same Lord appeared as God Viṣṇu for the continuity of the universe and for the maintenance of Dharma among the twice-born and for giving the fruit of sacrifices; endowed with Tamas He appeared as Rudra for the destruction of the universe. Through these (Brahmā, Viṣṇu and Rudra) proceed the creation, preservation and destruction of the creatures in each Kalpa. (5)

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां
नारायणो नर ऋषिप्रवर: प्रशान्त:।
नैष्कर्म्यलक्षणमुवाच चचार कर्म
योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रि: ॥ ६ ॥

He was born as the foremost of the Ṛṣis, possessed of perfect tranquillity, viz., Nārāyaṇa and Nara, of Mūrti, daughter of Dakṣa and wife of Dharma. They preached that kind of action (viz., worship of the Lord) which leads to the knowledge of the Self and themselves practised it. Their feet are worshipped by the best of Ṛṣis and even today They, Nara-Nārāyaṇa, are performing that very action. (6)

इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति
कामं न्ययुङ्क्त सगणं स बदर्युपाख्यम्।
गत्वाप्सरोगणवसन्तसुमन्दवातै:
स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिज्ञ: ॥ ७ ॥

Suspecting that the sage, Nārāyaṇa, desired to take possession of his domain (heaven), Indra sent Kāmadeva, the god of love, with his attendants to Badarikāśrama, which owed its name to its grove of jujube trees. Kāmadeva did not know His prowess and he went there with a bevy of celestial nymphs, soft breezes and the spring season, and tried to disturb His mind with the arrow-like amorous glances of the women. (7)

विज्ञाय शक्रकृतमक्रममादिदेव:
प्राह प्रहस्य गतविस्मय एजमानान्।
मा भैष्ट भो मदन मारुत देववध्वो
गृह्णीत नो बलिमशून्यमिमं कुरुध्वम् ॥ ८ ॥

Nārāyaṇa, knowing that Indra had done that misdeed, loudly laughed and without astonishment or haughtiness said to the trembling visitors, "O powerful Kāmadeva, O wind-god and celestial damsels ! do not be afraid. Accept our hospitality and fill this hermitage by your presence." (8)

इत्थं ब्रुवत्यभयदे नरदेव देवाः
सव्रीडनम्रशिरसः सघृणं तमूचुः।
नैतद् विभो त्वयि परेऽविकृते विचित्रं
स्वारामधीरनिकरानतपादपद्मे ॥ ९ ॥

O king! when Nārāyaṇa made them fearless and spoke thus, Kāmadeva and the other gods bent their heads with shame, and said to the merciful Lord, "If You remained unaffected by the attacks of Kāmadeva, it is no matter for surprise, as You are beyond Māyā and subject to no change. Your lotus-feet are adored by hosts of sages who have conquered their senses and revel in the Self. (9)

त्वां सेवतां सुरकृता बहवोऽन्तरायाः
स्वौको विलङ्घ्य परमं व्रजतां पदं ते।
नान्यस्य बर्हिषि बलीन् ददतः स्वभागान्
धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥ १० ॥

"When persons worshipping You transcend the region of the gods and rise to Your supreme Abode, deities put many obstacles in their path. But the other one is not so obstructed—he who offers to the deities their shares in the form of oblations into the sacred fire. Yet, You being the Protector, the devotee tramples over all obstacles. (10)

क्षुत्तृट्त्रिकालगुणमारुतजैह्वयशैश्न्या-
नस्मानपारजलधीनतितीर्य केचित्।
क्रोधस्य यान्ति विफलस्य वशं पदे गो-
र्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥ ११ ॥

"Some people overcome present hunger and thirst, cold, heat and rain (the distinguishing features of the cold and the hot weather and the rains), control the air, the palate and the sexual urge, which are so difficult to cross like endless oceans; but they fall victims to futile anger and thus render useless their hard austerities. They are like persons who having crossed oceans get drowned in the hollow caused by a cow's hoof." (11)

इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः।
दर्शयामास शुश्रूषां स्वर्चिताः कुर्वतीर्विभुः ॥ १२ ॥

When Kāmadeva, Spring etc., thus praised Him, the almighty Nārāyaṇa produced and displayed women of wonderful beauty, fully adorned with ornaments, waiting upon Himself (And thus the pride of Kāmadeva and his retinue was humbled). (12)

ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः।
गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥ १३ ॥

Those attendants of Indra saw these women, as beautiful as Goddess Lakṣmī, and got enchanted by the fragrance of their bodies; they found their own beauty faint when compared with their surpassing beauty. (13)

तानाह देवदेवेशः प्रणतान् प्रहसन्निव।
आसामेकतमां वृङ्ध्वं सवर्णां स्वर्गभूषणाम् ॥ १४ ॥

Lord Nārāyaṇa laughingly told the humbled Kāmadeva and others that they might choose from among those women one like themselves who would be an ornament to heaven. (14)

ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः।
उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥ १५ ॥

Obeying this command with the word "Amen!" Indra's attendants offered their respects to Nārāyaṇa and choosing Urvaśī, the best of those celestial damsels, returned to heaven following her. (15)

इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम्।
ऊचुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥ १६ ॥

They bowed to Indra in the court of the gods, and described to them, eager to hear, the prowess of Nārāyaṇa, hearing which Indra was astonished and got dismayed.(16)

हंसस्वरूप्यवददच्युत आत्मयोगं
दत्तः कुमार ऋषभो भगवान् पिता नः।
विष्णुः शिवाय जगतां कलयावतीर्ण-
स्तेनाहृता मधुभिदा श्रुतयो हयास्ये ॥ १७ ॥

Appearing for the good of the worlds in varying digits as the divine Swan, Lord Dattātreya, the sages Sanaka, Sanandana, Sanātana and Sanatkumāra, and our father, Lord Ṛṣabha, the immortal Lord Viṣṇu Himself taught the knowledge of the Self. In the form of Hayagrīva, He killed the demon, Madhu, and recovered the Vedas from him. (17)

गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये
क्रौडे हतो दितिज उद्धरताम्भसः क्ष्माम्।
कौर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे
ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम्॥ १८॥

In His descent in the form of the divine Fish, the Lord rescued at the time of universal dissolution the Manu, named Satyavrata, and protected the earth as well as the seeds of the different foodgrains. Lifting the earth from the bottom of the ocean in His descent as the divine Boar, He killed the demon Hiraṇyākṣa. In the form of the divine Tortoise, He supported the mountain called Mandara on His back when the ocean was being churned for nectar, and rescued the distressed king of elephants from the jaws of the alligator when the former sought Him for protection. (18)

संस्तुन्वतोऽब्धिपतिताञ्छ्रमणानृषींश्च
शक्रं च वृत्रवधतस्तमसि प्रविष्टम्।
देवस्त्रियोऽसुरगृहे पिहिता अनाथा
जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे॥ १९॥

The Lord rescued the Ṛṣis known as the Vālakhilyas, who, being of the size of a thumb and having grown weak through austerities, had fallen into a pit as though into the sea and had been duly praising Him. Similarly, He saved Indra, who had incurred the sin of Brahmanicide by having killed Vṛtra, a Brāhmaṇa by birth, and further rescued helpless celestial women, who stood imprisoned in the houses of Asuras. And during His descent as the Man-Lion, Lord Narasiṁha, He killed Hiraṇyakaśipu, the ruler of the Asuras, in order to rid His devotees like Prahlāda of fear. (19)

देवासुरे युधि च दैत्यपतीन् सुरार्थे
हत्वान्तरेषु भुवनान्यदधात् कलाभिः।
भूत्वाथ वामन इमामहरद् बलेः क्ष्मां
याच्ञाच्छलेन समदाददितेः सुतेभ्यः॥ २०॥

And in the war between the gods and demons He killed the demon chiefs for the sake of the gods, and in different Manvantaras through different part manifestations protected the worlds. Assuming the form of the divine Dwarf, Vāmana, He obtained on the pretext of asking for alms the earth from Bali and gave it to the gods, the sons of Aditi. (20)

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो
रामस्तु हैहयकुलाप्ययभार्गवाग्निः।
सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कं
सीतापतिर्जयति लोकमलघ्नकीर्तिः॥ २१॥

Descending as Paraśurāma, the fire born of the Bhārgava race for the destruction of the Haihayas, He swept the Kṣatriyas off the surface of the earth thrice seven times. And in His descent as Śrī Rāma, the Spouse of Sītā, He bridged the ocean and killed the ten-headed demon, Rāvaṇa and destroyed his capital, Laṅkā. He is always victorious everywhere and His fame destroys the sins of the people. (21)

भूमेर्भरावतरणाय यदुष्वजन्मा
जातः करिष्यति सुरैरपि दुष्कराणि।
वादैर्विमोहयति यज्ञकृतोऽतदर्हान्
शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते॥ २२॥

Though birthless, the Lord will appear in the race of Yadu in order to remove the burden of the earth, and perform deeds which cannot easily be accomplished even by the gods. Then appearing as Lord Buddha He will bewilder and confuse by His arguments those who perform sacrificial rites though unqualified for them. And

appearing as Kalki at the end of the Kali age, He will destroy the Śūdra kings. (22)

एवंविधानि कर्माणि जन्मानि च जगत्पतेः।
भूरीणि भूरियशसो वर्णितानि महाभुज॥ २३॥

O king of mighty arms! many such descents and deeds of the Lord of the universe, of immense glory have been recounted by the wise. (23)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्थोऽध्यायः॥ ४॥

Thus ends the fourth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The Fate of non-devotees; different methods of the Lord's worship according to the different Yugas

राजोवाच

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः।
तेषामशान्तकामानां का निष्ठाविजितात्मनाम्॥ १॥

King Nimi submitted: O jewels among those sages who have realized the Self! what will be the fate of those who do not generally adore Lord Śrī Hari and whose desires have not been satiated and whose mind and senses are yet uncontrolled? (1)

चमस उवाच

मुखबाहूरुपादेभ्यः पुरुषस्याश्रमैः सह।
चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक्॥ २॥

Camasa replied: From the mouth, arms, thighs and feet of the Lord were, respectively, evolved the four Varṇas or castes with the four Āśramas or stages in life. And they were distinctly divided into Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras according to their Guṇas or qualities of Sattva, Rajas and Tamas and their combinations. (2)

य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम्।
न भजन्त्यवजानन्ति स्थानाद् भ्रष्टाः पतन्त्यधः॥ ३॥

Among these, they who do not adore the Supreme Person though knowing Him to be their direct Originator and Ruler and ignore Him, fall from their status and go down to hell. (3)

दूरेहरिकथाः केचिद् दूरेचाच्युतकीर्तनाः।
स्त्रियः शूद्रादयश्चैव तेऽनुकम्प्या भवादृशाम्॥ ४॥

Many women, Śūdras and others are far from (through neglect or distaste) hearing the Lord's stories or discourses and also from singing His praises, deserve pity from devotees like you. It should be your duty to bring them to the right path. (4)

विप्रो राजन्यवैश्यौ च हरेः प्राप्ताः पदान्तिकम्।
श्रौतेन जन्मनाथापि मुह्यन्त्याम्नायवादिनः॥ ५॥

Brāhmaṇas, Kṣatriyas and Vaiśyas stand very near the feet of Śrī Hari by virtue of their birth and Vedic Saṁskāras (ceremonies for the twice-born). Yet they get misguided by the Vedas as they miss their real meaning and interpret them literally about the fruits of actions. (5)

कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः।
वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः॥ ६॥

They do not know the secret of action; though foolish, they consider themselves learned and become conceited; they indulge in fine talk and are fascinated by the honeyed

words describing the transient fruit of actions. (6)

रजसा घोरसंकल्पाः कामुका अहिमन्यवः।
दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान्॥ ७॥

Being dominated by Rajas they resolve upon cruel deeds; their desire for pleasures is insatiable; their anger is like that of a serpent and they love ostentation and show pride. Such sinners laugh at the devotees of the Lord. (7)

वदन्ति तेऽन्योन्यमुपासितस्त्रियो
गृहेषु मैथुन्यपरेषु चाशिषः।
यजन्त्यसृष्टान्नविधानदक्षिणं
वृत्त्यै परं घ्नन्ति पशूनतद्विदः॥ ८॥

Living in homes where sexual pleasures predominate, they remain devoted to women and talk among themselves of the pleasures of sense alone. They perform sacrifices without observing the rules and without distributing food and giving money to the Brāhmaṇas and only kill animals for sustenance, not realizing the sin involved in destruction of life. (8)

श्रिया विभूत्याभिजनेन विद्यया
त्यागेन रूपेण बलेन कर्मणा।
जातस्मयेनान्धधियः सहेश्वरान्
सतोऽवमन्यन्ति हरिप्रियान् खलाः॥ ९॥

Blinded with pride born of their wealth and power, pedigree and learning, munificence, comeliness of form, physical strength and actions, those wicked men despise not only the saintly, who are beloved of Śrī Hari, but the Lord Himself. (9)

सर्वेषु शश्वत्तनुभृत्स्ववस्थितं
यथा खमात्मानमभीष्टमीश्वरम्।
वेदोपगीतं च न शृण्वतेऽबुधा
मनोरथानां प्रवदन्ति वार्तया॥ १०॥

Those fools do not heed what the Vedas say about the Lord, viz., that, like the sky, He is eternally present in all creatures as their very Self and as the ultimate object of all human pursuits. They interpret the Vedas as discussing only the objects of desire. (10)

लोके व्यवायामिषमद्यसेवा
नित्यास्तु जन्तोर्न हि तत्र चोदना।
व्यवस्थितिस्तेषु विवाहयज्ञ-
सुराग्रहैरासु निवृत्तिरिष्टा॥ ११॥

Man is naturally inclined towards the enjoyment of sexual pleasure, flesh and wine. No rules enjoin him to indulge in them. A certain check is provided over these tendencies by the Śāstra by permitting sexual commerce with one's wedded wife, meat-eating at the end of an animal sacrifice, drinking of wine during a Sautrāmaṇī sacrifice (in the case of those who are addicted to these); the real intention of the Śāstra is to turn man away from them. (11)

धनं च धर्मैकफलं यतो वै
ज्ञानं सविज्ञानमनुप्रशान्ति।
गृहेषु युञ्जन्ति कलेवरस्य
मृत्युं न पश्यन्ति दुरन्तवीर्यम्॥ १२॥

The only fruit, i.e., proper use of wealth is Dharma or piety which gives knowledge and direct realization and forthwith leads to supreme peace or Liberation. Those who use wealth solely for their own comfort or of their family forget death, the formidable enemy of their body. (12)

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम्॥ १३॥

They do not understand the pure essence of their religion. Only the smelling of wine is sanctioned in a Sautrāmaṇī sacrifice and animal sacrifice is allowed for the adoration of the deities and it is not permissible to kill them for meat. Similarly, sexual relation with one's wife is allowed with the motive of getting an issue and not for the sake of enjoyment. (13)

ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः।
पशून् द्रुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान्॥ १४॥

Those who are ignorant of this real Dharma and, though wicked and haughty, account themselves virtuous, kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth. (14)

द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम्।
मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः॥ १५॥

Those who hate others, in whom also dwells the same Self or Hari, hate Hari Himself and, being deeply attached to their mortal body and other relations, fall into hell. (15)

ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम्।
त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते॥ १६॥

Those who have not attained the knowledge of real truth but have passed the stage of utter ignorance, and are attached to the threefold objects of existence viz., Dharma, Artha and Kāma, but have no time to pursue the path of Liberation, are sure to bring about their ruin. (16)

एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिनः।
सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः॥ १७॥

They kill their own self, and, being devoid of peace of mind, regard ignorance as knowledge, i.e., confuse action for knowledge. They do not experience fulfilment and, being frustrated in their aims and thwarted by the Time-Spirit, become miserable. (17)

हित्वात्यायासरचिता गृहापत्यसुहृच्छ्रियः।
तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्मुखाः॥ १८॥

Those who are averse to the Lord are forced to forsake their home, wealth, children and friends, gained with great difficulty, and enter the dark hell. (18)

राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृभिः।
नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम्॥ १९॥

King Nimi submitted: Pray, tell us now in which ages, assuming what forms and colours and by what names the Lord is known, and by what prescribed rites He is worshipped by men. (19)

करभाजन उवाच

कृतं त्रेता द्वापरं च कलिरित्येषु केशवः।
नानावर्णाभिधाकारो नानैव विधिनेज्यते॥ २०॥

Sage Karabhājana replied: Lord Keśava in the ages of Satya, Tretā, Dwāpara and Kali assumes different colours, names and forms and is worshipped in different modes. (20)

कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः।
कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलू॥ २१॥

In the Satya age the Lord is of white complexion, has four arms, wears matted locks and is clad in barks and deerskin. He puts on the sacred thread and carries a rosary of Rudrākṣa and a staff and a Kamaṇḍalu (water-pot made of wild cocoanut shell). (21)

मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः समाः।
यजन्ति तपसा देवं शमेन च दमेन च॥ २२॥

In that age men have as a matter of fact a calm mind, entertain no feeling of animosity towards anybody and are friendly towards all creatures; they look upon all with an equal eye. They propitiate the Lord by their Tapas (in the form of contemplation) and by their control of mind and the senses. (22)

हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः।
ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते॥ २३॥

In the Satya age the Lord is called by the names of Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśwara, Amala, Īśwara, Puruṣa, Avyakta and Paramātmā. (23)

त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः।
हिरण्यकेशस्त्रय्यात्मा स्रुक्स्रुवाद्युपलक्षणः॥ २४॥

In the age of Tretā the Lord is of crimson hue; He has four arms, wears a triple cord

about His loins and has golden locks. He appears in the form of sacrifices as described in the three Vedas and wields on His person a Sruk, Sruvā (ladles for pouring ghee into the sacred fire) and other accessories used in the performance of sacrifices. (24)

तं तदा मनुजा देवं सर्वदेवमयं हरिम्।
यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः॥ २५॥

In that age pious men who are teachers of the Vedas worship through the Vedic lore Lord Śrī Hari as an embodiment of all the deities. (25)

विष्णुर्यज्ञः पृश्निगर्भः सर्वदेव उरुक्रमः।
वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते॥ २६॥

In that age of Tretā He is called by the names of Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya. (26)

द्वापरे भगवाञ्श्यामः पीतवासा निजायुधः।
श्रीवत्सादिभिरंकैश्च लक्षणैरुपलक्षितः॥ २७॥

In the Dwāpara age the Lord is of a dark brown complexion, remains clad in yellow silk, wields in His arms His own weapons and emblems viz., the conch, discus, mace and lotus, wears the Kaustubha gem and is distinguished by the marks of Śrīvatsa (a curl of white hair on the right side of His bosom) etc. (27)

तं तदा पुरुषं मर्त्या महाराजोपलक्षणम्।
यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप॥ २८॥

In that age, O king, men seeking to know the ultimate Reality worship the Supreme Person, who is characterized by the regalia proper to a monarch such as the umbrella, fly-whisk etc., as indicated in the Vedas and the Tantras. (28)

नमस्ते वासुदेवाय नमः संकर्षणाय च।
प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः॥ २९॥

Hail to You, Vāsudeva; hail to Saṅkarṣaṇa and hail to You, the almighty Lord, as Pradyumna and Anirudha! (29)

नारायणाय ऋषये पुरुषाय महात्मने।
विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः॥ ३०॥

Hail to the sage Nārāyaṇa, the almighty, all-pervading, all-embodying Ruler of the universe, dwelling in the heart of all. (30)

इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम्।
नानातन्त्रविधानेन कलावपि यथा शृणु॥ ३१॥

O king, it is thus that people adore and praise the Lord of the universe in the Dwāpara age. Now hear how they worship Him with various rituals prescribed by the Tantras during the Kali age. (31)

कृष्णवर्णं त्विषाकृष्णं सांगोपांगास्त्रपार्षदम्।
यज्ञैः संकीर्तनप्रायैर्यजन्ति हि सुमेधसः॥ ३२॥

It is well-known that in this age wise men worship, through sacrifices mostly consisting of chanting the names of the Lord and singing His praises, the Lord who is of a dark colour, though bright by lustre, perfect in all limbs, adorned with ornaments, furnished with His weapons and waited upon by His attendants. (32)

ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिंचिनुतं शरण्यम्।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम्॥ ३३॥

O the most exalted person, O the Protector of devotees, I bow to Your lotus-feet which are worthy of being constantly meditated upon, put an end to all discomfiture, yield all desired boons, which are the focus of all sacred places, are extolled by Śiva and Brahmā, afford shelter to all and dispel the distress of devotees and which serve as a bark for crossing the ocean of mundane existence. (33)

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं
धर्मिष्ठ आर्यवचसा यदगादरण्यम्।
मायामृगं दयितयेप्सितमन्वधावद्
वन्दे महापुरुष ते चरणारविन्दम्॥ ३४॥

O the most exalted and righteous Person,

I bow to Thy lotus-feet, which ran after the illusory deer sought after by Thy beloved spouse, Sītā. You gave up the royal fortune—which was coveted by the gods and was most difficult to forsake—merely at the word of your father and went away in exile to the forest. (34)

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः।
मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः॥ ३५॥

Thus, O king, Lord Śrī Hari—the Bestower of all blessings including Liberation—is worshipped by men belonging to different Yugas under a name and in a form appropriate to the age. (35)

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः।
यत्र संकीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते॥ ३६॥

Elderly and discriminating persons who appreciate the merits of the Kali age and choose the essence of things, extol this age, in which by merely chanting the names of the Lord one can attain all the desired objects, which could otherwise be had through many virtues only. (36)

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह।
यतो विन्देत परमां शान्तिं नश्यति संसृतिः॥ ३७॥

Therefore, for men lost in this world indeed there is no higher gain than the chanting of His names, whereby one attains to perfect peace and as a sequel to which the cycle of birth and death comes to an end. (37)

कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम्।
कलौ खलु भविष्यन्ति नारायणपरायणाः॥ ३८॥
क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः।
ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी॥ ३९॥
कावेरी च महापुण्या प्रतीची च महानदी।
ये पिबन्ति जलं तासां मनुजा मनुजेश्वर।
प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः॥ ४०॥

For this reason, O king, those living in the ages of Satya, Tretā and Dwāpara seek birth in the Kali age. O great king, in the Kali age only here and there men will be devoted to Lord Nārāyaṇa; but their number will be large in the Draviḍa territory, wherein flow the rivers Tāmraparṇī, Kṛtamālā, Payaswinī, the most sacred Kāverī, Mahānadī and Pratīcī. O great king, men who drink their waters generally become pure-minded devotees of Lord Vāsudeva. (38—40)

देवर्षिभूताप्तनृणां पितॄणां
न किंकरो नायमृणी च राजन्।
सर्वात्मना यः शरणं शरण्यं
गतो मुकुन्दं परिहृत्य कर्तम्॥ ४१॥

O king, renouncing all obligations or the notion of separateness from the Lord, he who whole-heartedly and completely resorts for protection to the protecting Lord is no more a servant of or debtor to the deities, Ṛṣis or other creatures, relations or other men (newcomers) and deceased ancestors. Such a person discharges all his responsibilities merly by seeking refuge in the Lord. (41)

स्वपादमूलं भजतः प्रियस्य
त्यक्तान्यभावस्य हरिः परेशः।
विकर्म यच्चोत्पतितं कथंचिद्
धुनोति सर्वं हृदि सन्निविष्टः॥ ४२॥

If a beloved devotee who has forsaken all other attachments and sought shelter in the soles of feet of the Lord incurs any sin for any reason, although as a rule he is incapable of sin, the Supreme Lord, Śrī Hari, enshrined in his heart, washes off all that sin. (42)

नारद उवाच

धर्मान् भागवतानित्थं श्रुत्वाथ मिथिलेश्वरः।
जायन्ते यान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत्॥ ४३॥

Sage Nārada resumed: Hearing the exposition of these courses of conduct pleasing to the Lord, Nimi, the king of Mithilā, with his priests and preceptors delightfully adored the sons of Jayantī, the nine sages mentioned before. (43)

ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः।
राजा धर्मानुपातिष्ठन्नवाप परमां गतिम्॥ ४४॥

Then those accomplished sages vanished out of sight while all the people stood looking on. Following the aforesaid courses of conduct, the king attained to the highest goal. (44)

त्वमप्येतान् महाभाग धर्मान् भागवताञ्छुतान्।
आस्थितः श्रद्धया युक्तो निःसंगो यास्यसे परम्॥ ४५॥

O Vasudeva, the best among fortunate persons! following these righteous courses pleasing to the Lord, which you have just heard of, full of faith and free from attachment, you too will attain the highest goal. (45)

युवयोः खलु दम्पत्योर्यशसा पूरितं जगत्।
पुत्रतामगमद् यद् वां भगवानीश्वरो हरिः॥ ४६॥

The fame of you both, husband and wife, really fills the whole world because the almighty Lord Śrī Hari has chosen to be your son. (46)

दर्शनालिंगनालापैः शयनासनभोजनैः।
आत्मा वां पावितः कृष्णे पुत्रस्नेहं प्रकुर्वतोः॥ ४७॥

Cherishing parental love for Śrī Kṛṣṇa, you have both purified your soul by His sight, embrace and conversation with Him, as well as by sitting, sleeping and eating with Him. (47)

वैरेण यं नृपतयः शिशुपालपौण्ड्र-
शाल्वादयो गतिविलासविलोकनाद्यैः।
ध्यायन्त आकृतधियः शयनासनादौ
तत्साम्यमापुरनुरक्तधियां पुनः किम्॥ ४८॥

When even Śiśupāla, Pauṇḍraka, Śālva and other kings, thinking of Him with the feeling of enmity while sleeping, sitting or eating, had His gait, graceful movements and glances etc., imprinted on their mind and accordingly attained similarity to His form, what to say of those whose mind is attached to Him. (48)

मापत्यबुद्धिमकृथाः कृष्णे सर्वात्मनीश्वरे।
मायामनुष्यभावेन गूढैश्वर्ये परेऽव्यये॥ ४९॥

Śrī Kṛṣṇa is the Universal Soul, the almighty Lord, though He has concealed His divinity by assuming a human personality as a matter of sport; He is above and beyond all and is immortal. You should not look upon Him as your son. (49)

भूभारासुरराजन्यहन्तवे गुप्तये सताम्।
अवतीर्णस्य निर्वृत्यै यशो लोके वितन्यते॥ ५०॥

To destroy the devilish kings who had become a burden to the earth, and to protect the virtuous, Śrī Kṛṣṇa has appeared on earth. It is for the liberation of all men that He spreads His fame throughout the world. (50)

श्रीशुक उवाच

एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः।
देवकी च महाभागा जहतुर्मोहमात्मनः॥ ५१॥

Śrī Śuka continued: Hearing this, the highly fortunate Vasudeva and Devakī felt much astonished and they overcame their infatuation, i.e., ceased to look upon Śrī Kṛṣṇa as a mortal or their son. (51)

इतिहासमिमं पुण्यं धारयेद् यः समाहितः।
स विधूयेह शमलं ब्रह्मभूयाय कल्पते॥ ५२॥

Whoever with a concentrated mind retains in his memory this sacred story, shakes off his delusion during his life-time and becomes qualified for attaining oneness with Brahma (after death). (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चमोऽध्यायः॥ ५॥

Thus ends the fifth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

The gods entreat the Lord to return to His divine realm and Uddhava approaches Him on the eve of the Yadus' departure for Prabhāsa

श्रीशुक उवाच

अथ ब्रह्माऽऽत्मजैर्देवैः प्रजेशैरावृतोऽभ्यगात्।
भवश्च भूतभव्येशो ययौ भूतगणैर्वृतः॥ १॥

Śrī Śuka began again: Now, when Nārada had finished his discourse to Vasudeva and left Dwārakā, Brahmā, surrounded by his sons, Sanaka and others, the gods and the lords of creation, arrived and so did Lord Śiva, the Ruler of those that have gone by as well as those that are yet to come, accompanied by goblins. (1)

इन्द्रो मरुद्भिर्भगवानादित्या वसवोऽश्विनौ।
ऋभवोऽङ्गिरसो रुद्रा विश्वे साध्याश्च देवताः॥ २॥
गन्धर्वाप्सरसो नागाः सिद्धचारणगुह्यकाः।
ऋषयः पितरश्चैव सविद्याधरकिन्नराः॥ ३॥
द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षवः।
वपुषा येन भगवान् नरलोकमनोरमः।
यशो वितेने लोकेषु सर्वलोकमलापहम्॥ ४॥

Similarly, the glorious Indra with the Maruts (the forty-nine wind-gods), the Ādityas, sons of Aditi, the eight Vasus, the two Aświns, the Ṛbhus, the Aṅgirās, the eleven Rudras, the class of gods known as the Viśwedevas and the Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas and Guhyakas (Yakṣas), Ṛṣis as well as manes, accompanied by Vidyādharas and Kinnaras—all went to Dwārakā, eager to see Śrī Kṛṣṇa, who captivated the mind of the entire human race, in that charming form by which He spread in all the three worlds a glory that destroyed the sins of the whole universe. (2—4)

तस्यां विभ्राजमानायां समृद्धायां महर्द्धिभिः।
व्यचक्षतावितृप्ताक्षाः कृष्णमद्भुतदर्शनम्॥ ५॥

In that brilliant city abounding in all kinds of superior wealth they saw Śrī Kṛṣṇa of wonderful beauty with unsatiated eyes. (5)

स्वर्गोद्यानोपगैर्माल्यैश्छादयन्तो यदूत्तमम्।
गीर्भिश्चित्रपदार्थाभिस्तुष्टुवुर्जगदीश्वरम्॥ ६॥

Covering Śrī Kṛṣṇa, the foremost among the Yadus, with flowers that can be had in heaven alone, they praised the Lord of the universe by means of laudatory hymns, couched in charming words and full of charming ideas. (6)

देवा ऊचुः

नताः स्म ते नाथ पदारविन्दं
बुद्धीन्द्रियप्राणमनोवचोभिः।
यच्चिन्त्यतेऽन्तर्हृदि भावयुक्तै-
र्मुमुक्षुभिः कर्ममयोरुपाशात्॥ ७॥

The gods said: With our reason and senses, body, mind and speech, O Lord! we bow to Your lotus-feet, which are meditated upon in the heart by those who are full of devotion and seek to be freed from the stout shackles of Karma. (7)

त्वं मायया त्रिगुणयाऽऽत्मनि दुर्विभाव्यं
व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्थः।
नैतैर्भवानजित कर्मभिरज्यते वै
यत् स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः॥ ८॥

O invincible Lord! presiding over the three Guṇas born of Your Māyā, You create, preserve and destroy this manifest inconceivable universe in Yourself through Your Māyā consisting of the three Guṇas, and yet remain ever unaffected by these actions, being free from all blemish in the form of likes and dislikes etc., and since

You remain completely absorbed in the unobscured Bliss, which constitutes Your very nature. (8)

शुद्धिर्नृणां न तु तथेड्य दुराशयानां
विद्याश्रुताध्ययनदानतपःक्रियाभिः।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्ध-
सच्छ्रद्धया श्रवणसम्भृतया यथा स्यात्॥ ९॥

O praiseworthy and supreme Lord! purification of men of impure mind is not so radically effected through worship, study of scriptures, acts of charity, austerities, ritual acts etc., as association with pure-minded persons through mature and genuine faith, developed by constant hearing of Your glory. (9)

स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः
क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः।
यः सात्वतैः समविभूतय आत्मवद्भि-
र्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय॥ १०॥
यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ
त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा।
अध्यात्मयोग उत योगिभिरात्ममायां
जिज्ञासुभिः परमभागवतैः परीष्टः॥ ११॥

May Your feet serve as a fire to consume all our unholy cravings—the feet which are being contemplated upon with a heart moistened with love by ascetics for the sake of blessedness; which are worshipped by devotees through individual divine manifestations (Vāsudeva and so on) for attaining a glory similar to that of the Lord; and by the wise as many as three times a day in order that they may transcend heaven and ascend to Vaikuṇṭha; nay, which are contemplated, O Lord, in the sacrificial fire by those well-versed in sacrifices, taking in their outstretched hands the material for being consigned to that fire according to the procedure laid down by the three Vedas viz., Ṛk, Sāma and Yajus; and which are contemplated in the course of their Yogic practice for the realization of the Self by strivers seeking to obtain an insight into the Māyā that veils the true character of the Spirit, and are worshipped everywhere by the highest devotees of the Lord. (10-11)

पर्युष्टया तव विभो वनमालयेयं
संस्पर्धिनी भगवती प्रतिपत्निवच्छ्रीः।
यः सुप्रणीतममुयार्हणमाददन्नो
भूयात् सदाङ्घ्रिरशुभाशयधूमकेतुः॥ १२॥

Like a co-wife, this divine Śrī, the goddess of fortune, appearing as a golden streak on Your bosom, O Lord, vies even with a faded garland of sylvan flowers adorning Your bosom alongwith Her. You, nonetheless, accept the worship duly offered to You by Your loving devotees even with such a garland. So, partial You are to Your devotees! May Your feet serve as a fire to burn our evil tendencies. (12)

केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको
यस्ते भयाभयकरोऽसुरदेवचम्वोः।
स्वर्गाय साधुषु खलेष्वितराय भूमन्
पादः पुनातु भगवन् भजतामघं नः॥ १३॥

O almighty and omnipresent Lord, may Your foot cleanse our sins, who worship You—the foot which took three strides in order to measure the three worlds and thereby to oust Bali from heaven and on reaching Satyaloka, the highest heaven in its second stride stood as a tall triumphal flag with the Gaṅgā flowing through the three worlds as its streamer and as such inspired terror and instilled fearlessness into the titanic and the celestial armies, respectively, and which, brought heaven to the righteous and spelt ruin to the unrighteous. (13)

नस्योतगाव इव यस्य वशे भवन्ति
ब्रह्मादयस्तनुभृतो मिथुरर्द्यमानाः।
कालस्य ते प्रकृतिपूरुषयोः परस्य
शं नस्तनोतु चरणः पुरुषोत्तमस्य॥ १४॥

May the feet of the Supreme Person in You augment our joy—You who are superior

both to Prakṛti and Puruṣa. Matter and the Spirit and who are the Propeller of all as the Time-Spirit and subject to whose control, like bulls held by the nose-string, are Brahmā, the creator, and other embodied souls who are being tormented by one another. (14)

अस्यासि हेतुरुदयस्थितिसंयमाना-
मव्यक्तजीवमहतामपि कालमाहुः ।
सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः
कालो गभीररय उत्तमपूरुषस्त्वम् ॥ १५ ॥

You are Puruṣottama, the Highest Person, in that You are responsible for the creation, continuance and destruction of this universe; the Vedas speak of You as the Controller of Prakṛti, Puruṣa and the Mahattattva, the principle of cosmic intelligence; and You are also Kāla (the wheel of Time revolving in the form of a twelve-month period) consisting of three navels, each of four months, engaged in the destruction of all and possessed of imperceptible speed. (15)

त्वत्तः पुमान् समधिगम्य यया स्ववीर्यं
धत्ते महान्तमिव गर्भममोघवीर्यः ।
सोऽयं तयानुगत आत्मन आण्डकोशं
हैमं ससर्ज बहिरावरणैरुपेतम् ॥ १६ ॥

Having derived its power from You and thus acquiring unfailing energy, the Puruṣa (Spirit) in conjunction with Māyā deposited the Mahattattva, corresponding as it were to the seed of this visible universe. Equipped with that very power, the Mahat produced out of itself the golden, effulgent, egg of the universe enveloped by its seven external sheaths in the shape of the earth, water, fire, air, ether, ego and mind. (16)

तत्तस्थुषश्च जगतश्च भवानधीशो
यन्माययोत्थगुणविक्रिययोपनीतान् ।
अर्थांजुषन्नपि हृषीकपते न लिप्तो
येऽन्ये स्वतः परिहतादपि बिभ्यति स्म ॥ १७ ॥

Therefore, O Propeller of the Indriyas, You are the suzerain Ruler of the immobile as well as the mobile creation, because even though enjoying (in the form of the Jīva) the objects of the senses evolved through the modification of the Guṇas brought about by Māyā, You remain unattached to them; while others (the Jīvas) remain afraid of sense-enjoyments even when they have been renounced by themselves. (17)

स्मायावलोकलवदर्शितभावहारि-
भ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनंगबाणै-
र्यस्येन्द्रियं विमथितुं करणैर्न विभ्व्यः ॥ १८ ॥

All Your sixteen thousand and odd wives could not even shake Your mind by their shafts of Cupid and other charms skilled in conveying the message of love despatched by their arched eyebrows fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (18)

विभ्व्यस्तवामृतकथोदवहास्त्रिलोक्याः
पादावनेजसरितः शमलानि हन्तुम् ।
आनुश्रवं श्रुतिभिरङ्घ्रिजमंगसङ्ग-
स्तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति ॥ १९ ॥

The streams of Your glory bearing the water of Your nectar-like stories and rivers like the holy Gaṅgā that have washed Your feet are capable of destroying all the sins of the three worlds. Those who take pains for the purification of their self resort to both these types of holy waters—the former, in the form of Your glory sung in the Vedas, by means of their ears and the latter, emanating from Your feet, through the contact of their body. (19)

बादरायणिरुवाच

इत्यभिष्टूय विबुधैः सेशः शतधृतिर्हरिम् ।
अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥ २० ॥

Śrī Śuka resumed: Having thus extolled and bowed low to Śrī Hari, alongwith the other gods, Brahmā, accompanied by Lord

Śiva and standing in the air all the while, submitted to Śrī Kṛṣṇa, the Protector of cows: (20)

ब्रह्मोवाच

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो।
त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥ २१ ॥

Brahmā said: Formerly You were entreated by us to remove the burden of the earth, O Lord! That has been accomplished by You precisely as was desired by us, O Inner Controller of all! (21)

धर्मश्च स्थापितः सत्सु सत्यसन्धेषु वै त्वया।
कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥ २२ ॥

Righteousness has been firmly established by You among the virtuous, pledged to truth and glory, which is capable of destroying the sins of all men, permeating on all sides. (22)

अवतीर्य यदोर्वंशे बिभ्रद् रूपमनुत्तमम्।
कर्माण्युद्दामवृत्तानि हिताय जगतोऽकृथाः ॥ २३ ॥

Descending in the line of Yadu and manifesting a form unsurpassed in elegance, You performed deeds of extraordinary valour for the good of the world. (23)

यानि ते चरितानीश मनुष्याः साधवः कलौ।
शृण्वन्तः कीर्तयन्तश्च तरिष्यन्त्यञ्जसा तमः ॥ २४ ॥

Hearing of and celebrating, O Lord, those exploits of Yours that have been mentioned heretofore, pious men in the Kali age shall easily get through the darkness of ignorance. (24)

यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम।
शरच्छतं व्यतीताय पंचविंशाधिकं प्रभो ॥ २५ ॥

A century and twenty-five years more have elapsed, O Lord, since You appeared in the race of Yadu, O Supreme Person! (25)

नाधुना तेऽखिलाधार देवकार्यावशेषितम्।
कुलं च विप्रशापेन नष्टप्रायमभूदिदम् ॥ २६ ॥

O Support of the universe, no part of the gods' purpose now remains to be accomplished; and this race of Yours too has become well-nigh extinct through the curse of the Brāhmaṇas. (26)

ततः स्वधाम परमं विशस्व यदि मन्यसे।
सलोकाँल्लोकपालान् नः पाहि वैकुण्ठ किंकरान् ॥ २७ ॥

Therefore, return, if You please, O Viṣṇu, to Your transcendent realm, Vaikuṇṭha, and bless us, Your servants, the guardians of the spheres, alongwith the spheres by visiting our realms and accepting our homage. (27)

श्रीभगवानुवाच

अवधारितमेतन्मे यदात्थ विबुधेश्वर।
कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥ २८ ॥

The glorious Lord replied: What you say has already been decided upon by Me, O ruler of the gods! All your purpose has been accomplished and the burden of the earth removed. (28)

तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम्।
लोकं जिघृक्षद् रुद्धं मे वेलयेव महार्णवः ॥ २९ ॥

Made insolent by prowess, heroism and fortune and inclined to take possession of the whole world, this celebrated race of Yadu has been kept in check by Me as the ocean by its shore. (29)

यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम्।
गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति ॥ ३० ॥

If I depart from this world without destroying the huge race of the Yadus, who have grown so insolent, this entire human race will meet its destruction through this ocean, that has already transgressed its limits. (30)

इदानीं नाश आरब्धः कुलस्य द्विजशापतः।
यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥ ३१ ॥

The destruction of this race has already begun through the imprecation of the Brāhmaṇas. When its destruction is complete, O sinless Brahmā, I shall ascend to your realm, en route to My own realm. (31)

श्रीशुक उवाच

इत्युक्तो लोकनाथेन स्वयम्भूः प्रणिपत्य तम्।
सह देवगणैर्देवः स्वधाम समपद्यत॥ ३२॥

Śrī Śuka continued: Told thus by the Lord of the universe, god Brahmā, the self-born, fell prostrate before Him and duly returned to his realm alongwith the host of other gods. (32)

अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान्।
विलोक्य भगवानाह यदुवृद्धान् समागतान्॥ ३३॥

Presently noticing grave portents appearing over the aforesaid city of Dwārakā, the Lord spoke to the elderly among the Yadus, that had assembled there. (33)

श्रीभगवानुवाच

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः।
शापश्च नः कुलस्यासीद् ब्राह्मणेभ्यो दुरत्ययः॥ ३४॥

The Lord said: These exceptionally grave portents are particularly appearing on all sides here, and a curse from the Brāhmaṇas, that cannot be easily overcome, has overtaken our race. (34)

न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः।
प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम्॥ ३५॥

We should no longer stay here, if we wish to live on, O respected ones ! We shall accordingly shift this very day to Prabhāsa, a most sacred place. Let there be no delay. (35)

यत्र स्नात्वा दक्षशापाद् गृहीतो यक्ष्मणोडुराट्।
विमुक्तः किल्बिषात् सद्यो भेजे भूयः कलोदयम्॥ ३६॥

Having bathed there, the moon-god (the ruler of the stars), who had been seized with consumption due to a curse pronounced by Dakṣa, was at once rid of his trouble and began to enjoy once more the waxing of his digits as before. (36)

वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान्।
भोजयित्वोशिजो विप्रान् नानागुणवतान्धसा॥ ३७॥
तेषु दानानि पात्रेषु श्रद्धयोप्त्वा महान्ति वै।
वृजिनानि तरिष्यामो दानैर्नौभिरिवार्णवम्॥ ३८॥

Having bathed in the sacred waters there and gratified the manes and gods with offerings of water, fed good Brāhmaṇas with delicious food of various tastes and bestowed valuable gifts on those worthy ones, we shall through those gifts get over our sins even as people cross the ocean with the help of ships. (37-38)

श्रीशुक उवाच

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन।
गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन्॥ ३९॥

Śrī Śuka went on: Thus directed by the Lord, O delight of your race, the Yādavas made up their mind to undertake a journey to the sacred place, Prabhāsa, and began to get ready their chariots. (39)

तन्निरीक्ष्योद्धवो राजन् श्रुत्वा भगवतोदितम्।
दृष्ट्वारिष्टानि घोराणि नित्यं कृष्णमनुव्रतः॥ ४०॥
विविक्त उपसंगम्य जगतामीश्वरेश्वरम्।
प्रणम्य शिरसा पादौ प्रांजलिस्तमभाषत॥ ४१॥

Seeing this and overhearing the utterance of the Lord and observing the fearful portents, Uddhava, who was ever devoted to Śrī Kṛṣṇa, approached the suzerain Lord of the universe in seclusion and, touching His feet with his head, submitted to Him with joined palms as follows: (40-41)

उद्धव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन।
संहृत्यैतत् कुलं नूनं लोकं सन्त्यक्ष्यते भवान्।
विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वरः॥ ४२॥

Uddhava said: O Ruler even of the adored of gods, O Master of Yoga, the very hearing and chanting of whose names and praises makes one sacred, having exterminated this race You are surely going to leave this world for good as is evident from the fact that You did not choose to counteract the Brāhmaṇas' curse, though able to do so, almighty as You are. (42)

नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव।
त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि॥ ४३॥

I cannot bear to abandon Your lotus-feet even for half a second, O Ruler even of Brahmā and Lord Śiva! Kindly, therefore, take me as well to Your divine realm, O Lord! (43)

तव विक्रीडितं कृष्ण नृणां परममंगलम्।
कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जनः॥ ४४॥

Having enjoyed with their ears the story of Your extraordinary pastimes, which is most auspicious to hear and is sweet as nectar to the ear, people give up the craving for other objects. (44)

शय्यासनाटनस्थानस्नानक्रीडाशनादिषु ।
कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि॥ ४५॥

How then could we do without You, our beloved One, nay, our very self, we, who have constantly waited on You, while You lay in bed, sat or rambled with us, stood beside us, bathed in our company, were engaged in some sport or dined with us and so on? (45)

त्वयोपभुक्तस्रग्गन्धवासोऽलंकारचर्चिताः।
उच्छिष्टभोजिनो दासास्तव मायां जयेमहि॥ ४६॥

We are Your servants who have been adorned with garlands, sandal-paste, raiments and ornaments etc., used and given up by You, and ate the remnants of Your food. As such we shall conquer Your Māyā. We are not afraid of Your Māyā but of separation from You. (46)

वातरशना य ऋषयः श्रमणा ऊर्ध्वमन्थिनः।
ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः॥ ४७॥

Sages who have absolutely no covering on their body beyond the belt of air about their loins, have taken great pains on devotions, are lifelong and perfect celibates (lit., have directed the flow of their generative fluid upwards or stopped its downward flow for all time to come), are free from passion, have renounced all enjoyments, and have no trace of impurity left in their mind, they alone attain to Your glorious state known by the name of Brahma. (47)

वयं त्विह महायोगिन् भ्रमन्तः कर्मवर्त्मसु।
त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः॥ ४८॥
स्मरन्तः कीर्तयन्तस्ते कृतानि गदितानि च।
गत्युत्स्मितेक्षणक्ष्वेलि यन्नृलोकविडम्बनम्॥ ४९॥

We, however, O supreme Yogī, even though we are revolving in the alleys of Karma in this world, shall get over the darkness of ignorance, which is so difficult to surmount, through talks about You carried on with Your devotees, dwelling upon and celebrating Your doings and utterances, Your gait, smiles, glances and jokes and whatever You did in imitation of human beings. (48-49)

श्रीशुक उवाच

एवं विज्ञापितो राजन् भगवान् देवकीसुतः।
एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत॥ ५०॥

Śrī Śuka said: Entreated thus, O king, Lord Śrī Kṛṣṇa, the Son of Devakī, spoke as follows to His beloved servant and absolute devotee, Uddhava. (50)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षष्ठोऽध्यायः॥ ६॥

Thus ends the sixth discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The Legend of an Ascetic—the Story of eight (out of twenty-four) preceptors from the earth to the pigeon, recognized by him

श्रीभगवानुवाच

यदात्थ मां महाभाग तच्चिकीर्षितमेव मे।
ब्रह्मा भवो लोकपालाः स्ववासं मेऽभिकांक्षिणः॥ १॥

The glorious Lord began again: That alone which you, O Uddhava, have asked Me to do, O highly blessed one, (vide verse 42 of Discourse VI above) is intended by Me. Brahmā, the creator, Lord Śiva, the Source of the universe and the other guardians of the spheres, too, long for My presence in heaven. (1)

मया निष्पादितं ह्यत्र देवकार्यमशेषतः।
यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः॥ २॥

Indeed, I have wholly accomplished the purpose of the gods, viz., the removal of the earth's burden for which, as requested by Brahmā, I descended on this earth with My part manifestation, Balarāma. (2)

कुलं वै शापनिर्दग्धं नङ्क्ष्यत्यन्योन्यविग्रहात्।
समुद्रः सप्तमेऽह्न्येतां पुरीं च प्लावयिष्यति॥ ३॥

This race of Yādu, which is the only surviving burden on the earth and has already been consumed by the curse of the Brāhmaṇas will surely perish through mutual strife; and on the seventh day the sea will overflow and submerge this city of Dwārakā. (3)

यर्ह्येवायं मया त्यक्तो लोकोऽयं नष्टमंगलः।
भविष्यत्यचिरात् साधो कलिनापि निराकृतः॥ ४॥

The moment this mortal world is forsaken by Me, it will be assailed by Kali (the Dark Age) and before long, O pious one, all its auspiciousness will be gone. (4)

न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले।
जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे॥ ५॥

You should in no case live on this terrestrial globe when abandoned by Me; for the Kali age having set in then, O good Uddhava, people will conceive a liking for unrighteous ways. (5)

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु।
मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम्॥ ६॥

Completely shaking off all attachment for your own people and kinsmen and fully concentrating your mind on Me, for your part, go you about the earth looking upon all with an equal eye. (6)

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम्॥ ७॥

Whatever is being apprehended with the mind, speech, eyes, ears etc., know it to be a creation of the mind and, therefore, merely illusory and transient. (7)

पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक्।
कर्माकर्मविकर्मेति गुणदोषधियो भिदा॥ ८॥

A man with an unsteady (wandering) mind falls a prey to misapprehension consisting in the perception of diversity, which, in its turn, leads to the sense of good and evil; and in the eyes of an individual having the notion of good and evil there exists the distinction of prescribed action, inaction and prohibited action. (8)

तस्माद् युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत्।
आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे॥ ९॥

Therefore, having controlled your mind and senses, visualize this world of senses as projected in the Self and see your own Self existing in Me, the Supreme Lord, as one with Me. (9)

ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम्।
आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे॥ १०॥

Possessed of knowledge of the meaning of the Vedas and realization of what has been taught by them and with your mind sated through Self-Realization and becoming one with the Self of all embodied beings, you will no longer be baulked by any impediments. (10)

दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते।
गुणबुद्ध्या च विहितं न करोति यथार्भकः॥ ११॥

He who has transcended the sense of good and evil does not refrain from wrong-doing because he perceives any evil in it; nor does he perform prescribed duties because he thinks well of it; he merely acts by force of habit like a child whose actions are never premeditated. (11)

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः।
पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः॥ १२॥

He who has gained certitude about the Self through knowledge of the true spirit of the Vedas coupled with realization of the Truth, who is a friend to all created beings, who is full of peace, and who beholds the universe as one with Me, never undergoes suffering in the form of transmigration. (12)

श्रीशुक उवाच

इत्यादिष्टो भगवता महाभागवतो नृप।
उद्धवः प्रणिपत्याह तत्त्वजिज्ञासुरच्युतम्॥ १३॥

Śrī Śuka resumed: Thus instructed by the Lord, Uddhava, the great devotee of the Lord, O protector of men, fell prostrate before Him and, being eager to know the truth, spoke to Him as follows: (13)

उद्धव उवाच

योगेश योगविन्यास योगात्मन् योगसम्भव।
निःश्रेयसाय मे प्रोक्तस्त्यागः संन्यासलक्षणः॥ १४॥

Uddhava submitted: O Lord (Rewarder) of Yoga, O the ultimate end and support of Yoga, O the embodiment of Yoga! O the Fountainhead of Yoga! it is for my highest good that this cult of renunciation without any expectation of return has been preached by You. (14)

त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः।
सुतरां त्वयि सर्वात्मन्नभक्तैरिति मे मतिः॥ १५॥

O all-pervading and all-embracing Lord! such renunciation of the pleasures of sense is difficult, nay, well-nigh impossible for those attached to sense-enjoyment; and more so for those who are not devoted to You: such is my conviction. (15)

सोऽहं ममाहमिति मूढमतिर्विगाढ-
स्त्वन्मायया विरचितात्मनि सानुबन्धे।
तत्त्वञ्जसा निगदितं भवता यथाहं
संसाधयामि भगवन्ननुशाधि भृत्यम्॥ १६॥

I am ignorant, O Lord; for I am attached to this body and children, which are the creation of Your Māyā. I am immersed in the notion of 'I' and 'Mine'. Therefore, instruct me, Your servant, that I may easily attain to that renunciation which has been taught by You. (16)

सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं
वक्तारमीश विबुधेष्वपि नानुचक्षे।
सर्वे विमोहितधियस्तव मायये मे
ब्रह्मादयस्तनुभृतो बहिरर्थभावाः॥ १७॥

O Lord, I do not see, except You, anyone even among the celestials, who can give me instruction about the self-revealed Ātmā, the only Truth. Even Brahmā and all these beings are deluded by Your Māyā as they look upon external things as real. (17)

तस्माद् भवन्तमनवद्यमनन्तपारं
सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम्।
निर्विण्णधीरहमु ह वृजिनाभितप्तो
नारायणं नरसखं शरणं प्रपद्ये॥ १८॥

Therefore, afflicted as I am with sorrows and with my mind turned away from the

world, O Lord, I, seek refuge in You, who are no other than Lord Nārāyaṇa, the friend of all living beings, devoid of all defects, eternal and infinite, omniscient, the supreme Ruler of all, whose abode is the eternal Vaikuṇṭha ! (18)

श्रीभगवानुवाच

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः ।
समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥ १९ ॥

The Lord replied: In this world those who are engaged in investigating the true nature of this world often lift themselves up by their own efforts and rid themselves of the craving for the pleasures of sense. (19)

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।
यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥ २० ॥

The Ātmā itself is indeed the infallible guide of one's own self, especially in the case of man, inasmuch as by direct perception and inference he can work out his own good. (20)

पुरुषत्वे च मां धीराः सांख्ययोगविशारदाः ।
आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥ २१ ॥

In their human birth persons of ripe judgment and knowing the secret of Sāṁkhya and Yoga (the paths of Knowledge and Action) directly and clearly perceive Me as their own Self endowed with all faculties. (21)

एकद्वित्रिचतुष्पादो बहुपादस्तथापदः ।
बह्व्यः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥ २२ ॥

Numerous forms of living beings with one foot, with two, three, four or many feet and also without feet stand evolved by Me. Of them all, the human body is most dear to Me. (22)

अत्र मां मार्गयन्त्यद्धा युक्ता हेतुभिरीश्वरम् ।
गृह्यमाणैर्गुणैर्लिङ्गैरग्राह्यमनुमानतः ॥ २३ ॥

And, here in the human body, those who are ever vigilant directly discover Me, the Supreme Ruler—who cannot be perceived by ordinary means of perception—through assumption[1] based on evidences in the shape of material instruments such as the intellect, which are themselves open to perception, as well as through inference on the same grounds. (23)

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
अवधूतस्य संवादं यदोरमिततेजसः ॥ २४ ॥

By way of an illustration on this subject they narrate the following ancient legend in the form of a dialogue between an ascetic of a high order and Yadu of great prowess and intelligence. (24)

अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम् ।
कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥ २५ ॥

Perceiving a youthful Brāhmaṇa[2] with an unclean body, though full of wisdom, roaming about fearlessly, Yadu, who knew what is Dharma (piety), put the following questions to him. (25)

यदुरुवाच

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।
यामासाद्य भवाँल्लोकं विद्वांश्चरति बालवत् ॥ २६ ॥

Yadu said: Remaining inactive, O Brāhmaṇa sage, whence did you get this highly penetrating wisdom, obtaining which you, though enlightened, go about the world like an innocent boy? (26)

प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः ।
हेतुनैव समीहन्ते आयुषो यशसः श्रियः ॥ २७ ॥

1. The assumption is that material instruments such as the intellect cannot lead to perception of objects unless they are themselves illumined by some self-effulgent principle such as the Self or God. And the form of the inference is that just as appliances like a hatchet can be wielded only by an active agent, so the intellect etc., too are being used by some intelligent agent.

2. A reference to II. vii. 4 leads us to conclude that the Brāhmaṇa was no other than Lord Dattātreya.

Generally men strive after religious merit, riches and enjoyment, as well as after self-enquiry only from the motive of acquiring longevity, renown and fortune. (27)

त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः।
न कर्ता नेहसे किंचिज्जडोन्मत्तपिशाचवत्॥ २८॥

You for yourself are able-bodied, learned, skilful, good-looking and sweet-tongued; nevertheless, you do nothing, covet nothing, and behave like a dunce, a maniac or a devil. (28)

जनेषु दह्यमानेषु कामलोभदवाग्निना।
न तप्यसेऽग्निना मुक्तो गंगाम्भःस्थ इव द्विपः॥ २९॥

In the midst of people burning with the wild fire of concupiscence and greed, you remain unscathed by that fire, and do not get scorched by it even like an elephant standing in the water of the Gaṅgā. (29)

त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम्।
ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः॥ ३०॥

Pray, tell us, who are making this enquiry, O Brāhmaṇa, the cause of the joy abiding in your mind, even though you are living singly and are devoid of enjoyment of the pleasures of sense. (30)

श्रीभगवानुवाच

यदुनैवं महाभागो ब्रह्मण्येन सुमेधसा।
पृष्टः सभाजितः प्राह प्रश्रयावनतं द्विजः॥ ३१॥

The glorious Lord said: Thus honoured and questioned by Yadu, who was exceptionally intelligent and devoted to the Brāhmaṇas, the highly blessed Brāhmaṇa sage addressed in the following words Yadu, who stood bent low with humility. (31)

ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः।
यतो बुद्धिमुपादाय मुक्तोऽटामीह ताञ्छृणु॥ ३२॥

The Brāhmaṇa said: Many are my preceptors, O king, selected by my keen sense, acquiring wisdom from whom I wander in the world free from all turmoil and worry. Please hear about them. (32)

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः।
कपोतोऽजगरः सिन्धुः पतंगो मधुकृद् गजः॥ ३३॥
मधुहा हरिणो मीनः पिंगला कुररोऽर्भकः।
कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत्॥ ३४॥
एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः।
शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः॥ ३५॥

The earth, the air, the sky, water, fire, the moon and the sun, the dove, the boa-constrictor, the sea, the moth, the honey-bee, the elephant, the honey-gatherer, the deer, the fish, Piṅgalā (a courtesan), the osprey, the infant, the maiden, the forger of arrows, the serpent, the spider and the Bhṛṅga (a kind of wasp)—these twenty-four have been accepted, O king, by me as preceptors. From the conduct of these have I learnt all that I had to learn in this life for my good. (33—35)

यतो यदनुशिक्षामि यथा वा नाहुषात्मज।
तत्तथा पुरुषव्याघ्र निबोध कथयामि ते॥ ३६॥

I presently tell you, O tiger among men, what I learnt from whom and how, O son of Yayāti (Nahuṣa's son); please hear it. (36)

भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः।
तद् विद्वान्न चलेन्मार्गादन्वशिक्षं क्षितेर्व्रतम्॥ ३७॥

I imbibed from the earth her vow, viz., that remaining unperturbed even while being oppressed by beings following the will of Providence, a man should not deviate from his course of righteousness, conscious of the fact of their being subject to the will of Providence. (37)

शश्वत्परार्थसर्वेहः परार्थैकान्तसम्भवः।
साधुः शिक्षेत भूभृत्तो नगशिष्यः परात्मताम्॥ ३८॥

A pious man should learn from the mountain (a modification of the earth itself) that like a mountain all his movements should ever be guided by altruism and that his very

birth is solely intended for the service of others. Similarly, as a disciple of the tree (another modification of the earth) he should learn complete submission to the will of others. (38)

प्राणवृत्त्यैव सन्तुष्येन्मुनिर्नैवेन्द्रियप्रियैः।
ज्ञानं यथा न नश्येत नावकीर्येत वाङ्मनः॥ ३९॥

An ascetic should remain fully gratified with bare sustenance after the manner of the life-breath (a form of the air, which is sustained by mere subsistence) and should not pamper his senses by means of articles which are delightful to them. He should only so manage that his cognitive faculty may not be lost through starvation, nor should he indulge himself in such a manner that his speech and mind may be diverted. (39)

विषयेष्वाविशन् योगी नानाधर्मेषु सर्वतः।
गुणदोषव्यपेतात्मा न विषज्जेत वायुवत्॥ ४०॥

Though moving freely among and enjoying all sorts of objects of the senses possessing diverse characteristics, a Yogī should not get particularly attached to them any more than the external air, his mind remaining unaffected by their merits or demerits. (40)

पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः।
गुणैर्न युज्यते योगी गन्धैर्वायुरिवात्मदृक्॥ ४१॥

Although clothed in earthly bodies in this mortal plane and appearing as though endowed with their characteristic plumpness, slimness and so on, an ascetic, who has his eyes fixed on the Self, is not actually endowed with those characteristics any more than the air is with the odours of various kinds, which really belong to the particles of earth, wafted by the air and not to the air itself. (41)

अन्तर्हितश्च स्थिरजंगमेषु
ब्रह्मात्मभावेन समन्वयेन।
व्याप्त्याव्यवच्छेदमसंगमात्मनो
मुनिर्नभस्त्वं विततस्य भावयेत्॥ ४२॥

Though clothed in a body, the ascetic should, by identifying himself with Brahma, the Infinite, visualize the affinity of his all-pervading soul with the sky in the shape of freedom from all limitations and absence of attachment because of its interpenetrating all mobile and immobile organisms at once. (42)

तेजोऽबन्नमयैर्भावैर्मेघाद्यैर्वायुनेरितैः।
न स्पृश्यते नभस्तद्वत् कालसृष्टैर्गुणैः पुमान्॥ ४३॥

The soul is not touched by material adjuncts like the body—which are the creation of Kāla (the Time-Spirit) and are constituted of fire, water and earth in the form of its products, viz., food-grains—any more than the sky is by phenomena like the clouds, tossed by the wind. (43)

स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम्।
मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः॥ ४४॥

Bearing close affinity with water, an ascetic is transparent, soft by nature, sweet and a seat of purity and purifies people through mere sight, touch and utterance of name. (44)

तेजस्वी तपसा दीप्तो दुर्धर्षोदरभाजनः।
सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमग्निवत्॥ ४५॥

Full of glory and made brighter by glow in the shape of austerity, formidable and having no vessel other than his belly, the Yogī, like fire, does not imbibe any impurity in the form of sin even though consuming anything and everything, although he never consciously eats any impure substance. (45)

क्वचिच्छन्नः क्वचित् स्पष्ट उपास्यः श्रेय इच्छताम्।
भुङ्क्ते सर्वत्र दातॄणां दहन् प्रागुत्तराशुभम्॥ ४६॥

Like fire, again, he remains hidden from view at times and becomes visible at others, thereby earning the respect of those who seek blessedness. And burning the past as well as the future sin of those who make an offering to him, he eats

everywhere only that which is offered by others. (46)

स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः।
प्रविष्ट ईयते तत्तत्स्वरूपोऽग्निरिवैधसि॥ ४७॥

Again, even as fire, though having no definite shape of its own, assumes the shape of the firewood through which it reveals itself, so having entered a particular body, viz., that of a divinity or a sub-human creature, possessed of noble or ignoble characteristics and evolved by His own Māyā, the all-pervading Brahma appears endowed with that very form. (47)

विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः।
कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना॥ ४८॥

The various states beginning with birth and ending with death, brought about by the passage of Time, whose course cannot be perceived, belong to the body alone and not to the soul, just as appearance and disappearance etc., occur only to the digits of the moon and not to the moon itself. (48)

कालेन ह्योघवेगेन भूतानां प्रभवाप्ययौ।
नित्यावपि न दृश्येते आत्मनोऽग्नेर्यथार्चिषाम्॥ ४९॥

Though taking place every moment by force of Time, which flits with the rapidity of a stream of water, the birth and death of bodies assumed by the Spirit are not perceived any more than the rising and going out of the flames of fire, which likewise take place every moment. (49)

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति।
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः॥ ५०॥

Like the sun sucking the moisture in summer by its rays and releasing it during the monsoons, a Yogī engaged in the quest of the Spirit enjoys with his senses the objects of the senses and parts with them according to the needs of the moment, but is not affected by the act of enjoyment or gift. (50)

बुध्यते स्वे न भेदेन व्यक्तिस्थ इव तद्गतः।
लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत्॥ ५१॥

Even as the sun reflected in a reflecting substance, e.g., a vessel full of water, is perceived by men of gross understanding differently (though one and the same) as though existing in the vessel etc., so is the one Self clothed in a vesture (like the body) understood differently by those who recognize the physical body as their self, though one by itself. (51)

नातिस्नेहः प्रसंगो वा कर्तव्यः क्वापि केनचित्।
कुर्वन् विन्देत सन्तापं कपोत इव दीनधीः॥ ५२॥

Excessive fondness or attachment should never be conceived for any person or object by anyone. The mind of a man who does so becomes unhappy and he comes to grief like the famous dove of the legend: (52)

कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ।
कपोत्या भार्यया सार्धमुवास कतिचित् समाः॥ ५३॥

Having built a nest on a tree, a certain dove lived in a forest with its mate, the female dove, for some years. (53)

कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ।
दृष्टिं दृष्ट्यांगमंगेन बुद्धिं बुद्ध्या बबन्धतुः॥ ५४॥

With their hearts bound through love and enjoying the pleasures of copulation, the pair knit their understanding with understanding, eye with eye and body with body. (54)

शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम्।
मिथुनीभूय विस्रब्धौ चेरतुर्वनराजिषु॥ ५५॥

Free from fear or reserve in relation to one another, they slept, sat, flew about, stood, chatted, sported and ate together in the rows of trees of that forest. (55)

यं यं वाञ्छति सा राजंस्तर्पयन्त्यनुकम्पिता।
तं तं समनयत् कामं कृच्छ्रेणाप्यजितेन्द्रियः॥ ५६॥

The male dove, whose senses were out of its control, procured even with great hardship whatever enjoyment its mate craved

for, inasmuch as the latter gratified it in every way and was, in turn, treated with great sympathy. (56)

कपोती प्रथमं गर्भं गृह्णती काल आगते।
अण्डानि सुषुवे नीडे स्वपत्युः सन्निधौ सती॥ ५७॥

Conceiving for the first time, the female bird, who was devoted to the male, laid eggs, when the time came, in the nest by the side of its mate. (57)

तेषु काले व्यजायन्त रचितावयवा हरेः।
शक्तिभिर्दुर्विभाव्याभिः कोमलांगतनूरुहाः॥ ५८॥

At the proper time there emerged from the eggs fledglings with delicate limbs fully evolved by the inconceivable potencies of Lord Śrī Hari (in the form of the Time-Spirit, destiny, nature and so on), and covered with soft down. (58)

प्रजाः पुपुषतुः प्रीतौ दम्पती पुत्रवत्सलौ।
शृण्वन्तौ कूजितं तासां निर्वृतौ कलभाषितैः॥ ५९॥

Hearing their cooing and delighted by their sweet chirping, the pair, fond as they were of their offsprings, nourished them with great affection. (59)

तासां पतत्त्रैः सुस्पर्शैः कूजितैर्मुग्धचेष्टितैः।
प्रत्युद्गमैरदीनानां पितरौ मुदमापतुः॥ ६०॥

The parents derived great joy through the touch of the feathers, so pleasant to touch, sweet chirps and charming movements of their happy youngs and their coming forth to meet them. (60)

स्नेहानुबद्धहृदयावन्योन्यं विष्णुमायया।
विमोहितौ दीनधियौ शिशून् पुपुषतुः प्रजाः॥ ६१॥

With their hearts knit together by mutual affection and deluded by the Māyā (enchanting potency) of Lord Viṣṇu, the parent birds brought up their young brood with their mind ever distracted through solicitude for them. (61)

एकदा जग्मतुस्तासामन्नार्थं तौ कुटुम्बिनौ।
परितः कानने तस्मिन्नर्थिनौ चेरतुश्चिरम्॥ ६२॥

Desiring food for their offsprings, the pair, that now had a large family to support went out in search of it, and wandered all about the forest for long. (62)

दृष्ट्वा ताँल्लुब्धकः कश्चिद् यदृच्छातो वनेचरः।
जगृहे जालमातत्य चरतः स्वालयान्तिके॥ ६३॥

A fowler, who roamed about in the forest, appeared there by chance and, seeing the little birds sporting near their own nest, spread his net and caught them. (63)

कपोतश्च कपोती च प्रजापोषे सदोत्सुकौ।
गतौ पोषणमादाय स्वनीडमुपजग्मतुः॥ ६४॥

Meanwhile, the male and the female doves, which were always anxious to nourish their progeny and had gone out in search of nourishment, returned to their nest with the nourishment. (64)

कपोती स्वात्मजान् वीक्ष्य बालकाञ्जालसंवृतान्।
तानभ्यधावत् क्रोशन्ती क्रोशतो भृशदुःखिता॥ ६५॥

Perceiving its young brood caught in the net and wailing, the female dove felt extremely miserable and flew to them screaming. (65)

सासकृत्स्नेहगुणिता दीनचित्ताजमायया।
स्वयं चाबध्यत शिचा बद्धान् पश्यन्त्यपस्मृतिः॥ ६६॥

Bound by ties of affection bestowed on them more than once through the Māyā of the birthless Lord, the female dove, afflicted in mind as she was, forgot that it might likewise be caught in the trap and even though seeing the little ones entangled, was itself caught in the trap. (66)

कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान् प्रियान्।
भार्यां चात्मसमां दीनो विललापातिदुःखितः॥ ६७॥

Sore distressed to find its offsprings, dearer than itself, caught alongwith its mate, which was as dear to it as its own self, the male dove helplessly wailed as follows: (67)

अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः।
अतृप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हतः॥ ६८॥

"Oh! behold my ruin, scanty of virtue

and evil-minded as I am. Though I am still unsatiated with the pleasures of sense and am yet unaccomplished of purpose, my household life, which was the only means of realizing the threefold object of life has been brought to an abrupt end. (68)

अनुरूपानुकूला च यस्य मे पतिदेवता।
शून्ये गृहे मां सन्त्यज्य पुत्रैः स्वर्याति साधुभिः॥ ६९॥

"My mate—that looked upon me as its object of veneration, was agreeable to me in everyway and was a match for me in every respect—is going to heaven with its innocent (guileless) offsprings, leaving me once for all in this desolate dwelling. (69)

सोऽहं शून्ये गृहे दीनो मृतदारो मृतप्रजः।
जिजीविषे किमर्थं वा विधुरो दुःखजीवितः॥ ७०॥

"Such as I am, whose mate and progeny are no more, what for should I seek to survive as a wretched widower leading a miserable life in my deserted habitat?" (70)

तांस्तथैवावृताञ्छिग्भिर्मृत्युग्रस्तान् विचेष्टतः।
स्वयं च कृपणः शिक्षु पश्यन्नप्यबुधोऽपतत्॥ ७१॥

Seeing them entangled in the net and struggling in the jaws of death, the foolish and feebleminded dove likewise fell into the trap of its own accord. (71)

तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम्।
कपोतकान् कपोतीं च सिद्धार्थः प्रययौ गृहम्॥ ७२॥

Having thus secured the male dove, the master of its household, as well as its mate and progeny (the young doves), and accomplished of purpose, the cruel fowler returned home. (72)

एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतत्रिवत्।
पुष्णन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति॥ ७३॥

Maintaining his family in the aforesaid manner, any householder of unquiet mind, revelling in the pairs of opposites such as joys and sorrows and attached to the pleasures of sense comes to grief, like the aforesaid dove, with all those connected with him, viz., his wife and children. (73)

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम्।
गृहेषु खगवत् सक्तस्तमारूढच्युतं विदुः॥ ७४॥

The wise recognize him as having fallen from a height on (once) climbing up to it, who, having attained a human body, which is an open door, as it were, to the mansion of final beatitude, remains attached, like the aforesaid dove, to his household. (74)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तमोऽध्यायः॥ ७॥

Thus ends the seventh discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

What the Avadhūta learnt from the nine preceptors

ब्राह्मण उवाच

सुखमैन्द्रियकं राजन् स्वर्गे नरक एव च।
देहिनां यद् यथा दुःखं तस्मान्नेच्छेत तद् बुधः॥ १॥

The Brāhmaṇa said: O king! pleasure and pain which come through the senses are experienced in heaven as well as in hell by embodied beings; therefore, a wise man should not seek them. (1)

ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा।
यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः॥ २॥

Like a python one should eat food, obtained without effort, whether it be more or less and sweet or bitter. (2)

शयीताहानि भूरीणि निराहारोऽनुपक्रमः।
यदि नोपनमेद् ग्रासो महाहिरिव दिष्टभुक् ॥ ३ ॥

If no food reaches one, then like the python let one go without it and make no effort to obtain it. Let one sleep for many days patiently believing that it is Fate which provides food. (3)

ओजःसहोबलयुतं बिभ्रद् देहमकर्मकम्।
शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥ ४ ॥

Bearing one's body actionless even when one is strong of body, mind and senses, and lying down, though sleepless, one should do nothing, though having the strength to exercise senses. (4)

मुनिः प्रसन्नगम्भीरो दुर्विगाह्यो दुरत्ययः।
अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥ ५ ॥

An ascetic should be quiet and grave like the calm, deep sea. He should be inscrutable, dominated by none and unaffected by time and space and unperturbed by likes and dislikes. (5)

समृद्धकामो हीनो वा नारायणपरो मुनिः।
नोत्सर्पेत न शुष्येत सरिद्भिरिव सागरः ॥ ६ ॥

An ascetic devoted to the Lord, whether he has or has not the desired objects, should feel neither elated nor depressed just as the ocean does not swell when rivers flow into it nor dries up when they do not. (6)

दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः।
प्रलोभितः पतत्यन्धे तमस्यग्नौ पतंगवत् ॥ ७ ॥

When the man, who has no control over his senses, sees the Māyā of the Lord in the shape of a woman, he is allured by her gestures and falls into the darkness of hell just as a moth falls into fire. (7)

योषिद्भिरण्याभरणाम्बरादि-
द्रव्येषु मायारचितेषु मूढः।
प्रलोभितात्मा ह्युपभोगबुद्ध्या
पतंगवन्नश्यति नष्टदृष्टिः ॥ ८ ॥

The ignorant man allured by the gold ornaments, clothes etc., of a woman for the sake of enjoyment of these objects, which are the creation of the Lord's Māyā, loses his discrimination and is destroyed like a moth. (8)

स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता।
गृहानहिंसन्नातिष्ठेद् वृत्तिं माधुकरीं मुनिः ॥ ९ ॥

An ascetic should take food in small quantities from householders, without giving them any trouble, and barely enough to maintain his body, and thus adopt the course of the black bee. (9)

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ १० ॥

Like the bee collecting honey from many flowers, a discriminating person should gather the essence from all scriptures, great or small. (10)

सायन्तनं श्वस्तनं वा न संगृह्णीत भिक्षितम्।
पाणिपात्रोदरामत्रो मक्षिकेव न सङ्ग्रही ॥ ११ ॥

He should not keep in store for the evening or the following day the food collected by begging; his hands alone should be the vessel, and belly the receptacle for food. He should not be a hoarder like the bee. (11)

सायन्तनं श्वस्तनं वा न संगृह्णीत भिक्षुकः।
मक्षिका इव संगृह्णन् सह तेन विनश्यति ॥ १२ ॥

A mendicant should keep nothing in store, either for the evening or the day following; he who does it perishes like a bee with that collection. (12)

पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि।
स्पृशन् करीव बध्येत करिण्या अंगसंगतः ॥ १३ ॥

A begging ascetic should not touch even with his foot even the wooden figure of a youthful woman; if he touched it, he would be chained like the elephant brought in contact with a she-elephant. (13)

नाधिगच्छेत् स्त्रियं प्राज्ञः कर्हिचिन्मृत्युमात्मनः।
बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा॥ १४॥

A wise man should never seek a woman, who is his death, as it were; for, he might be killed by other more powerful persons after her just as an elephant is killed by stronger tuskers. (14)

न देयं नोपभोग्यं च लुब्धैर्यद् दुःखसंचितम्।
भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थवित्मधु॥ १५॥

Riches amassed with great pains by misers are neither enjoyed by them nor gifted away; they are enjoyed by some other person, who like the honey-gatherer discovers the hoard and appropriates it. (15)

सुदुःखोपार्जितैर्वित्तैराशासानां गृहाशिषः।
मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम्॥ १६॥

Like the honey-gatherer, the ascetic really first enjoys the riches of householders who have amassed them with great pains and with a view to enjoying them. (16)

ग्राम्यगीतं न शृणुयाद् यतिर्वनचरः क्वचित्।
शिक्षेत हरिणाद् बद्धान्मृगयोर्गीतमोहितात्॥ १७॥

An ascetic, living in a forest, should never hear vulgar songs. He should take this lesson from the deer, which, attracted by the music of the hunter, gets snared. (17)

नृत्यवादित्रगीतानि जुषन् ग्राम्याणि योषिताम्।
आसां क्रीडनको वश्य ऋष्यशृंगो मृगीसुतः॥ १८॥

Enjoying the vulgar dance, instrumental music and songs of women, Ṛsyaśṛṅga, born of a deer, became a plaything in the hands of women. (18)

जिह्वयातिप्रमाथिन्या जनो रसविमोहितः।
मृत्युमृच्छत्यसद्बुद्धिर्मीनस्तु बडिशैर्यथा॥ १९॥

Enraptured by love of taste, a foolish person, through his uncontrollable tongue, is destroyed like the fish by the hook. (19)

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः।
वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते॥ २०॥

Through fasting wise men can soon control their senses, except the tongue, which becomes more powerful in the case of a fasting person. (20)

तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान्।
न जयेद् रसनं यावज्जितं सर्वं जिते रसे॥ २१॥

One may have subdued all other senses; but, unless one conquers the sense of taste, one cannot be said to have gained self-control; all senses get subdued when the sense of taste is conquered. (21)

पिंगला नाम वेश्याऽऽसीद् विदेहनगरे पुरा।
तस्या मे शिक्षितं किंचिन्निबोध नृपनन्दन॥ २२॥

Now hear, O prince, what I learnt from Piṅgalā, a courtesan, who at one time lived in the city of Videha (Mithilā). (22)

सा स्वैरिण्येकदा कान्तं संकेत उपनेष्यती।
अभूत् काले बहिर्द्वारि बिभ्रती रूपमुत्तमम्॥ २३॥

One day that courtesan decorated her person at night and in order to take her paramour in the pleasure-house, she sat just outside the house at the door. (23)

मार्ग आगच्छतो वीक्ष्य पुरुषान् पुरुषर्षभ।
ताञ्छुल्कदान् वित्तवतः कान्तान् मेनेऽर्थकामुका॥ २४॥

O the best of men, on seeing the passers-by she, desirous of money, took them as rich men seeking pleasure on payment of money. (24)

आगतेष्वपयातेषु सा संकेतोपजीविनी।
अप्यन्यो वित्तवान् कोऽपि मामुपैष्यति भूरिदः॥ २५॥

Seeing the passers-by gone, she, who lived upon her solicitations, began to indulge in the hope that some other rich man would come and give her plentiful money. (25)

एवं दुराशया ध्वस्तनिद्रा द्वार्यवलम्बती।
निर्गच्छन्ती प्रविशती निशीथं समपद्यत॥ २६॥

Waiting at the door thus frustrated, and having lost her sleep, she kept going inside and outside the house till it was midnight. (26)

तस्या वित्ताशया शुष्यद्वक्त्राया दीनचेतसः।
निर्वेदः परमो जज्ञे चिन्ताहेतुः सुखावहः॥ २७॥

Her mouth was parched and she felt dejected due to loss of hope for earning money; but ultimately the sense of frustration leading to happiness dawned on her through thinking as mentioned below: (27)

तस्या निर्विण्णचित्ताया गीतं शृणु यथा मम।
निर्वेद आशापाशानां पुरुषस्य यथा ह्यसिः॥ २८॥

Now duly hear from me the song she sang in her utter disappointment; because for people dispassion is like a sword to cut asunder the noose of hope. (28)

न ह्यंगाज्जातनिर्वेदो देहबन्धं जिहासति।
यथा विज्ञानरहितो मनुजो ममतां नृप॥ २९॥

For no person, O King, who has not acquired this feeling of disgust for the world would snap the bodily ties any more than he who is devoid of discretion could give up the sense of my-ness. (29)

पिंगलोवाच

अहो मे मोहविततिं पश्यताविजितात्मनः।
या कान्तादसतः कामं कामये येन बालिशा॥ ३०॥

Piṅgalā said: Alas ! how senseless and of uncontrolled mind am I ! Behold the extent of my foolishness; ignorant as I am, I have expected the fulfilment of my desire from a trifling mean paramour ! (30)

सन्तं समीपे रमणं रतिप्रदं
वित्तप्रदं नित्यमिमं विहाय।
अकामदं दुःखभयाधिशोक-
मोहप्रदं तुच्छमहं भजेऽज्ञा॥ ३१॥

Forsaking the adoration of the eternal and real Lord, who resides in the heart and gives joy and wealth forever, fondly have I sought a poor man who cannot satisfy my desires and who only gives grief, fear, worry, sorrow and infatuation. (31)

अहो मयाऽऽत्मा परितापितो वृथा
सांकेत्यवृत्त्यातिविगर्ह्यवार्तया ।
स्त्रैणान्नराद् यार्थतृषोऽनुशोच्यात्
क्रीतेन वित्तं रतिमात्मनेच्छती॥ ३२॥

Lo! how uselessly have I afflicted my soul by leading the life of a courtesan and living by such a highly reproachful profession; I expected wealth and satisfaction from a lustful, greedy and lamentable person through my body sold to him ! (32)

यदस्थिभिर्निर्मितवंशवंश्य-
स्थूणं त्वचा रोमनखैः पिनद्धम्।
क्षरन्नवद्वारमगारमेतद्
विण्मूत्रपूर्णं मदुपैति कान्या॥ ३३॥

What female other than myself would find enjoyment through a paramour's body, which is like a house of which the framework is of bones, covered with skin, hair and nails, which is full of urine and excreta and has nine doors through which constantly flows foul matter? (33)

विदेहानां पुरे ह्यस्मिन्नहमेकैव मूढधीः।
यान्यमिच्छन्त्यसत्यस्मादात्मदात् काममच्युतात्॥ ३४॥

Among the wise citizens of Mithilā I am the only foolish and wicked person, in that I expect satisfaction from anybody else than the immortal Lord, who bestows his own Self. (34)

सुहृत् प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम्।
तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा॥ ३५॥

He is the friend, most beloved Lord and Self of all embodied beings; to Him shall I offer myself as a price and find enjoyment in Him like Lakṣmī, who sports with Him.(35)

कियत् प्रियं ते व्यभजन् कामा ये कामदा नराः।
आद्यन्तवन्तो भार्याया देवा वा कालविद्रुताः॥ ३६॥

To what extent have mortal men and even celestials, subject to the ravages of Time, been able to give satisfying pleasure or enjoyment to their wives? (36)

नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा।
निर्वेदोऽयं दुराशाया यन्मे जातः सुखावहः॥ ३७॥

Forsooth, Lord Viṣṇu has been pleased

with me for some action of mine, as in my heart, full of vicious hope, the feeling of disgust for the world has been engendered, which will lead to happiness. (37)

मैवं स्युर्मन्दभाग्याया: क्लेशा निर्वेदहेतव:।
येनानुबन्धं निर्हृत्य पुरुष: शममृच्छति॥ ३८॥

Had I been unfortunate, I would not have met with miseries which have produced the feeling of disgust for the world. It is this despondency through which man attains peace by snapping the fetters of home etc. (38)

तेनोपकृतमादाय शिरसा ग्राम्यसंगता:।
त्यक्त्वा दुराशा: शरणं व्रजामि तमधीश्वरम्॥ ३९॥

Placing on my head the benefit rendered by Him and forsaking vicious hopes of sense-enjoyments, I shall seek refuge with the said Lord. (39)

सन्तुष्टा श्रद्दधत्येतद्यथालाभेन जीवती।
विहराम्यमुनैवाहमात्मना रमणेन वै॥ ४०॥

Feeling contented with whatever I get and living upon it, and trusting the Lord, who is my own Self, I shall now sport with Him as my husband. (40)

संसारकूपे पतितं विषयैर्मुषितेक्षणम्।
ग्रस्तं कालाहिनाऽऽत्मानं कोऽन्यस्त्रातुमधीश्वर: ॥ ४१॥

My soul is fallen in the well of worldliness, the senses have deprived me of discrimination, and I stand devoured by the serpent of Time. Who else but the Lord can save me? (41)

आत्मैव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलात्।
अप्रमत्त इदं पश्येद् ग्रस्तं कालाहिना जगत्॥ ४२॥

When one carefully sees the world devoured by the serpent of Time and feels disgusted with worldly objects, one realizes the fact that one's Self is the only protector. (42)

ब्राह्मण उवाच

एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम्।
छित्त्वोपशममास्थाय शय्यामुपविवेश सा॥ ४३॥

The Brāhmaṇa said: Thus determined, she abandoned the vicious hope born of lust and, resorting to peace, she quietly sought sleep in her bed. (43)

आशा हि परमं दु:खं नैराश्यं परमं सुखम्।
यथा सञ्छिद्य कान्ताशां सुखं सुष्वाप पिंगला॥ ४४॥

Hope is the greatest misery and the absence of it is the greatest joy; for, Piṅgalā, getting rid of the hope to get a paramour, enjoyed a peaceful sleep. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टमोऽध्याय: ॥ ८॥

Thus ends the eighth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Story of the seven preceptors, the osprey and others; and the end of the Avadhūta's discourse

ब्राह्मण उवाच

परिग्रहो हि दुःखाय यद् यत्प्रियतमं नृणाम्।
अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वकिंचनः॥ १॥

The Brāhmaṇa said: The source of misery is indeed the acquisition of whatever men love most. One who knows this and desires no acquisition enjoys everlasting happiness. (1)

सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः।
तदामिषं परित्यज्य स सुखं समविन्दत॥ २॥

The stronger ospreys which had no flesh attacked the osprey which had it. The latter then dropped the piece of flesh and felt happy. (2)

न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम्।
आत्मक्रीड आत्मरतिर्विचरामीह बालवत्॥ ३॥

I feel neither honour nor dishonour; I have no care which householders have for home and children. Like a child, free from care, I wander in the world sporting in the Self and devoted to it. (3)

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ।
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः॥ ४॥

Only two are free from cares and anxieties and are immersed in supreme bliss—the ignorant and guileless child and he who has transcended the three Guṇas and realized the Supreme Being. (4)

क्वचित् कुमारी त्वात्मानं वृणानान् गृहमागतान्।
स्वयं तानर्हयामास क्वापि यातेषु बन्धुषु॥ ५॥

In a certain place, a maiden herself had to attend to the comforts of those who came to her house to choose her for a bride when her relations had gone away to some other place. (5)

तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव।
अवघ्नन्त्याः प्रकोष्ठस्थाश्चक्रुः शंखाः स्वनं महत्॥ ६॥

O king, while she was pounding paddy aside to provide them food, the bangles of shells on her wrists made a loud jingling sound. (6)

सा तज्जुगुप्सितं मत्वा महती व्रीडिता ततः।
बभंजैकैकशः शंखान् द्वौ द्वौ पाण्योरशेषयत्॥ ७॥

The wise girl, feeling much ashamed of doing the humiliating task herself, broke the bangles one by one, and retained only two each on her wrists. (7)

उभयोरप्यभूद् घोषो ह्यवघ्नन्त्याः स्म शंखयोः।
तत्राप्येकं निरभिददेकस्मान्नाभवद् ध्वनिः॥ ८॥

Even the two bangles produced sound as she pounded the paddy, she again broke one each so that the remaining one each did not produce any sound. (8)

अन्वशिक्षमिमं तस्या उपदेशमरिन्दम।
लोकाननुचरन्नेताँल्लोकतत्त्वविवित्सया॥ ९॥

And the following lesson I learnt from her, O subduer of enemies, as I wandered in this wide world to know what was desirable and what was to be shunned. (9)

वासे बहूनां कलहो भवेद् वार्ता द्वयोरपि।
एक एव चरेत्तस्मात् कुमार्या इव कंकणः॥ १०॥

Where many dwell together quarrel would ensue; even between two living together there is talk. Therefore, one should wander alone as the single bangle each on the wrists of the maiden. (10)

मन एकत्र संयुञ्ज्याज्जितश्वासो जितासनः।
वैराग्याभ्यासयोगेन ध्रियमाणमतन्द्रितः॥ ११॥

One should steady the mind on one

thing by controlling it as well as the breath, and by acquiring a steady pose and remaining vigilant, practising dispassion and concentration. (11)

यस्मिन् मनो लब्धपदं यदेत-
च्छनैः शनैर्मुंचति कर्मरेणून्।
सत्त्वेन वृद्धेन रजस्तमश्च
विधूय निर्वाणमुपैत्यनिन्धनम्॥ १२॥

The mind is to be steadied on That One, established in which it slowly renounces the desire for actions and, developing the Sattva Guṇa controls the Rājasika and Tāmasika impulses and in their absence attains absorption in contemplation. (12)

तदैवमात्मन्यवरुद्धचित्तो
न वेद किंचिद् बहिरन्तरं वा।
यथेषुकारो नृपतिं व्रजन्त-
मिषौ गतात्मा न ददर्श पार्श्वे॥ १३॥

Just as the maker of arrows, absorbed in his work, did not see the king passing by him, so the man, who has concentrated his mind on the Self, does not know anything inside or outside. (13)

एकचार्यनिकेतः स्यादप्रमत्तो गुहाशयः।
अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषणः॥ १४॥

Again, an ascetic should wander alone, have no fixed abode; and ever vigilant and living in a cave, unrecognized by obvious marks, he should be without any support and sparing of speech. (14)

गृहारम्भोऽतिदुःखाय विफलश्चाध्रुवात्मनः।
सर्पः परकृतं वेश्म प्रविश्य सुखमेधते॥ १५॥

For man with his perishable body to build a house is useless and fraught with great misery. The serpent happily inhabits the hole burrowed by others. (15)

एको नारायणो देवः पूर्वसृष्टं स्वमायया।
संहृत्य कालकलया कल्पान्त इदमीश्वरः॥ १६॥
एक एवाद्वितीयोऽभूदात्माधारोऽखिलाश्रयः।
कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु।
सत्त्वादिष्वादिपुरुषः प्रधानपुरुषेश्वरः॥ १७॥
परावराणां परम आस्ते कैवल्यसंज्ञितः।
केवलानुभवानन्दसन्दोहो निरुपाधिकः॥ १८॥

The one almighty Lord, existing by Himself and the support of all, destroys this previously created universe through His Time—Energy at the end of a Kalpa. And then He remains One alone, quite undifferentiated. When by force of time, powerful in itself, all the energies in the shape of the three Guṇas get merged in the Unmanifest (when the creation ends), the most ancient Person, the Lord of Matter and Spirit, attainable by Brahmā and other liberated beings, exists. He remains the absolute and unconditioned, and self-manifest Bliss, fit to be called Liberation itself. (16—18)

केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम्।
संक्षोभयन् सृजत्यादौ तया सूत्रमरिन्दम॥ १९॥

O slayer of enemies, with His own unassisted power He agitates His Māyā, consisting of the three Guṇas and first creates Sūtra or Mahattattva. (19)

तामाहुस्त्रिगुणव्यक्तिं सृजन्तीं विश्वतोमुखम्।
यस्मिन् प्रोतमिदं विश्वं येन संसरते पुमान्॥ २०॥

They say that Sūtra is the manifestation of the three Guṇas, capable of creating the universe of multifarious forms, through which it runs like a thread and the individual soul gets into the world. (20)

यथोर्णनाभिर्हृदयादूर्णां सन्तत्य वक्त्रतः।
तया विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः॥ २१॥

Just as the spider projecting the web from its heart through mouth, sports with it and then swallows it, so does the Supreme Lord creates, preserves and destroys the universe. (21)

यत्र यत्र मनो देही धारयेत् सकलं धिया।
स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सरूपताम्॥ २२॥

On whatever the embodied being deliberately centres its mind in its entirety, through love, hatred or fear, it attains that very form. (22)

कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः।
याति तत्सात्मतां राजन् पूर्वरूपमसन्त्यजन्॥ २३॥

O king, the larva confined by the wasp in a hole in the wall and contemplating on the wasp, without discarding its former body, transforms itself into the latter. (23)

एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः।
स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो॥ २४॥

O king, I thus learnt this wisdom from these preceptors. Now hear as I tell You what I have learnt from my own body. (24)

देहो गुरुर्मम विरक्तिविवेकहेतु-
बिभ्रत् स्म सत्त्वनिधनं सततार्त्युदर्कम्।
तत्त्वान्यनेन विमृशामि यथा तथापि
पारक्यमित्यवसितो विचराम्यसंगः॥ २५॥

This body, subject to birth and death and constantly and ultimately a source of afflictions, is my preceptor as it promotes renunciation and discrimination. Though it helps me to contemplate on realities, it really belongs to others who devour it. Realizing this I wander renouncing all. (25)

जायात्मजार्थपशुभृत्यगृहाप्तवर्गान्
पुष्णाति यत्प्रियचिकीर्षुतया वितन्वन्।
स्वान्ते सकृच्छ्रमवरुद्धधनः स देहः
सृष्ट्वास्य बीजमवसीदति वृक्षधर्मा॥ २६॥

Man earns money with difficulty in order to enjoy pleasures and maintain the growing number of wives, children, possessions, cattle, servants, houses and relations and friends. Like a tree which when ultimately destroyed leaves behind seed for another tree to grow, he too dies leaving seeds for his next birth. (26)

जिह्वैकतोऽमुमपकर्षति कर्हि तर्षा
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित्।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति॥ २७॥

His tongue drags him to one side, thirst to another and the organ of generation to some other; so do the touch, stomach and ear in some other directions; the sense of smell in another and the restless eye to something else; and every physical organ draws him in a different direction. Thus like the lord of the house torn up by co-wives, his senses and organs pull him on all sides. (27)

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या
वृक्षान् सरीसृपपशून् खगदंशमत्स्यान्।
तैस्तैरतुष्टहृदयः पुरुषं विधाय
ब्रह्मावलोकधिषणं मुदमाप देवः॥ २८॥

Having created through His innate energy the bodies of the different species of living beings, such as trees, reptiles, animals, birds, gad-flies, fish etc., the Lord was not satisfied. He rejoiced only when He created the human body endowed with reason and capable of realizing the Supreme Deity. (28)

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते
मानुष्यमर्थदमनित्यमपीह धीरः।
तूर्णं यतेत न पतेदनुमृत्यु याव-
न्निःश्रेयसाय विषयः खलु सर्वतः स्यात्॥ २९॥

Having, after many births in this world, acquired the rare human body, however frail, which is still the means of attaining the object of life, a wise man should speedily strive to attain Liberation, before this body, constantly subjected to annihilation, is not destroyed. The enjoyment of sense pleasures can of course be had in all species. (29)

एवं संजातवैराग्यो विज्ञानालोक आत्मनि।
विचरामि महीमेतां मुक्तसंगोऽनहंकृतिः॥ ३०॥

Having thus freed myself from all attachments and egotism and developed dispassion, and possessing the light of knowledge acquired from several preceptors, I wander in this world established in the Self. (30)

न ह्येकस्माद् गुरोर्ज्ञानं सुस्थिरं स्यात् सुपुष्कलम्।
ब्रह्मैतदद्वितीयं वै गीयते बहुधर्षिभिः॥ ३१॥

Stable and comprehensive knowledge cannot be acquired from one preceptor. This Brahma, without a second, has been variously sung by Ṛṣis. (31)

श्रीभगवानुवाच

इत्युक्त्वा स यदुं विप्रस्तमामन्त्र्य गभीरधीः।
वन्दितोऽभ्यर्थितो राज्ञा ययौ प्रीतो यथागतम्॥ ३२॥

The Lord said: The Brāhmaṇa of deep wisdom having thus spoken to King Yadu and greeted and adored by him, took leave and delightedly went his way. (32)

अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः।
सर्वसंगविनिर्मुक्तः समचित्तो बभूव ह॥ ३३॥

Having listened to the discourse of the Avadhūta, Dattātreya, our remote ancestor, King Yadu rid himself of all attachments and gained the steady equilibrium of mind. (33)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे नवमोऽध्यायः॥ ९॥

Thus ends the ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

The emptiness of earthly and other-worldly enjoyments exposed

श्रीभगवानुवाच

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः।
वर्णाश्रमकुलाचारमकामात्मा समाचरेत्॥ १॥

The Lord said: Attentive to the righteous duties taught by Me, and depending upon Me, and forsaking all desires, man should follow the conduct prescribed for his caste, order and family. (1)

अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम्।
गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम्॥ २॥

Having thus purified his mind, he should observe how the actions of worldly men attached to sense-pleasures, who consider them to be real, produce contrary results, i.e., cause misery. (2)

सुप्तस्य विषयालोको ध्यायतो वा मनोरथः।
नानात्मकत्वाद् विफलस्तथा भेदात्मधीर्गुणैः॥ ३॥

As the dreams of a sleeping person and the fancies of one drowned in a reverie are of no value, being of a diversified character, so is the notion of differences produced by the Guṇas illusory. (3)

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत्।
जिज्ञासायां संप्रवृत्तो नाद्रियेत् कर्मचोदनाम्॥ ४॥

One who is devoted to Me should perform all obligatory or occasional duties but should forsake all actions prompted by desire. If one is fully engaged in an inquiry into the Self, he need not attend even to his prescribed duties. (4)

यमानभीक्ष्णं सेवेत नियमान् मत्परः क्वचित्।
मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम्॥ ५॥

My votary should devoutly practise austerities and at times observe sacred vows too; and he should wait upon his preceptor of tranquil mind who has realized Me as identical with Myself. (5)

अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः।
असत्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक्॥ ६॥

He should be free from pride, jealousy, sloth and attachment; he should be firmly devoted to his preceptor and be cool; a

seeker after Self-knowledge, he should not be fault-finding and one indulging in useless talk. (6)

जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु ।
उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥ ७ ॥

He should not feel attached to his wife, children, home, lands, relations and wealth etc., and should find his purpose equally in all. (7)

विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक् ।
यथाग्निर्दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः ॥ ८ ॥

As a burning fire, that shows things, is different from the piece of wood that is burnt and illumined, so is the self-manifest soul, the witness of all, distinct from the subtle and gross bodies. (8)

निरोधोत्पत्त्यणुबृहन्नानात्वं तत्कृतान् गुणान् ।
अन्तःप्रविष्ट आधत्त एवं देहगुणान् परः ॥ ९ ॥

Just as fire burning a piece of wood assumes its qualities of destructibility, coming into being, smallness or magnitude, and variety, so does the soul assume the attributes of the body when it enters it. (9)

योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि ।
संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ॥ १० ॥

The subtle as well as the gross body is constituted of the Guṇas controlled by the Lord; and transmigration of the soul is the result of identifying it with the body. This misapprehension can be dispelled only by the real knowledge of the Self. (10)

तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् ।
संगम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥ ११ ॥

Therefore, through inquiry one should gradually realize the transcendent and absolute Self, permeating the body etc., and the latter as unreal and different from the Self. (11)

आचार्योऽरणिराद्यः स्यादन्तेवास्युत्तरारणिः ।
तत्सन्धानं प्रवचनं विद्यासन्धिः सुखावहः ॥ १२ ॥

The preceptor is the piece of wood underneath, the disciple is the upper one and the instruction is the middle one or churning rod; and Self-knowledge is the delightful fire produced by friction. (12)

वैशारदी सातिविशुद्धबुद्धि-
र्धुनोति मायां गुणसम्प्रसूताम् ।
गुणांश्च सन्दह्य यदात्ममेतत्
स्वयं च शाम्यत्यसमिद् यथाग्निः ॥ १३ ॥

The perfectly purified wisdom acquired from an efficient preceptor dispels Māyā, the product of the three Guṇas (modes of Prakṛti) and these Guṇas too; and ultimately the intellect itself becomes quiescent as fire with its fuel consumed. (13)

अथैषां कर्मकर्तॄणां भोक्तॄणां सुखदुःखयोः ।
नानात्वमथ नित्यत्वं लोककालागमात्मनाम् ॥ १४ ॥
मन्यसे सर्वभावानां संस्था ह्यौत्पत्तिकी यथा ।
तत्तदाकृतिभेदेन जायते भिद्यते च धीः ॥ १५ ॥
एवमप्यंग सर्वेषां देहिनां देहयोगतः ।
कालावयवतः सन्ति भावा जन्मादयोऽसकृत् ॥ १६ ॥
अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं च लक्ष्यते ।
भोक्तुश्चदुःखसुखयोः को न्वर्थो विवशं भजेत् ॥ १७ ॥

If you admit the variety of souls, the agents of actions, subject to happiness and misery; if you maintain that the regions, time, the Vedas and the soul are eternal; and if you hold that all objects while constantly changing are eternal and that the whole sense of perception is engendered by the objects perceived and then changes with the objects; then, O Uddhava, you will have to admit that all souls associated with a body are subject to time and repeatedly to the states of birth and death etc. Then it is evident from your standpoint that the doer of actions is surely subject to pleasure and pain and for one so dependent there can be little happiness. (14—17)

न देहिनां सुखं किंचिद् विद्यते विदुषामपि ।
तथा च दुःखं मूढानां वृथाहंकरणं परम् ॥ १८ ॥

Even learned persons, because they have bodies, enjoy no happiness, and even

fools are not necessarily unhappy. Therefore egotism on the part of both is simply vain. (18)

यदि प्राप्तिं विघातं च जानन्ति सुखदुःखयोः।
तेऽप्यद्धा न विदुर्योगं मृत्युर्न प्रभवेद् यथा॥ १९॥

Even if they know how to win happiness and overcome misery, they surely have not been able to discover means of averting death. (19)

को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके।
आघातं नीयमानस्य वध्यस्येव न तुष्टिदः॥ २०॥

What happiness can wealth or any sense-enjoyment bring to man when the nearness of death gives him no satisfaction, just as a victim being escorted to the place of execution cannot enjoy any pleasure? (20)

श्रुतं च दृष्टवद् दुष्टं स्पर्धासूयात्ययव्ययैः।
बह्वन्तरायकामत्वात् कृषिवच्चापि निष्फलम्॥ २१॥

Like the worldly pleasures, the bliss of heaven is also vitiated by envy, jealousy, evanescence and decay. There are many impediments in attaining to that bliss and it is fruitless at times like cultivation. (21)

अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः।
तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु॥ २२॥

You should also hear how one attains the region through the successful performance of religious duties unbalked by interrruptions. (22)

इष्ट्वेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः।
भुंजीत देववत्तत्र भोगान् दिव्यान् निजार्जितान्॥ २३॥

One who performs sacrifices in this world and propitiates the gods through them goes to heaven and enjoys there heavenly pleasures, gained through his actions, and feels happy like the deities. (23)

स्वपुण्योपचिते शुभ्रे विमान उपगीयते।
गन्धर्वैर्विहरन् मध्ये देवीनां हृद्यवेषधृक्॥ २४॥

He assumes a beautiful form and flying in a celestial car earned through his meritorious deeds and surrounded by heavenly damsels and sung by heavenly singers he goes about blissfully. (24)

स्त्रीभिः कामगयानेन किंकिणीजालमालिना।
क्रीडन् न वेदात्मपातं सुराक्रीडेषु निर्वृतः॥ २५॥

But while merrily sporting with the celestial damsels in heavenly pleasances and flying in a celestial car, adorned with small bells and whose speed is controlled by the will of the rider, he does not notice his impending fall. (25)

तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते।
क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः॥ २६॥

He enjoys heaven so long as his meritorious deeds bear fruit; but when his merit is exhausted, driven by time, though reluctant, he has to take birth in the lower regions. (26)

यद्यधर्मरतः संगादसतां वाजितेन्द्रियः।
कामात्मा कृपणो लुब्धः स्त्रैणो भूतविहिंसकः॥ २७॥
पशूनविधिनाऽऽलभ्य प्रेतभूतगणान् यजन्।
नरकानवशो जन्तुर्गत्वा यात्युल्बणं तमः॥ २८॥

If a person associates with the wicked and delights in impiety, or losing control over his senses indulges in low worldly pleasures and becomes mean, avaricious, lustful and oppressive to living creatures, and, misled by the wicked, kills animals ignoring religious sanction, and worships ghosts and goblins, he inevitably goes to hell and assumes bodies of low ignorant creatures. (27-28)

कर्माणि दुःखोदर्काणि कुर्वन् देहेन तैः पुनः।
देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः॥ २९॥

Clothed in a body man performs actions which result in misery. In consequence of those actions he assumes another body and thus living in the world the mortal man enjoys little happiness. (29)

लोकानां लोकपालानां मद्भयं कल्पजीविनाम्।
ब्रह्मणोऽपि भयं मत्तो द्विपरार्धपरायुषः॥ ३०॥

The regions of the universe and their rulers who live till the end of a Kalpa are afraid of Me; even Brahmā who lives for two Parārdhas only is afraid of Me. (30)

गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान्।
जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ॥ ३१॥

The senses bring about actions and the Guṇas prompt the senses to act, and the said Jīva, being invested with bodies and senses and identifying itself with them, reaps the fruit of actions. (31)

यावत् स्याद् गुणवैषम्यं तावन्नानात्वमात्मनः।
नानात्वमात्मनो यावत् पारतन्त्र्यं तदैव हि॥ ३२॥

So long as the diversity of the Guṇas prevails, the Ātmā will appear manifold. And so long as the manifoldness of Ātmā lasts, dependent state will continue. (32)

यावदस्यास्वतन्त्रत्वं तावदीश्वरतो भयम्।
य एतत् समुपासीरंस्ते मुह्यन्ति शुचार्पिताः॥ ३३॥

So long as the state of dependence of the Jīva continues, there is fear from the Lord. Therefore, those who take to these Guṇas get deluded and come to grief. (33)

काल आत्माऽऽगमो लोकः स्वभावो धर्म एव च।
इति मां बहुधा प्राहुर्गुणव्यतिकरे सति॥ ३४॥

Time, Ātmā, Śāstra, the world, Nature and Dharma are the various names by which I am called when the equilibrium of the three (illusive) qualities is disturbed or they are agitated. (34)

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः।
गुणैर्न बद्ध्यते देही बद्ध्यते वा कथं विभो॥ ३५॥

Uddhava said: O Lord, though associated with a body etc., why should not the Jīva be bound by actions begotten of body? Or, having no connection with them, how does the soul get tied to them? (35)

कथं वर्तेत विहरेत् कैर्वा ज्ञायेत लक्षणैः।
किं भुंजीतोत विसृजेच्छयीतासीत याति वा॥ ३६॥

How does a person liberated or bound behave or sport and by what characteristics is he to be known? How does he eat, ease nature, sleep, sit or walk? (36)

एतदच्युत मे ब्रूहि प्रश्नं प्रश्नविदां वर।
नित्यमुक्तो नित्यबद्ध एक एवेति मे भ्रमः॥ ३७॥

O Acyuta, the foremost of those expert in answering questions! pray, answer this question. My mistaken notion is as to whether the same Ātmā is both ever bound and ever liberated, too. (37)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे
भगवदुद्धवसंवादे दशमोऽध्यायः॥ १०॥

Thus ends the tenth discourse forming part of the Dialogue between the Lord and Uddhava, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

The characteristics of bound and liberated souls as well as of devotees

श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः।
गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम्॥ १॥

The glorious Lord began again: The characterization of a Jīva as bound or emancipated is determined by its being subject or not to the influence of the three Guṇas, i.e., modes of Prakṛti, controlled by Me, and has nothing to do with its essential nature. And the Guṇas being rooted in Māyā, which is under My control, there is neither emancipation nor bondage for Me. (1)

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया।
स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी॥ २॥

Even as dream is an illusory aspect of the mind, grief and infatuation, joy and sorrow and embodiment or the loss of one's body are falsely attributed to the Self. Hence even transmigration of the soul is not real but is ascribed to it through ignorance alone. (2)

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम्।
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते॥ ३॥

Know that Knowledge (Vidyā) and Ignorance (Avidyā) are My potencies, specially brought into being by My Māyā, and have existed without beginning, and make for release and bondage, respectively of the Jīva, O Uddhava! (3)

एकस्यैव ममांशस्य जीवस्यैव महामते।
बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः॥ ४॥

Though I am one, O highly intelligent one, it is in relation to the Jīva alone, a reflection of Mine, that bondage has existed from time immemorial through ignorance; and it is in relation to the Jīva alone that the other state (release) is brought about through Knowledge in the form of Self-Realization vouchsafed by Me. (4)

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते।
विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि॥ ५॥

Next I proceed to tell you the distinction between the one in bondage, viz., the Jīva or the individual soul and the other who is liberated, viz., God, characterized by contrary properties, viz., sorrow and joy respectively, though co-existing in one and the same individual, O dear Uddhava! (5)

सुपर्णावेतौ सदृशौ सखायौ
यदृच्छयैतौ कृतनीडौ च वृक्षे।
एकस्तयोः खादति पिप्पलान्न-
मन्यो निरन्नोऽपि बलेन भूयान्॥ ६॥

The two, viz., the Jīva and God, the Inner Controller of the Jīva are distinct from the body like a pair of birds dwelling on a tree, yet apart from it, kindred in character as being spiritual in substance and settled as constant companions in the same nest of the heart on the tree of the body by force of Māyā, the divine Will. One of them, viz., the Jīva partakes of the fruit in the shape of joy and sorrow to be experienced in the Peepul* tree of the body as a result of past good and evil deeds; while the other, viz., God, though not eating the fruit in the

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* This very idea finds expression in the following Śruti text:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरेकः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति॥

shape of those pleasurable and painful experiences is always superior to the former in strength, the strength of wisdom etc.[1] (6)

आत्मानमन्यं च स वेद विद्वा-
नपिप्पलादो न तु पिप्पलादः।
योऽविद्यया युक् स तु नित्यबद्धो
विद्यामयो यः स तु नित्यमुक्तः॥ ७॥

Of the two aforementioned, the enlightened one viz., God, who does not partake of the fruit of the peepul tree, knows Himself as well as the other, the Jīva; but not so the one who partakes of the fruit of the peepul tree. Again, the one who is characterized by ignorance, viz., the Jīva has been in bondage from eternity; while He who is all Knowledge, viz., God is ever free. (7)

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः।
अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नदृग् यथा॥ ८॥

An enlightened soul, a Jīvanmukta, is not tied to the body even though he remains in the body by force of his past Saṁskāras, any more than one who has awoken from a dream remains tied to the dream-body, though continuing in that body in thought. A man of perverted intellect, who looks upon the body alone as his self, remains identified, on the contrary, with his body, though not essentially confined within it, even as one who is actually seeing a dream is identified with his dream-body, though not actually present in it. (8)

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च।
गृह्यमाणेष्वहंकुर्यान्न विद्वान् यस्त्वविक्रियः॥ ९॥

Remaining unaffected while the objects of sense, which are no other than modifications of the three Guṇas, are being apprehended by the senses, which are modifications of the same Guṇas, he who is enlightened does not feel that he is apprehending them.—(On the other hand he feels that it is the Guṇas themselves in the form of the senses that apprehend their objects, which are made up of the same substance). (9)

दैवाधीने शरीरेऽस्मिन् गुणभाव्येन कर्मणा।
वर्तमानोऽबुधस्तत्र कर्तास्मीति निबद्ध्यते॥ १०॥

Functioning in this body controlled by his Prārabdha (destiny), the ignorant Jīva, however, remains tied to it through the egotistic notion that he is the agent, as a result of actions which are actually being performed by the Indriyas, which are the modifications of the three Guṇas and as such identical with them.[2] (10)

एवं विरक्तः शयने आसनाटनमज्जने।
दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु॥ ११॥
न तथा बद्ध्यते विद्वांस्तत्र तत्रादयन् गुणान्।
प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः॥ १२॥

Thus remaining free from passion while lying in bed, sitting, moving about, bathing, seeing, touching, smelling, eating and hearing etc., and allowing the three Guṇas in the form of the senses to enjoy the various objects of the senses, the enlightened soul does not get bound by such actions like the ignorant man. Though continuing in his psycho-physical organism (which is a modification of Prakṛti) he remains unattached

1. Compare Śrīmad Bhagavadgītā III. 28:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥

"However, he, who has true insight into the respective spheres of Guṇas (modes of Prakṛti) and their actions, holding that it is the Guṇas (in the form of the senses, mind, etc.,) that move among the Guṇas (objects of perception), does not get attached to them, Arjuna."

2. Cf. Śrīmad Bhagavadgītā III. 27:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहंकारविमूढात्मा कर्ताहमिति मन्यते॥

"In fact, all actions are being performed by the modes of Prakṛti (Primordial Nature). He, whose mind is deluded by egoism, thinks, "I am the doer".

to it like the sky, the sun, which remains unattached to the water in which it is reflected, or the wind, which remains unattached even though blowing everywhere. (11-12)

वैशारद्येक्षयासंगशितया छिन्नसंशयः।
प्रतिबुद्ध इव स्वप्नान्नानात्वाद् विनिवर्तते॥ १३॥

With all his doubts resolved by the sword of his penetrating intellect whetted by all-round detachment, he turns away from the sense of diversity, even as one who has woken up from a dream turns away from it. (13)

यस्य स्युर्वीतसंकल्पाः प्राणेन्द्रियमनोधियाम्।
वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः॥ १४॥

He whose vital, organic, mental and intellectual functions are absolutely free from deliberate thought remains as a matter of fact altogether unfettered by the three Guṇas operating through his body, though dwelling in it. (14)

यस्यात्मा हिंस्यते हिंस्रैर्येन किंचिद् यदृच्छया।
अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः॥ १५॥

A wise man is he who is not adversely or agreeably affected when his body is tormented by mischievous persons or by chance treated with honour by others. (15)

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा।
वदतो गुणदोषाभ्यां वर्जितः समदृङ्मुनिः॥ १६॥

The sage who has transcended the sense of good and evil and sees equality everywhere would neither praise those that do or say anything good nor censure those who do or say anything evil. (16)

न कुर्यान्न वदेत् किंचिन्न ध्यायेत् साध्वसाधु वा।
आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः॥ १७॥

Revelling in his Self, a man given to contemplation should neither do nor contemplate nor speak anything good or evil and should roam about like an inane fellow and live in the aforesaid manner. (17)

शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि।
श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः॥ १८॥

If one, though well-versed in the Veda (the Supreme revealed in the form of word), has not attained perfection in the Knowledge (realization) of the supreme (Brahma), his labour on the study of the Vedas has ended in labour alone like that of a man who tends a dry cow. (18)

गां दुग्धदोहामसतीं च भार्यां
देहं पराधीनमसत्प्रजां च।
वित्तं त्वतीर्थीकृतमंग वाचं
हीनां मया रक्षति दुःखदुःखी॥ १९॥

The man who maintains a cow that has been milked for good (offers no more prospect of yielding milk), a false wife, a body depending for its survival on another, and an unworthy son, nay, he who guards wealth which is not bestowed on worthy recipients and cultivates, O dear Uddhava, speech, which does not glorify Me, reaps misery after misery. (19)

यस्यां न मे पावनमंग कर्म
स्थित्युद्भवप्राणनिरोधमस्य ।
लीलावतारेप्सितजन्म वा स्याद्
वन्ध्यां गिरं तां बिभृयान्न धीरः॥ २०॥

A wise man ought not to cultivate such barren speech as does not glorify, O dear Uddhava, My purifying activity responsible for the appearance, continuance and extinction of this universe and does not describe My advent in the form of Śrī Rāma, Śrī Kṛṣṇa and so on, which is so dear to the world, among My numerous descents taken for the sake of sport. (20)

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि।
उपारमेत विरजं मनो मय्यर्प्य सर्वगे॥ २१॥

Having cast aside, through inquiry on the lines indicated in the foregoing verses, the mistaken notion of diversity with respect to the soul, and focussed one's mind,

free from all impurities, on Me, the omnipresent Lord, one should retire from all activity. (21)

यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम्।
मयि सर्वाणि कर्माणि निरपेक्षः समाचर॥ २२॥

If, however, you are unable to fix your mind irrevocably on Brahma, do all your allotted duties efficiently in a disinterested spirit for My sake. (22)

श्रद्धालुर्मे कथाः शृण्वन् सुभद्रा लोकपावनीः।
गायन्ननुस्मरन् कर्म जन्म चाभिनयन् मुहुः॥ २३॥

Hearing with reverence My stories, which bring merit to the hearer and purify the worlds, chanting them (if there is someone to hear) and constantly recalling them even when there is none to chant or hear them, arranging dramatic representation of My advent and pastimes again and again, nay, (23)

मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः।
लभते निश्चलां भक्तिं मय्युद्धव सनातने॥ २४॥

pursuing righteousness, enjoyment and wealth for My sake and depending on Me, O Uddhava! one develops unflinching devotion to Me, the Eternal. (24)

सत्संगलब्धया भक्त्या मयि मां स उपासिता।
स वै मे दर्शितं सद्भिरंजसा विन्दते पदम्॥ २५॥

Equipped with Devotion, acquired through the fellowship of saints, he becomes My worshipper. And such a worshipper undoubtedly attains with ease to My state as shown by the righteous. (25)

उद्धव उवाच

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो।
भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिरादृता॥ २६॥

Uddhava submitted: What kind of man is considered by You to be a pious soul, O illustrious Lord? And what kind of devotion has been esteemed by the righteous and may be directed towards You? (26)

एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो।
प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम्॥ २७॥

Let this be pointed out to me, bent low before You, devoted to You and fallen at Your feet, O Ruler even of Brahmā and others (the highest souls), the Controller of the spheres, the Lord of the entire creation! (27)

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः।
अवतीर्णोऽसि भगवन् स्वेच्छोपात्तपृथग्वपुः॥ २८॥

You are the supreme Brahma, taintless like the sky, the Spirit beyond Prakṛti; yet, O Lord! You have descended on this earth having assumed a distinct (finite) personality at Your own sweet will. (28)

श्रीभगवानुवाच

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम्।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः॥ २९॥

The glorious Lord replied: A pious soul is compassionate to all embodied souls, harms none, is forbearing, has truthfulness for his strength, faultless of mind, equipoised in joy and sorrow and beneficent to all; (29)

कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः।
अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः॥ ३०॥
अप्रमत्तो गभीरात्मा धृतिमांजितषड्गुणः।
अमानी मानदः कल्पो मैत्रः कारुणिकः कविः॥ ३१॥

his judgment is never clouded by attachment to the pleasures of sense; he is self-disciplined, soft by nature, pure (perfectly moral in his dealings), resourceless and effortless, lives on a scanty meal, is free from passions and constant, solely depends on Me and is given to contemplation and vigilant, remains unexcited even when there is room for excitement and firm even in adversity; he must have conquered the six waves, viz., cold and heat, greed and infatuation, hunger and thirst, does not seek honour, though bestowing it on others, is capable of imparting knowledge to others, sincere, altruistic and possessed of right knowledge. (29—31).

आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान्।
धर्मान् सन्त्यज्य यः सर्वान् मां भजेत स सत्तमः॥ ३२॥

He, too, likewise is the best of all virtuous men, who—having completely neglected all his duties, though prescribed by Me, while knowing full well the virtues resulting from the performance of duty and sins incurred by neglecting them—worships Me alone. (32)

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः।
भजन्त्यनन्यभावेन ते मे भक्ततमा मताः॥ ३३॥

They are considered by Me to be the foremost of all devotees, who worship Me with exclusive devotion, knowing in reality how great I am, what I am and what I am like, or even not knowing this. (33)

मल्लिङ्गमद्भक्तजनदर्शनस्पर्शनार्चनम्।
परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम्॥ ३४॥
मत्कथाश्रवणे श्रद्धा मदनुध्यानमुद्धव।
सर्वलाभोपहरणं दास्येनात्मनिवेदनम्॥ ३५॥

Devotion to Me consists, O Uddhava! in beholding, touching and worshipping My representations of (in the form of images etc.,) and people devoted to Me, rendering bodily service to them such as kneading their feet, extolling them, bowing to them and repeatedly recounting My excellences and exploits; developing reverence for hearing My stories, practising contemplation on Me, offering all one's gains to Me, offering one's body to Me for service; narrating the stories of My advent and recounting My deeds, (34-35)

मज्जन्मकर्मकथनं मम पर्वानुमोदनम्।
गीतताण्डववादित्रगोष्ठीभिर्मद्गृहोत्सवः॥ ३६॥
यात्रा बलिविधानं च सर्ववार्षिकपर्वसु।
वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम्॥ ३७॥

celebrating festivals connected with Me, such as the Janmāṣṭamī festival connected with My advent, and conducting festivities in My temples with vocal and instrumental music, dance and Puranic discourses; visiting holy places in procession and conducting special worship with flowers etc., on all annual festive occasions, particularly on every Ekādaśī during the four rainy months, initiating men into certain forms of Vedic and Tāntrika worship etc., and undertaking vows sacred to Me, such as fasting on Ekādaśī days; (36-37)

ममार्चास्थापने श्रद्धा स्वतः संहत्य चोद्यमः।
उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि॥ ३८॥
सम्मार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः।
गृहशुश्रूषणं मह्यं दासवद् यदमायया॥ ३९॥
अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम्।
अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम्॥ ४०॥

enthusiasm in installing My images in temples specially built for the purpose and individual as well as collective effort for laying out gardens, orchards and pleasances, erecting boundary walls round towns and constructing temples, keeping my temples tidy and clean after the manner of a servant by removing their dust and plastering their floor with cowdung etc., washing their floor and decorating it with ornamental designs and diagrams in a guileless way without any expectation of return; absence of pride and hypocrisy and refraining from making known one's own services.[1] One should not use[2]—(for one's own benefit) even the

1. A Smṛti text says: 'धर्मः क्षरति कीर्तनात्'.
"A virtue is spent by being made known through one's own lips."

2. It is for this reason that in order to guard against the offence of seeing things with the help of such light it has been enjoined that a light offered to a deity should contain a double wick. Of course, this does not debar us from accepting for one's own use in a spirit of devotion the offerings made to a deity in the shape of eatables, sandal-paste, garland and scent etc., which has been extolled in the scriptures as conducive to Liberation. The scripture says:

light of a lamp offered by oneself or anyone else to Me or, to interpret it in another way, one should not offer to Me even the light of a lamp already offered to Me or to any other deity.* (38—40)

यद् यदिष्टतमं लोके यच्चातिप्रियमात्मनः ।
तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥ ४१ ॥

One should, on the other hand, offer to Me whatever is most favoured with the world as well as whatever is most liked by himself; for such an offering is capable of yielding immortality. (41)

सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् ।
भूरात्मा सर्वभूतानि भद्र पूजापदानि मे ॥ ४२ ॥

The sun, fire, the Brāhmaṇa, cows, a votary of Lord Viṣṇu, the sky, the air, water, earth, one's own body and all living beings are the media of My worship, O good one ! (42)

सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् ।
आतिथ्येन तु विप्राग्र्ये गोष्वंग यवसादिना ॥ ४३ ॥
वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया ।
वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥ ४४ ॥
स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि ।
क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥ ४५ ॥

In the sun one should worship Me by waiting upon Me with hymns forming part of the three Vedas; in the sacred fire, by pouring oblations; in a worthy Brāhmaṇa, through hospitality, of course; and in cows, through green grass etc., O dear Uddhava; in a votary of Lord Viṣṇu, through attentions due to a relation; in the cavity of one's heart, through fixity in meditation; in the air, through the thought that it is the life-giving principle running through the entire universe; in the water, through articles of worship followed by water itself; in a raised ground duly levelled and cleared, through consecration, by means of mystic formulas. In one's own body, one should propitiate the soul through amenities permitted by the Śāstras; and in all created beings one should worship Me as the conscious Self through undifferentiated vision. (43—45)

धिष्ण्येष्वेष्विति मद्रूपं शंखचक्रगदाम्बुजैः ।
युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत् समाहितः ॥ ४६ ॥

Through these media one should contemplate and worship with a concentrated mind in the aforesaid manner My serene and four-armed personality equipped with a conch, discus, mace and lotus. (46)

इष्टापूर्तेन मामेवं यो यजेत समाहितः ।
लभते मयि सद्भक्तिं मत्स्मृतिः साधुसेवया ॥ ४७ ॥

He who worships Me as aforesaid with a concentrated mind through Vedic sacrifices and acts of pious liberality, such as the gift of food, enjoined in the Smṛtis, attains true devotion to Me and through service to the

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षड्भिर्मासोपवासैस्तु यत्फलं परिकीर्तितम् । विष्णोर्नैवेद्यसिक्थेन पुण्यं तद्भुञ्जतां कलौ ॥
हृदि रूपं मुखे नाम नैवेद्यमुदरे हरेः । पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ॥

"In the Kali age the same virtue accrues from the food offered to Lord Viṣṇu to those partaking of it as has been declared to result from a fast undertaken for a whole month as many as six times. He is identical with Lord Viṣṇu, who carries a mental image of Lord Śrī Hari in his heart, His name on his lips, the food offered to Him in his stomach, nay, the water in which His feet have been washed and flowers etc., offered to Him on the head."

* The Smṛti says:

विष्णोर्निवेदितान्नेन यष्टव्यं देवतान्तरम् । पितृभ्यश्चैव तद्देयं तदानन्त्याय कल्पते ॥
पितृशेषं तु यो दद्याद्धरये परमात्मने । रेतोधाः पितरस्तस्य भवन्ति क्लेशभागिनः ॥

"One ought to propitiate other deities by means of food (already) offered to Lord Viṣṇu, the Supreme Deity; nay, it should be offered to the manes as well (during the Śraddha ceremony), as such consecrated food (if offered to the manes) is capable of yielding an immortal fruit. In the case, however, of him who offers the food already offered to the manes to Lord Śrī Hari, the Supreme Spirit, the manes who were responsible for his birth undergo great suffering."

righteous, follows My constant remembrance or realization, too. (47)

प्रायेण भक्तियोगेन सत्संगेन विनोद्धव।
नोपायो विद्यते सध्र्यङ्प्रायणं हि सतामहम्॥ ४८॥

Ordinarily, there is no royal road to My realization other than the discipline of Devotion preceded by association with the righteous, O Uddhava; for I am the greatest resort of the righteous. (48)

अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन।
सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा॥ ४९॥

Therefore, hear the following sovereign secret, O scion of Yadu ! I shall tell you even that which deserves to be scrupulously guarded; for you are My faithful servant, sincere friend and are also keen to listen.(49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकादशोऽध्यायः॥ ११॥

Thus ends the eleventh discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

The Glory of Satsaṅga; how to perform one's prescribed duty and how to relinquish it?

श्रीभगवानुवाच

न रोधयति मां योगो न सांख्यं धर्म एव च।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा॥ १॥

The glorious Lord began again: Neither Yoga (consisting of eight limbs enumerated in the Yoga-Sūtras of Patañjali) nor Sāṅkhya (knowledge of the distinctive character of the different categories discussed in the Sāṅkhya system of philosophy) nor righteousness consisting of non-violence, benevolence etc., study of the Vedas or Japa of the Divine Name, austerity and renunciation nor pouring oblations into the sacred fire and works of public utility such as the digging of wells and tanks and the laying out of gardens nor the bestowal of gifts, observing fasts, (1)

व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः।
यथावरुन्धे सत्संगः सर्वसंगापहो हि माम्॥ २॥

worship of gods, muttering secret spells, resorting to holy waters and places of pilgrimage, undertaking sacred observances such as purity of body and mind and the five forms of self-abnegation (non-violence etc.,) gain Me over as does Satsaṅga capture Me—Satsaṅga, which actually puts an end to all other attachments. (2)

सत्संगेन हि दैतेया यातुधाना मृगाः खगाः।
गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः॥ ३॥

For, thanks to the fellowship of saints, a number of Daityas (the sons of Diti), Yātudhānas (ogres), beasts and birds, Gandharvas and Apsarās, Nāgas, Siddhas, Cāraṇas and Guhyakas (Yakṣas), (3)

विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः।
रजस्तमःप्रकृतयस्तस्मिंस्तस्मिन् युगेऽनघ॥ ४॥
बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः।
वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः॥ ५॥
सुग्रीवो हनुमानृक्षो गजो गृध्रो वणिक्पथः।
व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे॥ ६॥

Vidyādharas, and among human beings even Vaiśyas and Śūdras, womenfolk and

the lowest born, possessed of a Rājasika and Tāmasika disposition, such as Vṛtrāsura (son of the god Twaṣṭā through a Daitya mother), Prahrāda (son of Kayādhū), Vṛṣaparvā, Bali, Bāṇa, Maya and Vibhīṣaṇa, sub-human beings like Sugrīva, Hanumān, Jāmbavān (a bear), the celebrated elephant of the legend, Jaṭāyu, a vulture, Tulādhāra, a merchant, Dharmavyādha (a hunter by profession), Kubjā (a hunch-backed damsel), the Gopīs, cowherdesses, as well as the wives of Brāhmaṇas (engaged in performing a sacrifice) of Vraja and others ascended to My realm in different Yugas, O sinless Uddhava! (4—6)

ते नाधीतश्रुतिगणा नोपासितमहत्तमाः।
अव्रतातप्ततपसः सत्संगान्मामुपागताः॥ ७॥

Although they had never studied the Śruti texts, had never waited upon the most exalted ones (for the said purpose), had not observed any sacred vows nor practised any austerities, they nevertheless attained to Me through the fellowship of saints alone. (7)

केवलेन हि भावेन गोप्यो गावो नगा मृगाः।
येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा॥ ८॥
यं न योगेन सांख्येन दानव्रततपोऽध्वरैः।
व्याख्यास्वाध्यायसंन्यासैः प्राप्नुयाद् यत्नवानपि॥ ९॥

Through mere love indeed the cowherdesses and cows, nay, trees and antelopes, cobras and other dull-witted creatures accomplished the object of their life and easily attained to Me, whom one cannot reach even with great exertion through Yoga or Sāṅkhya, liberality, sacred vows, austerities and sacrificial performances, exposition of sacred texts, study of the Vedas, or Japa of the Divine Name and renunciation. (8-9)

रामेण सार्धं मथुरां प्रणीते
श्वाफल्किना मय्यनुरक्तचित्ताः।
विगाढभावेन न मे वियोग-
तीव्राधयोऽन्यं ददृशुः सुखाय॥ १०॥

When I was taken to Mathurā alongwith Balarāma by Akrūra (the son of Śwaphalka), the Gopīs—whose mind was attached to Me through intense devotion and who suffered acute pangs of separation from Me—did not look upon anyone else than Me as a source of delight. (10)

तास्ताः क्षपाः प्रेष्ठतमेन नीता
मयैव वृन्दावनगोचरेण।
क्षणार्धवत्ताः पुनरंग तासां
हीना मया कल्पसमा बभूवुः॥ ११॥

Those very autumnal nights of ineffable sweetness which had (during the Rāsa dance), been spent by them like half a second with Me, the highest object of their love when I was present by their side in the woods of Vṛindāvana, hung heavy on them like a Kalpa (a thousand revolutions of the four Yugas) now that they were bereft of Me, O loved one! (11)

ता नाविदन् मय्यनुषंगबद्ध-
धियः स्वमात्मानमदस्तथेदम्।
यथा समाधौ मुनयोऽब्धितोये
नद्यः प्रविष्टा इव नामरूपे॥ १२॥

With their mind fastened on to Me with chords of love they were no longer conscious of their own people or even of their own self, much less of this world or the next—any more than sages lost in Yogic trance are conscious of this world consisting of names and forms—and merged into (become one with) Me like rivers that lose themselves in the waters of the ocean. (12)

मत्कामा रमणं जारमस्वरूपविदोऽबलाः।
ब्रह्म मां परमं प्रापुः संगाच्छतसहस्रशः॥ १३॥

Full of passion for Me, thinking Me only as their lover, nay, paramour, women of Vraja in their hundreds and thousands, who did not know My essential divine character, attained to Me, the supreme Brahma, through the fellowship of the righteous. (13)

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम्।
प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च॥ १४॥

मामेकमेव शरणमात्मानं सर्वदेहिनाम्।
याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः॥ १५॥

Therefore, turning your back upon injunctions as well as upon interdictions, nay, renouncing worldly activity as well as cessation from activity, and rejecting that which has been learnt and that which has yet to be learnt, O Uddhava, seek as your refuge Me alone, the one Self of all embodied creatures, with all your being; for with Me alone, as your Master, you can be rid of fear from all quarters. (14-15)

उद्धव उवाच

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर।
न निवर्तत आत्मस्थो येन भ्राम्यति मे मनः॥ १६॥

Uddhava submitted: Even though I am hearing Your discourse, O Lord of all Masters of Yoga, the doubt in my mind as to whether I should really abandon all activity or not does not cease, so that my mind stands bewildered. (16)

श्रीभगवानुवाच

स एष जीवो विवरप्रसूतिः
प्राणेन घोषेण गुहां प्रविष्टः।
मनोमयं सूक्ष्ममुपेत्य रूपं
मात्रा स्वरो वर्ण इति स्थविष्ठः॥ १७॥

The glorious Lord replied: The aforesaid Supreme who gives life to all is self-evident in that He reveals Himself as follows in the six Cakras, spiritual centres existing in the human body. Having first entered the Ādhāra Cakra (located near the anus) alongwith the sonant Prāṇa (known by the name of Parā speech) and assumed the subtle forms composed of the mind-stuff and known by the names of Paśyantī and Madhyamā in the Maṇipūra and Viśuddhi Cakras located near the navel and throat, respectively. He finally manifests Himself within the mouth in the grossest form known by the name of Vaikharī speech and consisting of Mātrā (measure of time taken in uttering a vowel sound), accent (Udātta etc.,) and articulate sound. (17)

यथानलः खेऽनिलबन्धुरूष्मा
बलेन दारुण्यधिमथ्यमानः।
अणुः प्रजातो हविषा समिध्यते
तथैव मे व्यक्तिरियं हि वाणी॥ १८॥

Just as fire, existing in the form of unmanifest heat in the sky, appears in a minute form as a spark when being repeatedly churned with force out of a block of wood and fanned by the wind and growing larger in course of time, blazes forth with the help of oblations poured into it, even so, I appear by degrees, as a matter of fact, as the Parā, Paśyantī, Madhyamā and Vaikharī forms of this Vedic speech. (18)

एवं गदिः कर्म गतिर्विसर्गो
घ्राणो रसो दृक् स्पर्शः श्रुतिश्च।
संकल्पविज्ञानमथाभिमानः
सूत्रं रजःसत्त्वतमोविकारः॥ १९॥

Likewise articulation, work done by the hands, locomotion, evacuation of the bowels and the bladder, perceiving smell and taste, vision, perceiving the touch and audition, conception, cognition and intellection and self-identification with the body etc. (the function of the ego), permeating things (the function of Prakṛti) and the entire range of objective existence consisting of the Indriyas, the modifications of Rajas, the deities presiding over them, the modifications of Sattva, and the five gross elements, the modifications of Tamas are My manifestations. (19)

अयं हि जीवस्त्रिवृदब्जयोनि-
रव्यक्त एको वयसा स आद्यः।
विश्लिष्टशक्तिर्बहुधेव भाति
बीजानि योनिं प्रतिपद्य यद्वत्॥ २०॥

This God, the life-giver of all, is indeed one and unmanifest in the beginning; for He is the first to become the support of the three Guṇas and the source of the lotus of the universe. Having by force of time

purposively embraced His potency in the form of Māyā, He appears manifold, as it were, even as, having found a suitable soil, seeds assume diverse shapes in the form of trees etc. (20)

यस्मिन्निदं प्रोतमशेषमोतं
पटो यथा तन्तुवितानसंस्थः।
य एष संसारतरुः पुराणः
कर्मात्मकः पुष्पफले प्रसूते॥ २१॥

This universe is in no way other than God, in whom it stands woven warp and woof like a piece of cloth, which owes its existence to the expanse of threads. Just as threads exist even independently of the cloth, but not so the cloth, the universe owes its existence to God, but God exists independently of the universe. This tree of mundane existence has no beginning, is characterized by activity and puts forth flowers and fruits in the shape of enjoyment and final beatitude. (21)

द्वे अस्य बीजे शतमूलस्त्रिनालः
पंचस्कन्धः पंचरसप्रसूतिः।
दशैकशाखो द्विसुपर्णनीड-
स्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः॥ २२॥

Virtue and sin—two are its seeds, innumerable are its roots in the shape of cravings; Sattva, Rajas and Tamas—three are its stalks; five, viz., the five elements are its main boughs; it yields five kinds of saps in the shape of the five objects of senses; ten and one are its secondary branches in the shape of the ten Indriyas and the mind; it bears on it the nest of two birds, viz., God and the Jīva, the individual soul; three are the layers of its bark in the shape of the three humours of the body, viz., wind, bile and phlegm; it bears two varieties of fruits, viz., joy and sorrow, and spreads as far as the sphere of the sun, there being no metempsychosis for those who have penetrated beyond the sphere of the sun. (22)

अदन्ति चैकं फलमस्य गृध्रा
ग्रामेचरा एकमरण्यवासाः।
हंसा य एकं बहुरूपमिज्यै-
र्मायामयं वेद स वेद वेदम्॥ २३॥

Full of carnal desires, the vulture-like men of the world partake of its one fruit, viz., misery, even heavenly enjoyment being ultimately productive of sorrow; while the swan-like men of wisdom dwelling in the woods, cut off from the world, eat the other, viz., the bliss of immortality. He alone knows the true import of the Vedas, who comes to realize through his preceptors worthy of respect the one God, Myself, appearing in multitudinous forms by dint of His Māyā in the shape of His will to become many. (23)

एवं गुरूपासनयैकभक्त्या
विद्याकुठारेण शितेन धीरः।
विवृश्च्य जीवाशयमप्रमत्तः
सम्पद्य चात्मानमथ त्यजास्त्रम्॥ २४॥

Having thus subdued yourself and remaining alert all the while, cut at the root of your astral body (the distinguishing appurtenance of a Jīva) with exclusive devotion to Me, acquired by sitting at the feet of a preceptor or by means of the keen-edged axe of wisdom in the form of Self-Realization; and, having thereby realized the Self, cast off forthwith even the weapon with which you have rent the veil of ignorance in the form of your Jīvahood. (24)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वादशोऽध्यायः॥ १२॥

Thus ends the twelfth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The teaching imparted by the Lord in the form of the Divine Swan to the sage Sanaka and his three brothers

श्रीभगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः।
सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि॥ १॥

The glorious Lord began again: Sattva, Rajas and Tamas—these are the modes of Buddhi (Prakṛti) and not of the Self. By developing the quality of Sattva, therefore, one should control the operation of the other two, viz., Rajas and Tamas and then Sattva itself in the shape of Sāttvika virtues like truthfulness and compassion by Sattva in the form of quietism. (1)

सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भक्तिलक्षणः।
सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते॥ २॥

As a result of Sattva grown predominant, appears in man the virtue bearing the label of Devotion to Me. Sattva develops through the use of Sāttvika things and thence proceeds righteousness in the form of Devotion. (2)

धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः।
आशु नश्यति तन्मूलो ह्यधर्म उभये हते॥ ३॥

Righteousness in the form of Devotion, which contributes to the predominance of Sattva and which is, therefore, the superlative virtue, curbs the element of Rajas and Tamas; and, when both these are subdued, unrighteousness, which has its root in these latter, soon disappears, as a matter of course. (3)

आगमोऽपः प्रजा देशः कालः कर्म च जन्म च।
ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः॥ ४॥

Scripture, water, the people (environment), place (surroundings), time, occupation and birth, the object of contemplation, Mantra (spell), and purificatory rites—these ten are contributory to the growth of a particular Guṇa. (4)

तत्तत् सात्त्विकमेवैषां यद् यद् वृद्धाः प्रचक्षते।
निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम्॥ ५॥

Of these latter whatever men of mature judgment speak approvingly of, is unquestionably Sāttvika; that which they condemn is Tāmasika and that which is looked upon by them with indifference is Rājasika. (5)

सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये।
ततो धर्मस्ततो ज्ञानं यावत् स्मृतिरपोहनम्॥ ६॥

For the predominance of Sattva a man should make use of Sāttvika things alone. Thence will proceed righteousness in the form of Devotion and thence again will follow the light of wisdom culminating in Self-Realization and the extinction of darkness in the form of the two bodies and their ultimate cause, viz., the three Guṇas. (6)

वेणुसंघर्षजो वह्निर्दग्ध्वा शाम्यति तद्वनम्।
एवं गुणव्यत्ययजो देहः शाम्यति तत्क्रियः॥ ७॥

The fire produced by the attrition of bamboo stalks subsides after consuming that thicket by its flames; so the body born of unevenness of the three Guṇas (modes of Prakṛti) and behaving like the said fire, ceases to be. (7)

उद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम्।
तथापि भुञ्जते कृष्ण तत् कथं श्वखराजवत्॥ ८॥

Uddhava submitted: Men generally know the pleasures of sense to be the

source of calamities; how is it then that, like the dog, the donkey and the goat, they still doggedly pursue and enjoy them, O Kṛṣṇa? (8)

श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि।
उत्सर्पति रजो घोरं ततो वैकारिकं मनः॥ ९॥

The glorious Lord replied: The perverted notion of "I" with reference to the body etc., duly springs up in the heart of the deluded soul; due to such notion Rajas, which is the root of sorrow, pervades the mind, even though the latter is born of Sattva. (9)

रजोयुक्तस्य मनसः संकल्पः सविकल्पकः।
ततः कामो गुणध्यानाद् दुःसहः स्याद्धि दुर्मतेः॥ १०॥

In the mind, coloured with Rajas, of a man of perverted judgment, springs up first of all the notion about an object being worth enjoying and then as to how it can be enjoyed. Next arises in him, as a result of his dwelling on the excellent aspects of that object, a passion for it which is indeed difficult to arrest. (10)

करोति कामवशगः कर्माण्यविजितेन्द्रियः।
दुःखोदर्काणि सम्पश्यन् रजोवेगविमोहितः॥ ११॥

Having no control over his senses and overpowered by desire, the man embarks upon actions attended with sorrow, though clearly perceiving them to be such, deluded as he is by the impetuosity of Rajas. (11)

रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः।
अतन्द्रितो मनो युंजन् दोषदृष्टिर्न सज्जते॥ १२॥

The man of discrimination, though his mind too is sometimes distracted and even infatuated by Rajas and Tamas, collects his mind again with effort, alive as he is to the evil inherent in the pleasures of sense, and does not get attached to them. (12)

अप्रमत्तोऽनुयुंजीत मनो मय्यर्पयञ्छनैः।
अनिर्विण्णो यथाकालं जितश्वासो जितासनः॥ १३॥

Having controlled the breath and secured steadiness of posture, and remaining alert and not feeling bored in the event of success not coming within sight soon, one should slowly compose the mind, concentrating it on Me at the appointed time (thrice a day). (13)

एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः।
सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्यते यथा॥ १४॥

Withdrawing the mind from everything else, it should be duly and directly established in Me; this much comprises the Yoga taught by Me to Brahmā accompanied by My disciples, the sages Sanaka and others. (14)

उद्धव उवाच

यदा त्वं सनकादिभ्यो येन रूपेण केशव।
योगमादिष्टवानेतद् रूपमिच्छामि वेदितुम्॥ १५॥

Uddhava submitted: I wish to know about that form in which and when you taught the Yoga to Sanaka and his three brothers, O Kṛṣṇa, the Ruler even of Brahmā and Lord Śiva! (15)

श्रीभगवानुवाच

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः।
पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम्॥ १६॥

The glorious Lord replied: Sanaka and his brothers, mind-born sons of Brahmā, the creator, questioned their father once about the unfailing and highest consummation of Yoga, so difficult to understand. (16)

सनकादय ऊचुः

गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रभो।
कथमन्योन्यसंत्यागो मुमुक्षोरतितितीर्षोः॥ १७॥

Sanaka and others submitted: The mind clings to the sense-objects by virtue of its natural affinity to them and the latter get imprinted on the mind in the form of latencies. O Lord! How can it be possible for the seeker of Liberation, who is keen to reach the other shore, to part them one from the other? (17)

श्रीभगवानुवाच

एवं पृष्टो महादेवः स्वयंभूर्भूतभावनः।
ध्यायमानः प्रश्नबीजं नाभ्यपद्यत कर्मधीः॥ १८॥

The glorious Lord continued: Thus questioned, Brahmā, the great god, the self-born creator of beings, could not get, in spite of his deep thought, at the root of the question (ignorance about the Self), his mind being taken up with his duty of creation. (18)

स मामचिन्तयद् देवः प्रश्नपारतितीर्षया।
तस्याहं हंसरूपेण सकाशमगमं तदा॥ १९॥

The said god fixed his mind on Me with intent to get to the other side (the hidden meaning) of the question. Then I sought his presence in the form of a swan (in order to hint at His capacity to alienate the sense-objects from the mind just as the swan is credited with the virtue of separating water from milk when mixed together). (19)

दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम्।
ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति॥ २०॥

Beholding Me and placing Brahmā at their head, they (Sanaka and others) came up to Me and, bowing at My feet, asked Me as to who I was. (20)

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा।
यदवोचमहं तेभ्यस्तदुद्धव निबोध मे॥ २१॥

In these words was I questioned on the said occasion by the sages, keen as they were to know the Truth. Now hear from Me, O Uddhava, what I spoke to them in reply. (21)

वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः।
कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः॥ २२॥

If there is unity of the substance known as the Self and if your question relates to the Self in Me, how can such a question on your part (as you have asked Me, calling upon Me to specify Myself out of many) be relevant, O Brāhmaṇa sages! Or, even if I proceed to speak in reply, what distinctive quality can be My basis for an answer? (22)

पंचात्मकेषु भूतेषु समानेषु च वस्तुतः।
को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः॥ २३॥

If, on the other hand, it relates to My body, even then your question as to who I am is indeed a mere drill in words and hence meaningless, the bodies of living creatures being identical in substance, constituted as they are of the five elements, and also from the point of view of ultimate reality. (23)

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः।
अहमेव न मत्तोऽन्यदिति बुध्यध्वमंजसा॥ २४॥

Whatever is grasped by the mind, expressed through speech and perceived through the faculty of vision, nay, even with the other senses is but Myself, there is nothing other than Me; know this as a result of enquiry into the truth. (24)

गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रजाः।
जीवस्य देह उभयं गुणाश्चेतो मदात्मनः॥ २५॥

True, the mind cleaves to the sense-objects and the latter get imprinted on the mind, O My dear ones! The sense-objects and the mind both, however, constitute the body, i.e., an adjunct and not the essence of the Jīva, which is essentially the same as I so that there is no real affinity between the Jīva, on the one hand, and the sense-objects and the mind, on the other, which can, therefore, be easily transcended by the Jīva by contemplating on its divine essence, its identity with Brahma. (25)

गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया।
गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत्॥ २६॥

Becoming one with Me and thus realizing its own true nature, the Jīva should, therefore, give up both—viz., the mind clinging to the sense-objects as a result of repeatedly enjoying them and the sense-objects that get imprinted on it in the form of latencies. (26)

जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः।
तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः॥ २७॥

Wakefulness, the dream state and deep slumber are the three states of the mind (and not of the Jīva), following from the preponderance of the three Guṇas—Sattva, Rajas and Tamas respectively. The Jīva, however, is conclusively known to be distinct from them as being their witness. (27)

यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः।
मयि तुर्ये स्थितो जह्यात् त्यागस्तद् गुणचेतसाम्॥ २८॥

Since this identification of the soul with Buddhi (which is responsible for its transmigration) attributes to it the functions of the three Guṇas, therefore, getting established in Me, the transcendent Brahma, which lies beyond the three states of wakefulness etc., the Jīva should shake off this identification. Thereafter follows the mutual divorce of the sense-objects and the mind. (28)

अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम्।
विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत्॥ २९॥

Realizing the bondage of the soul, occasioned by self-identification with one's psycho-physical organism—to be the source of evil in the shape of obscuring one's blissful nature, and feeling disgusted with it, one should get established in the fourth (transcendent) principle and give up identification with the body etc., which is responsible for the transmigration of the soul and the resultant thought of gratifying the self. (29)

यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः।
जागर्त्यपि स्वपन्नज्ञः स्वप्ने जागरणं यथा॥ ३०॥

So long as the sense of reality of diverse objects does not disappear from the mind of man through arguments, the fool continues to sleep even though he is awake, just like the man who is under the illusion of being awake as in a dream. (30)

असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा।
गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा॥ ३१॥

Objective entities like the body, other than the Self, having no existence, the differences (of Varṇa, Āśrama and so on) occasioned by them, the various destinies, such as the enjoyments of heaven, to be attained by men after death and described in the Vedas, and their causes in the shape of good and evil actions of various kinds are all unreal with the Self as things seen by a dreaming man. (31)

यो जागरे बहिरनुक्षणधर्मिणोऽर्थान्
भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान्।
स्वप्ने सुषुप्त उपसंहरते स एकः
स्मृत्यन्वयात्त्रिगुणवृत्तिदृगिन्द्रियेशः॥ ३२॥

He who while waking perceives outside himself through all his senses objects having properties changing every moment, nay, who experiences within his heart in a dream things shaped by his Vāsanās or cravings and similar to those perceived in the waking state and who in deep slumber withdraws them all is one and the same, connected as he is with all the states by memory as their witness and as the controller of the senses. (32)

एवं विमृश्य गुणतो मनसस्त्र्यवस्था
मन्मायया मयि कृता इति निश्चितार्थाः।
संछिद्य हार्दमनुमानसदुक्तितीक्ष्ण-
ज्ञानासिना भजत माखिलसंशयाधिम्॥ ३३॥

Pondering thus and arriving at the following conclusion about the nature of the Self that the three states of the mind, referred to heretofore, and traceable to the three Guṇas or modes of Prakṛti, are superimposed on Me, appearing as the Jīva, by My deluding potency (veiling My true nature), cut at the root of egotism, the basis of all doubts (as to whether the soul is different from the body etc., or one with it, whether it is one or there is a plurality of souls and so on) with the sword of wisdom whetted by reasoning,

the precepts of saints and the Śruti texts, and betake yourselves to Me seated in your very heart. (33)

ईक्षेत विभ्रममिदं मनसो विलासं
दृष्टं विनष्टमतिलोलमलातचक्रम्।
विज्ञानमेकमुरुधेव विभाति माया
स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥ ३४ ॥

One should look upon this (objective) world as an illusion in that it is a creation of the mind, open to perception and evanescent as a dream and most unsteady like a revolving firebrand. Consciousness, though one, appears as many through a freak of imagination and this threefold division (in the shape of the body, the Indriyas and the mind), wrought by the projection of the three Guṇas, or modes of Prakṛti, is a mere illusory appearance. (34)

दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्ण-
स्तूष्णीं भवेन्निजसुखानुभवो निरीहः।
संदृश्यते क्व च यदीदमवस्तुबुद्ध्या
त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् ॥ ३५ ॥

Therefore, diverting one's mind from the body etc., which are all superimposed on the Self, one should remain absorbed in the realization of one's own blissful nature. His thirst for enjoyment having ceased once for all, he should keep quiet and be effortless. Even if this body etc., is perceived as a distinct reality at times (while taking one's meals, answering the calls of nature and so on), what has been dismissed as unreal (other than the Self) can no longer delude us, although its impression on the mind may continue till death. (35)

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम्।
दैवादपेतमुत दैववशादुपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥ ३६ ॥

Nay, a man established in the Self no longer cognizes even his perishable body, by means of which he realized his Self, as risen from his seat, or settled again, gone out to some other place or come back by chance, any more than a man blinded by intoxication caused by wine cognizes the garment worn by him as still on his person or fallen therefrom. (36)

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः।
तं सप्रपंचमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ ३७ ॥

The body too, including the Indriyas and the vital principle, functioning as it does under the control of Providence, undoubtedly and invariably survives till the Karma, the stock of merit and sin, which brought it into existence, stands, i.e., has not been reaped. He, however, who has climbed up to the highest ladder of Yoga (concentration of mind) known by the name of Samādhi (absorption of mind into the Universal Spirit) and realized the truth, does not recapture as his own self or its own the body alongwith the world (directly connected with it in the shape of one's wife, children, house and other material possessions) any more than the man who has awoken from sleep does in reference to his dream-body. (37)

मयैतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः।
जानीत माऽऽगतं यज्ञं युष्मद्धर्मविवक्षया ॥ ३८ ॥

This is the secret of Sāṅkhya (the branch of knowledge which distinguishes Matter from Spirit) and Yoga (the system of philosophy founded by the sage Patañjali), which has been expounded by Me, to you, O Brāhmaṇa sages! Know Me to be Yajña (Lord Viṣṇu Himself) arrived here with intent to expound (unfold) to you the secret of Dharmas, the righteous courses leading to Liberation. (38)

अहं योगस्य सांख्यस्य सत्यस्यर्तस्य तेजसः।
परायणं द्विजश्रेष्ठाः श्रियः कीर्तेर्दमस्य च ॥ ३९ ॥

I am the supreme goal of Yoga and

Sāṅkhya, virtue both in its ideal and practical form, glory and prosperity, celebrity and self-control, O jewels among the twice-born ! (39)

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम्।
सुहृदं प्रियमात्मानं साम्यासंगादयोऽगुणाः॥ ४०॥

All virtues like even-mindedness and non-attachment, which are not products of the three Guṇas and therefore eternal, find shelter in Me, transcendent and free from desire as I am, the beloved friend, nay, the very Self of all. (40)

इति मे छिन्नसन्देहा मुनयः सनकादयः।
सभाजयित्वा परया भक्त्यागृणत संस्तवैः॥ ४१॥

Having duly worshipped Me with supreme devotion, the sages Sanaka and his three brothers—who had their doubts (as to the way in which the mind could be weaned from the objects of sense) thus resolved by Me in the form of the divine Swan—extolled Me through songs of praise. (41)

तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः।
प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः॥ ४२॥

Honoured with due ceremony and glorified at length by the aforesaid great sages, I flew back to My divine realm, Brahmā, the highest functionary of the universe, looking on. (42)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रयोदशोऽध्यायः॥ १३॥

Thus ends the thirteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Glory of the Path of Devotion and the Process of Meditation described

उद्धव उवाच

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः।
तेषां विकल्पप्राधान्यमुताहो एकमुख्यता॥ १॥

Uddhava submitted: Exponents of Veda speak of many a course of discipline leading to final beatitude, O Kṛṣṇa! Does their improtance vary according to the choice of the striver or does prominence attach to only one of them? (1)

भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः।
निरस्य सर्वतः संगं येन त्वय्याविशेन्मनः॥ २॥

The discipline of Devotion—by recourse to which the mind, having shaken off attachment for all others, gets fixed on You—has been declared by You as independent of other disciplines, my Master! (2)

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता।
मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः॥ ३॥

The glorious Lord replied: In course of time this word of Mine, bearing the name of Veda, in which stands described the course of conduct helping one to fix one's mind on Me, disappeared during Pralaya, the period of final dissolution. At the beginning of the next creation, however, it was delivered by Me to Brahmā. (3)

तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा।
ततो भृग्वादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः॥ ४॥

By Brahmā, again, it was taught to his eldest son, Swāyambhuva Manu; and the

seven great seers associated with the creation of the universe, Bhṛgu and others, received it from Swāyambhuva Manu. (4)

तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः।
मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः॥ ५॥
किंदेवाः किन्नरा नागा रक्षः किम्पुरुषादयः।
बह्व्यस्तेषां प्रकृतयो रजःसत्त्वतमोभुवः॥ ६॥
याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा।
यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि॥ ७॥

From them, the fathers of creation, their progeny, the gods, the Dānavas and the Guhyakas (Yakṣas), human beings, Siddhas and Gandharvas, including Vidyādharas and Cāraṇas as well as men[1] of the other Dwīpas (divisions of the terrestrial globe other than Jambūdwīpa), Kinnaras[2] Nāgas, Rākṣasas, Kiṁpuruṣas[3]—and others received it. Diverse are the natural tendencies of the aforementioned, born as they are of varied proportions of Rajas, Sattva and Tamas, due to which created beings and their thoughts too differ; and in conformity with their nature indeed diverse interpretations of the Vedas flow from the mouths of them all. (5—7)

एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम्।
पारम्पर्येण केषाञ्चित् पाखण्डमतयोऽपरे॥ ८॥

In this way what with diversity of disposition and what with the oral teaching imparted from father to son, the minds of some men get perverted, while others embrace heretic views. (8)

मन्मायामोहितधियः पुरुषाः पुरुषर्षभ।
श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि॥ ९॥

With their judgment clouded by My deluding potency, O jewel among men, people speak of different ways to attain blessedness according to their own past Karma and taste. (9)

धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम्।
अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम्॥ १०॥

Some, viz., the advocates of Karma-Mīmāṁsā, declare it to be Dharma, religious merit; others (the poets) call it renown; still others, such as Vātsyāyana name it as sexual enjoyment; some, the advocates of Yoga, designate it as truthfulness, control of the senses and mind-control. Others, such as politicians, speak of wealth and power as their well-known end and the policies of conciliation etc., as the means to that end. Advocates of renunciation declare it as renunciation, while hedonists call it sensuous enjoyment. (10)

केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान्।
आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः।
दुःखोदर्कास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः॥ ११॥

Some call it Yajña, i.e., worship of gods; while others speak of it as austerity, liberality, sacred vows, observances and the five forms of self-abnegation. The rewards of these are indeed such as have a beginning and an end, fruits as they are of human endeavour. They bring sorrow in their train, culminate in ignorance, afford trivial delight and are attended with grief even while they are being enjoyed. (11)

मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः।
मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम्॥ १२॥

How could that happiness fall to the lot of those who have set their mind on sense-delights—the happiness which is enjoyed with Me as his Self, O noble one, by him

1. Being proof against fatigue, sweat and foul smell, they are so akin to the gods that when seen they give rise to a doubt in the mind of the looker-on whether they are gods or earthly beings. Hence they are referred to in the above verse as—'किंदेवाः'

2. The Kinnaras (किंचिन्नरा इव) are so-called because they partially resemble human beings in their form or facial structures.

3. The Kiṁpuruṣas (किंचित् पुरुषा इव) are another class of semi-human beings partly resembling human beings and partly apes.

who has fixed his mind on Me and expects no gratification from any other source? (12)

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः।
मया सन्तुष्टमनसः सर्वाः सुखमया दिशः॥ १३॥

All the four quarters are full of joy to him who has nothing to call his own, has fully subdued his senses and mind, nay, whose mind is equipoised (free from likes and dislikes) and fully gratified with Me. (13)

न पारमेष्ठ्यं न महेन्द्रधिष्ण्यं
न सार्वभौमं न रसाधिपत्यम्।
न योगसिद्धीरपुनर्भवं वा
मय्यर्पितात्मेच्छति मद् विनान्यत्॥ १४॥

He who has bestowed his mind on Me, no more aspires for the position of Brahmā (the highest functionary in the administration of the universe), much less for the realm of the great Indra, the ruler of paradise, still less for sovereignty over the entire globe, rulers hip of the subterranean worlds or mystic powers acquired through the practice of Yoga, nor does he seek even final beatitude (lit., cessation of rebirth for all time to come) divorced from Me. (14)

न तथा मे प्रियतम आत्मयोनिर्न शंकरः।
न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान्॥ १५॥

Neither Brahmā (My own son) nor Lord Śiva (who is My own Self) nor again Lord Balarāma (My own elder brother) nor Goddess Śrī (My better half) nor My own divine personality is so very dear to Me as a devotee like you. (15)

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम्।
अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः॥ १६॥

I ever dog the footsteps of him who is free from all expectation, is given to contemplation on Me, composed, free from animosity and sees unity everywhere, in order that I may be cleansed (absolved from the stigma of not being able to repay My debt to him) by the dust of his feet that is sure to fall on My person in that case. (16)

निष्किञ्चना मय्यनुरक्तचेतसः
शान्ता महान्तोऽखिलजीववत्सलाः।
कामैरनालब्धधियो जुषन्ति यत्
तन्नैरपेक्ष्यं न विदुः सुखं मम॥ १७॥

Others cannot realize My all-blissful character which is apprehended by those exalted souls who have nothing to call their own, whose mind is devoted to Me, who have subdued their passions and are fond of all living beings and whose understanding is unclouded by desires; for, this character of Mine can be known only by those who are free from wants. (17)

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः।
प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते॥ १८॥

Though attracted by objects of senses, My devotee, who has not yet been able to conquer his senses, is not generally overpowered by such objects, thanks to his powerful devotion to Me. (18)

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात्।
तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः॥ १९॥

Even as fire which has fully burst into flames reduces a pile of firewood to ashes, so does devotion directed towards Me (whatever its origin) burns one's sins in toto, O Uddhava! (19)

न साधयति मां योगो न सांख्यं धर्म उद्धव।
न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता॥ २०॥

Neither Yoga nor Sāṅkhya nor righteousness nor study of the Vedas, or Japa of the Divine Name, austerity or renunciation captivates Me so thoroughly as does intense Devotion. (20)

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम्।
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात्॥ २१॥

I, the beloved Self of the righteous, can be captured (only) through exclusive

Devotion coupled with reverence. Devotion concentrated on Me absolves even the pariahs (who cook and eat the flesh of dogs) from the stigma attaching to their birth. (21)

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता।
मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि॥ २२॥

Piety accompanied by veracity and compassion or even learning coupled with askesis indeed does not thoroughly and once for all cleanse a mind destitute of Devotion. (22)

कथं विना रोमहर्षं द्रवता चेतसा विना।
विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः॥ २३॥

How can Devotion be known except through the hair standing on end or through one's heart melting or through tears of joy trickling down one's cheeks and how can one's mind be purified except through Devotion? (23)

वाग् गद्गदा द्रवते यस्य चित्तं
रुदत्यभीक्ष्णं हसति क्वचिच्च।
विलज्ज उद्गायति नृत्यते च
मद्भक्तियुक्तो भुवनं पुनाति॥ २४॥

A man full of devotion to Me—who speaks in a voice choked with emotion, whose heart melts through affection, who weeps incessantly at the thought of his separation from Me and sometimes laughs when reminded of the inwardness of My pastimes, nay, who sings unabashed at the top of his voice and dances out of joy—purifies the whole world. (24)

यथाग्निना हेम मलं जहाति
ध्मातं पुनः स्वं भजते च रूपम्।
आत्मा च कर्मानुशयं विधूय
मद्भक्तियोगेन भजत्यथो माम्॥ २५॥

Even as gold sheds its dross and regains its purity only when heated in fire, so does the soul shake off the seeds of Karma through the discipline of Devotion and forthwith attains oneness with Me.(25)

यथा यथाऽऽत्मा परिमृज्यतेऽसौ
मत्पुण्यगाथाश्रवणाभिधानैः।
तथा तथा पश्यति वस्तु सूक्ष्मं
चक्षुर्यथैवांजनसम्प्रयुक्तम्॥ २६॥

The more one's mind gets purified by listening to and recounting My auspicious stories, the better able is the Jīva to discern the subtle reality of the Self, even as the eye is better able to perceive a minute object, the clearer it becomes when treated with a 'medicated' pigment. (26)

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते।
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते॥ २७॥

The mind of a man dwelling on the objects of sense gets attached to them. Even so, the mind of one engaged in contemplating on Me gets absorbed in Me alone. (27)

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम्।
हित्वा मयि समाधत्स्व मनो मद्भावभावितम्॥ २८॥

Therefore, giving up the thought of the unreal and worthless objects of the world as things seen in a dream or fancied, concentrate your mind—purified through devotion to Me—on Me alone. (28)

स्त्रीणां स्त्रीसंगिनां संगं त्यक्त्वा दूरत आत्मवान्।
क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः॥ २९॥

Abandoning surely the company of women exciting passion as well as of men delighting in the company of such women, and having conquered one's mind, one should sit down in a secure and lonely place and unweariedly think of Me. (29)

न तथास्य भवेत् क्लेशो बन्धश्चान्यप्रसंगतः।
योषित्संगाद् यथा पुंसो यथा तत्संगिसंगतः॥ ३०॥

In the case of such a man no such affliction and no such bondage results from attachment to others as does from the company of women as well as of men delighting in the company of women. (30)

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम्।
ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि॥ ३१॥

Uddhava submitted: Now be pleased to tell Me, O Lord with lotus-like eyes, the process of meditation indicated in the foregoing verses—as to how, in what form and as to what a seeker of Liberation should contemplate on You. (31)

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम्।
हस्तावुत्संग आधाय स्वनासाग्रकृतेक्षणः॥ ३२॥
प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः।
विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः॥ ३३॥

The glorious Lord replied: Seated on a seat of moderate height, neither very high nor very low, with his body erect in a comfortable posture placing both his hands with palm upwards on his lap and steadying his gaze on the tip of his nose, and having fully controlled his senses, one should cleanse the passages of the life-breath by the three processes of breath-control, viz., Pūraka (slow inhalation) Kumbhaka (retention of breath) and Recaka (slow exhalation) and should slowly practise this course in the reverse order, i.e., by doing Recaka first, Kumbhaka next and Pūraka last of all, too. (32-33)

हृद्यविच्छिन्नमोंकारं घण्टानादं विसोर्णवत्।
प्राणेनोदीर्य तत्राथ पुनः संवेशयेत् स्वरम्॥ ३४॥

Manifesting in mind through the instrumentality of the life-breath the sound of Praṇava, the sacred syllable OṀ, as extending uninterruptedly, fine as a fibre of the lotus stalk, from the Mūlādhāra located near the anus up to the crown of the head, one should then follow it with a sharp nasal sound continuous as the ringing of a bell. (34)

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत्।
दशकृत्वस्त्रिषवणं मासादर्वाग् जितानिलः॥ ३५॥

In this way he should exercise his breath, joining it with Praṇava, thrice a day, ten times each; within a month he will have attained control over his breath. (35)

हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम्।
ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम्॥ ३६॥
कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम्।
वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमंगलम्॥ ३७॥

Visualizing the heart—existing within the body in the shape of a lotus bud turned upside down with its stalk upwards like the flower of a plantain—in an inverted position with eight open petals and pericarp turned upwards, he should picture to his mind in succession the sun, the moon and fire as existing in the form of circles on the pericarp; in the centre of fire he should mentally behold My form as depicted hereafter, so happy to contemplate upon. (36-37)

समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम्।
सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम्॥ ३८॥

He should conceive It as symmetrical, gracious, having a charming countenance, with four long beautiful arms, a most shapely and graceful neck, lovely cheeks and bright smiles; (38)

समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम्।
हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम्॥ ३९॥

with brilliant alligator-shaped ear-rings adorning well-matched ears, clad in golden raiment, dark-brown as a cloud, bearing on the right and left side, respectively, of the chest the marks of Śrīvatsa, a white curl of hair, and Śrī, a golden streak; (39)

शंखचक्रगदापद्मवनमालाविभूषितम्।
नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम्॥ ४०॥
द्युमत्किरीटकटककटिसूत्रांगदायुतम्।
सर्वांगसुन्दरं हृद्यं प्रसादसुमुखेक्षणम्।
सुकुमारमभिध्यायेत् सर्वांगेषु मनो दधत्॥ ४१॥

decked with a conch, discus, mace and lotus and a wreath of sylvan flowers, feet shining with anklets, nay, distinguished by the effulgence of the Kaustubha gem, graced

all over with a glorious diadem, wristlets, girdle and armlets; charming of every limb, pleasing to the heart, with a countenance and eyes enlivened with grace and very soft to the touch. And he should concentrate the mind on each limb individually as well. (40-41)

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः।
बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः॥ ४२॥

Withdrawing the senses from their objects with the help of the mind, and weaning the said mind too from all other objects with the help of the intellect, the driver of the chariot of the body, a wise man should focus it on Me. (42)

तत् सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत्।
नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेन्मुखम्॥ ४३॥

Gathering that mind which takes in the entire personality of the Lord, he should learn to concentrate it on one limb alone. He should no more think of other limbs and should fix his thought exclusively on the Lord's face wearing a winsome smile. (43)

तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत्।
तच्च त्यक्त्वा मदारोहो न किंचिदपि चिन्तयेत्॥ ४४॥

Diverting the mind once it has gained its firm hold on My countenance, he should fix it on My all-pervading Self, (the substratum of all and unattached to all like the sky); and, transcending that too, and becoming one with Me, the Absolute, should cease to think of anything else, not even of the distinction between the subject and the object. (44)

एवं समाहितमतिर्मामेवात्मानमात्मनि।
विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम्॥ ४५॥

With his intellect thus established in Me, he sees Me in himself and himself actually merged in Me, the Universal Soul, like an individual light in the element of fire. (45)

ध्यानेनेत्थं सुतीव्रेण युंजतो योगिनो मनः।
संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः॥ ४६॥

The misconception regarding Matter in the form of the body etc., being his own self, knowledge in the form of ascribing knowership to the Self and action in the form of attributing activity to the Self, will soon disappear from the mind of the striver who concentrates his mind through most intense meditation as aforesaid. (46)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्दशोऽध्यायः॥ १४॥

Thus ends the fourteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

Names and Characteristics of the various Siddhis (mystic powers) acquired through Yoga

श्रीभगवानुवाच

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः।
मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः॥ १॥

The glorious Lord began again: Siddhis, mystic powers of various kinds, wait upon the Yogī of steady mind who has subdued his senses and controlled his breath (according to the procedure detailed in verses 32 to 35 of the foregoing discourse) and concentrates his mind on Me. (1)

उद्धव उवाच

कया धारणया कास्वित् कथंस्वित् सिद्धिरच्युत।
कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान्॥ २॥

Uddhava submitted: Kindly tell through what mode of concentration which and what kind of Siddhi can be acquired and how many Siddhis in all are there, since You are the Bestower of such Siddhis on the Yogīs, O immortal Lord! (2)

श्रीभगवानुवाच

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः।
तासामष्टौ मत्प्रधाना दशैव गुणहेतवः॥ ३॥

The glorious Lord replied: Eighteen in all are the Siddhis as well as the modes of concentration leading to them, taught by those that have attained perfection in Yoga (the minor ones, such as insight into the past, present and future, being easily attainable by others too). Of the former, eight abide chiefly in Me (and in a lesser degree in those that have attained similarity of form with Me), the other ten being attainable through mere development of Sattvaguṇa. (3)

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः।
प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता॥ ४॥

1-Aṇimā (reducing one's body to the size of an atom), 2-Mahimā (magnifying it to a gigantic size) and 3-Laghimā (extreme lightness of body)—these three pertain to the body; 4-Prāpti consists in establishing contact with the senses of the entire creation in form of the deities presiding over those senses. 5-Prākāmya means the capacity to enjoy pleasures heard of (through the scriptures as enjoyable in the other world alone) and capable of being seen (though enjoyed only in the subterranean regions); while 6-Īśitā consists in the capacity to impel Māyā and other subordinate potencies to function according to one's will. (4)

गुणेष्वसंगो वशिता यत्कामस्तदवस्यति।
एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः॥ ५॥

7-Vaśitā means absence of attachment to the pleasures of sense; while the eighth Siddhi is Kāmāvasāyitā, according to which one is able to enjoy in the highest measure whatever pleasure one seeks to enjoy. These eight Siddhis, O gentle one, are considered as natural to Me and unsurpassed. (5)

अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम्।
मनोजवः कामरूपं परकायप्रवेशनम्॥ ६॥
स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम्।
यथासंकल्पसंसिद्धिराज्ञाप्रतिहतागतिः॥ ७॥

The other ten Siddhis are: 1-absence of hunger and thirst, old age etc., in this very body; 2 & 3-the capacity to see and hear from an unusual distance; 4-locomotion at a speed which can be increased according to one's will; 5-taking any form at will; 6-leaving one's own body and entering any other untenanted body; 7-giving up the

ghost at will; 8-participation in the pastimes of gods (with the Apsarās or celestial nymphs); 9-attainment of one's desired ends; and 10-exercising authority unobstructed everywhere. (6-7)

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता।
अग्न्यर्काम्बुविषादीनां प्रतिष्टम्भोऽपराजयः॥ ८॥

The minor Siddhis (hinted at in verse 3 above) are: to know things relating to the past, present and future; to remain unaffected by pairs of opposites, like heat and cold, joy and sorrow, likes and dislikes, etc., to read others' mind etc., to neutralize the power of fire, the sun, water and poison etc., and to suffer no defeat at the hands of anyone, whatsoever. (8)

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः।
यया धारणया या स्याद् यथा वा स्यान्निबोध मे॥ ९॥

These are the Siddhis following from Yogic concentration, typically mentioned by Me. Now hear from Me what Siddhi can be acquired through which mode of concentration and how. (9)

भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः।
अणिमानमवाप्नोति तन्मात्रोपासको मम॥ १०॥

He who focusses his mind, identified with the subtle elements, on Me as ensouling the subtle elements and worships Me in that form alone acquires My power of assuming an atomic size (and thereby attaining the capacity to enter even a slab of stone). (10)

महत्यात्मन्मयि परे यथासंस्थं मनो दधत्।
महिमानमवाप्नोति भूतानां च पृथक् पृथक्॥ ११॥

Even so, concentrating his mind, identified with Mahat-tattva, the principle of cosmic intelligence, on Me, the Supreme ensouling the said Mahat-tattva, he acquires the capacity to assume any magnitude sought for by him; and, focussing his mind on Me as ensouling any of the five gross elements individually, he attains the magnitude (all-pervasive character) of that particular element. (11)

परमाणुमये चित्तं भूतानां मयि रंजयन्।
कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात्॥ १२॥

Similarly, concentrating his mind on Me as ensouling the atoms of the four elements (other than ether), a Yogī attains extreme lightness of body, viz., the capacity to become as subtle as the subtlest division of time. (12)

धारयन् मय्यहंतत्त्वे मनो वैकारिकेऽखिलम्।
सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः॥ १३॥

Likewise, focussing his entire mind on Me as ensouling the cosmic Ego, born of Sattvaguṇa, the Yogī who has given his mind to Me attains the Siddhi of Prāpti in the shape of control over the senses of all. (13)

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम्।
प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः॥ १४॥

He who concentrates his mind on Me as ensouling the Sūtra, the active aspect of Mahat-tattva attains the Siddhi known as Prākāmya (easy access to all sorts of enjoyments of one's seeking), the highest Siddhi possessed by Me as presiding over the Sūtra, which is born of the Unmanifest. (14)

विष्णौ त्र्यधीश्वरे चित्तं धारयेत् कालविग्रहे।
स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम्॥ १५॥

He who focusses his mind on Me as the all-pervading Witness, the Ruler of Māyā, consisting of the three Guṇas, attains the Siddhi known as Īśitva, viz., control over all bodies and conscious selves. (15)

नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते।
मनो मय्यादधद् योगी मद्धर्मा वशितामियात्॥ १६॥

The Yogī who concentrates his mind on Me as Lord Nārāyaṇa, spoken of as the fourth or transcendent principle* (existing

* The scripture defines the Turīya or fourth principle as below :
विराट् हिरण्यगर्भश्च कारणं चेत्युपाधयः। ईशस्य यत्त्रिभिर्हीनं तुरीयं तत्पदं विदुः॥

beyond the three states of 1. Virāṭ or the Cosmic Person, presiding over the physical plane, 2. Hiraṇyagarbha, presiding over the astral plane, and 3. the Causal Principle, presiding over the causal plane) and called by the name of Bhagavān, embodying in Himself the six divine properties of universal dominion, righteousness, glory, prosperity, wisdom and dispassion each in its entirety, acquires My virtues and attains the Siddhi or Vaśitā, non-attachment to all material objects. (16)

निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः।
परमानन्दमाप्नोति यत्र कामोऽवसीयते॥ १७॥

Focussing his pure mind cleansed through Prāṇāyāma etc., on Me as the transcendent Brahma, one attains supreme bliss, which is only another name for the Siddhi called Kāmāvasāyitā, in which all desire ceases for good. (17)

श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि।
धारयञ्छ्वेततां याति षड्ऊर्मिरहितो नरः॥ १८॥

Concentrating his mind on Me as Lord Aniruddha (the Lord of Śwetadwīpa), who is absolutely pure, untainted by the three Guṇas, and the embodiment of, or Propeller of virtue, man attains absolute purity in the form of no longer being subject to the three Guṇas or modes of Prakṛti and is rid of the six waves or changes, viz., hunger and thirst, old age and death, grief and infatuation. (18)

मय्याकाशात्मनि प्राणे मनसा घोषमुद्वहन्।
तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ॥ १९॥

Mentally perceiving the unexpressed sound in Me as conceived in the form of the cosmic breath, taintless and all pervading like the sky, the said Jīva is able to hear from a distance the diverse sounds of living beings manifested therein. (19)

चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि।
मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक्॥ २०॥

Uniting the eye with the sun and the sun too with the eye, and contemplating on Me in the aforesaid mutual union of the two, man is gifted with a penetrating vision and is consequently able to perceive the whole universe. (20)

मनो मयि सुसंयोज्य देहं तदनु वायुना।
मद्धारणानुभावेन तत्रात्मा यत्र वै मनः॥ २१॥

By virtue of the concentration of mind, practised after uniting with Me the mind and thereafter the body too alongwith the breath, accompanying the body, one attains the Siddhi called Manojava, as a result of which the body surely finds itself wherever the mind goes. (21)

यदा मन उपादाय यद् यद् रूपं बुभूषति।
तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः॥ २२॥

The Yogī gets converted into the very form, sought for by his mind, that he would assume making the mind his material for that form, the force of concentration of the mind on Me, whose potency is inconceivable and who appear in numerous forms, being the ground of all Siddhis. (22)

परकायं विशन् सिद्ध आत्मानं तत्र भावयेत्।
पिण्डं हित्वा विशेत् प्राणो वायुभूतः षडङ्घ्रिवत्॥ २३॥

Seeking to enter another soulless body, the Yogī who has controlled his breath as well as his Indriyas and mind should conceive himself as present in that body. As a result of such contemplation, his vital air, the chief constituent of his astral body, which makes for his Jīvahood, leaves his own body and becoming one with the cosmic air, enters alongwith it the other through its nostrils as a black bee passes from one flower to another. (23)

पाष्ण्यार्ऽऽपीड्य गुदं प्राणं हृदुरःकण्ठमूर्धसु।
आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम्॥ २४॥

Having blocked his rectum with his heel and pushed up the vital air successfully to his heart, chest, throat and crown of head,

and mentally forcing it upwards through the aperture known as Brahmarandhra to Brahma or any other destination sought to be reached by him, the Yogī should shed the body whenever he likes. (24)

विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत्।
विमानेनोपतिष्ठन्ति सत्त्ववृत्तीः सुरस्त्रियः॥ २५॥

Seeking to sport in the sport ground of the gods in heaven, one should contemplate on Sattva, unmixed with Rajas and Tamas, and constituting My personality. As a sequel to this contemplation, Apsarās (celestial damsels), representing so many rays of Sattva, wait on him with aerial cars ready to take him bodily to heaven. (25)

यथा संकल्पयेद् बुद्ध्या यदा वा मत्परः पुमान्।
मयि सत्ये मनो युंजंस्तथा तत् समुपाश्नुते॥ २६॥

Devoted to Me and focussing his mind on Me, true of resolve, as I am, man duly attains that very object which he seeks with his intellect whenever and in whatever way he wants it. (26)

यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान्।
कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम॥ २७॥

The command of a man who has acquired My disposition is not flouted anywhere any more than Mine, the Ruler of all and absolutely self-dependent as I am. (27)

मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः।
तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता॥ २८॥

Direct knowledge of the past, present and future, coupled with that of birth and death etc., as well as of others' mind etc., comes to that Yogī whose mind has been purified through devotion to Me and who knows how to concentrate his mind on Me, the Knower of the past, present and future. (28)

अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः।
मद्योगश्रान्तचित्तस्य यादसामुदकं यथा॥ २९॥

Seasoned by Yoga, in the form of concentration on My Personality, which is incapable of being damaged even slightly by fire etc., the body of a sage whose mind has found its repose in concentration on Me, cannot likewise be damaged by fire and other elements, which cannot harm him any more than water can prove harmful to aquatic creatures. (29)

मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः।
ध्वजातपत्रव्यजनैः स भवेदपराजितः॥ ३०॥

Contemplating on My glorious manifestations (Avatāras) graced with the marks of Śrīvatsa, etc., and decked with My weapons, viz., conch, mace, cakra, etc., and distinguished by an ensign, umbrella and chowrie etc., the aforesaid sage turns out to be invincible. (30)

उपासकस्य मामेवं योगधारणया मुनेः।
सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः॥ ३१॥

The aforesaid Siddhis in their entirety wait upon the sage who worships Me through Yogic concentration as detailed in the foregoing verses. (31)

जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः।
मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा॥ ३२॥

What is that, i.e., there is no Siddhi which is very difficult to attain for the sage who, having conquered his senses, tamed his mind, and controlled his breath and body, practises concentration on Me? (32)

अन्तरायान् वदन्त्येता युंजतो योगमुत्तमम्।
मया सम्पद्यमानस्य कालक्षपणहेतवः॥ ३३॥

The wise, however, speak of these as obstacles in the path of the man who is practising the highest form of Yoga, such as Jñānayoga or Bhaktiyoga, in that they cause delay in his getting united with Me (his true goal). (33)

जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः।
योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत्॥ ३४॥

One attains here through concentration, as aforesaid on Me, all those Siddhis that

follow from birth, the use of drugs, austerity and the utterance of spells.* One cannot, however, obtain the supreme reward in the shape of residence in the divine realm of the Lord etc., of Yoga (concentration on Me) by recourse to other means. (34)

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः।
अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम्॥ ३५॥

I am the Source (Bestower), I am the Custodian and Controller of all Siddhis, as well as of Yoga, i.e., union with God in the shape of final beatitude, Sāṅkhya, Knowledge leading to such union, Dharma, piety as taught by the exponents of Veda, nay, of the teachers of Veda themselves. (35)

अहमात्माऽऽन्तरो बाह्योऽनावृतः सर्वदेहिनाम्।
यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा॥ ३६॥

I am the Self of all embodied souls, being their Inner Controller as well as enclosing them from without, though unenclosed Myself, even as the gross elements both permeate and enclose the bodies of living beings. (36)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चदशोऽध्यायः॥ १५॥

Thus ends the fifteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

Glorious manifestations of the Lord enumerated

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम्।
सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः॥ १॥

Uddhava submitted: You are actually the supreme Brahma, having no beginning or end, and unobscured by Māyā. You are responsible for the protection, subsistence, destruction and birth of all existences. (1)

उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः।
उपासते त्वां भगवन् याथातथ्येन ब्राह्मणाः॥ २॥

The knowers of the real import of the Vedas alone worship You, O Lord, in Your reality as abiding in all created beings, high and low as their Cause, though You cannot be easily known (perceived) by those that have not been able to purify their mind. (2)

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः।
उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे॥ ३॥

Therefore, pray, point out to me those particular entities by contemplating through which with devotion men of supreme wisdom are able to attain highest perfection in the form of true devotion or saving wisdom. (3)

गूढश्चरसि भूतात्मा भूतानां भूतभावन।
न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते॥ ४॥

The Inner Controller of beings, You remain hidden from their view. O Life-giver of all created beings! Deluded by You, living beings are unable to perceive You, even though You behold them all. (4)

याः काश्च भूमौ दिवि वै रसायां
विभूतयो दिक्षु महाविभूते।

* Cf. the following aphorism from the Yoga-Sūtras of Patañjali:
जन्मौषधितपोमन्त्रयोगजाः सिद्धयः।

ता मह्यमाख्याह्यनुभावितास्ते
नमामि ते तीर्थपदाङ्घ्रिपद्मम्॥ ५॥

Mention to me all those powerful manifestations of Yours, invested by You with Your own divine glory, that may be existing on earth, in the quarters, in heaven or in the subterranean region, O Lord of infinite prowess! I bow to Your lotus-feet, which are the abode of all sanctuaries. (5)

श्रीभगवानुवाच

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर।
युयुत्सुना विनशने सपत्नैरर्जुनेन वै॥ ६॥

The glorious Lord replied: In a like manner, I was put this very question by Arjuna while just going to fight with his enemies at the battle-field of Kurukṣetra, O chief of those possessing insight into the meaning of questions! (6)

ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम्।
ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिकः॥ ७॥

Feeling like the common man that "I am the slayer and the other one is slain by me", and believing that slaying one's kinsfolk for the sake of kingdom is reproachful and unrighteous, he wavered from that act in the beginning. (7)

स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः।
अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि॥ ८॥

Disillusioned by My reasoning, that tiger among men then questioned Me at the van of fight in the same way as you have done. (8)

अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः।
अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः॥ ९॥

I am the Self, the Befriender and the Ruler of all these created beings, O Uddhava! in fact, I am in the form of all the beings and objects as well as responsible for their birth, life and death. (9)

अहं गतिर्गतिमतां कालः कलयतामहम्।
गुणानां चाप्यहं साम्यं गुणिन्यौत्पत्तिको गुणः॥ १०॥

I am the motion of the mobile and Kāla (the Time-Spirit) among those that bring others under their control. I am the state of equilibrium in the shape of Prakṛti of the three Guṇas (modes of Prakṛti) and the property natural to a thing with attributes. (10)

गुणिनामप्यहं सूत्रं महतां च महानहम्।
सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः॥ ११॥

I am the Sūtra (the active aspect of Mahat-tattva, the very first evolute of Prakṛti) among the products constituted of the three Guṇas; nay, I am Mahat-tattva, the principle of cosmic intelligence, among big things. Of subtle principles I am the Jīva, the embodied soul; and of those that are difficult to conquer, I am the mind. (11)

हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत्।
अक्षराणामकारोऽस्मि पदानिच्छन्दसामहम्॥ १२॥

Of the Vedas I am their teacher, Brahmā, who taught them for the first time to his mind-born sons; of Mantras (sacred texts), I am Praṇava, the sacred syllable OṂ, consisting of three letters, A,U,M. Of the letter-sounds I am the sound represented by the letter 'अ' (A); of metres I am the metre Gāyatrī (consisting of three feet).(12)

इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाट्।
आदित्यानामहं विष्णू रुद्राणां नीललोहितः॥ १३॥

Of all the gods I am Indra, their chief; of the eight Vasus (a particular class of gods) I am the god of fire, who carries oblations to the gods. Of the twelve sons of Aditi, I am Viṣṇu, known by the name of Upendra, the youngest, who appeared in the court of the demon king Bali as a dwarf and robbed him of his dominion extending over the three worlds; of the eleven Rudras, I am Nīla-Lohita, Lord Śiva. (13)

ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः।
देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु॥ १४॥

Of the nine Brāhmaṇa sages, born of Brahmā's mind, I am Bhṛgu, the foremost of

them; of the royal sages, I am Swāyambhuva Manu. Of the celestial sages I am Nārada; of cows I am Kāmadhenu (lit., the storehouse of milk and its products used as oblations for the gods). (14)

सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्त्रिणाम्।
प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा॥ १५॥

Of the lords of Siddhas, I am Lord Kapila; of birds, I am Garuḍa, the king of birds, the carrier of Lord Viṣṇu. Of Prajāpatis, the gods presiding over creation, I am Dakṣa, the foremost of them; of the manes, I am Aryamā, their head. (15)

मां विद्ध्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम्।
सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम्॥ १६॥

Of Daityas, the sons of Diti, know Me to be Prahrāda, the ruler of the demons. Of the stars and annual plants know Me to be their ruler, the moon-god; of Yakṣas and Rākṣasas know Me to be their chief, Kubera, the lord of treasures, O Uddhava! (16)

ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम्।
तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम्॥ १७॥

Of the lords of elephants know Me to be Airāvata, the carrier of Indra; of aquatic creatures know Me to be their lord, Varuṇa, the god presiding over the waters. Of those emitting heat and light know Me to be the sun; and know Me to be the king among men. (17)

उच्चैःश्रवास्तुरंगाणां धातूनामस्मि कांचनम्।
यमः संयमतां चाहं सर्पाणामस्मि वासुकिः॥ १८॥

I am Uccaiḥśravā among horses; of metals, I am gold. Of those that punish, I am Yama, the god of retribution; and of serpents, I am Vāsuki, the chief of serpents. (18)

नागेन्द्राणामनन्तोऽहं मृगेन्द्रः शृंगिदंष्ट्रिणाम्।
आश्रमाणामहं तुर्यो वर्णानां प्रथमोऽनघ॥ १९॥

Of the rulers of snakes, I am Lord Ananta (the serpent-god); of all animals having horns or large teeth, I am the lion, the king of beasts. Of the four stages of life, I am Saṁnyāsa, the fourth and the last; of the four grades of society, I am the very first, viz., the Brāhmaṇa class, O sinless Uddhava! (19)

तीर्थानां स्त्रोतसां गंगा समुद्रः सरसामहम्।
आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम्॥ २०॥

Of all holy streams, I am the holy Gaṅgā; while of all stationary waters, I am the ocean. Of weapons, I am the bow; of the wielders of bow, I am Lord Śiva, the Destroyer of the three cities. (20)

धिष्ण्यानामस्म्यहं मेरुर्गहनानां हिमालयः।
वनस्पतीनामश्वत्थ ओषधीनामहं यवः॥ २१॥

I am Mount Meru (the abode of Brahmā) among all abodes; of all spots difficult of access I am the Himālaya. Of trees, I am the Aśwattha (the holy fig-tree); of annual plants, I am barley. (21)

पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पतिः।
स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः॥ २२॥

Of family priests, I am the sage Vasiṣṭha (the priest of the ancient solar dynasty of kings); of those devoted to the spirit of the Vedas, I am the sage Bṛhaspati, the preceptor of the gods. Of all leaders of armies, I am Skanda, the generalissimo of the gods; of those that lead men on the right path, I am the glorious Brahmā, the birthless one. (22)

यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम्।
वाग्वग्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचिः॥ २३॥

Of all sacrificial performances, I am Brahmayajña (the daily recitation of the Vedas); of all sacred vows, I am the vow of harmlessness. Of purifying agencies, again, I am the purifying agency par excellence, in the shape of the air, fire, the sun, water and the word of a Brāhmaṇa, who is the only man qualified to judge and pronounce the purity or otherwise of a substance or living being. (23)

योगानामात्मसंरोधो मन्त्रोऽस्मि विजिगीषताम्।
आन्वीक्षिकी कौशलानां विकल्पः ख्यातिवादिनाम्॥ २४॥

Of all the limbs of Yoga (self-discipline), I am Samādhi, i.e., total absorption of the mind into the Spirit; I am political wisdom in those that seek victory. Of all scientific courses of correct understanding, I am the science by which the distinction between Matter and Spirit is known; I am the unending doubt of those debating on the theory of perception. (24)

स्त्रीणां तु शतरूपाहं पुंसां स्वायम्भुवो मनुः।
नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम्॥ २५॥

Of the fair sex, I am Śatarūpā, the wife of Swāyambhuva Manu and the first female offspring of Brahmā; of men, I am Swāyambhuva Manu, the first human male creation of Brahmā. Of ascetics, I am the sage Nārāyaṇa; and of celibates, Sanatkumāra. (25)

धर्माणामस्मि संन्यासः क्षेमाणामबहिर्मतिः।
गुह्यानां सूनृतं मौनं मिथुनानामजस्त्वहम्॥ २६॥

Of all virtues, I am the vow of causing no fear to anyone; of all factors conducive to fearlessness, I am thought withdrawn from without and directed towards one's own self. Of all means of maintaining secrecy, I am discreet speech and silence (both of which help a man to conceal what exists in his mind); of pairs, again, I am Brahmā, the birthless one, who assumed two forms, the first part becoming a man and the other a woman.[1] (26)

संवत्सरोऽस्म्यनिमिषामृतूनां मधुमाधवौ।
मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित्॥ २७॥

Of those that ever keep awake (without even winking), I am the ever-revolving wheel of time (represented by a twelve-month); of the six seasons constituting a year, I am the two months of Caitra and Vaiśākha, constituting the vernal season. Of the twelve months of a year, I am the month of Mārgaśīrṣa; and of the twenty-seven lunar mansions, I am Abhijit[2]. (27)

अहं युगानां च कृतं धीराणां देवलोऽसितः।
द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान्॥ २८॥

Of the four Yugas or aeons, I am the Kṛta, Satyayuga, and of the self-controlled, I am the sages, Asita and Devala. Of the compillers and arrangers of the Vedas, I am the sage, Kṛṣṇa Dwaipāyana; of more of wisdom, I am the self-possessed Śukrācārya, the preceptor of the demon kings. (28)

वासुदेवो भगवतां त्वं तु भागवतेष्वहम्।
किंपुरुषाणां हनुमान् विद्याधराणां सुदर्शनः॥ २९॥

Of divine personages[3], I am Lord Vāsudeva (the first and foremost of the four Vyūhas or manifestations of the Godhead, the Deity presiding over the intellect or Citta); and of the votaries of the Lord, I am you, Uddhava. Of Kimpuruṣas (a species of semi-divine beings resembling a monkey in shape), I am Hanumān (the monkey-god); of Vidyādharas (heavenly artistes), I am Sudarśana[4]. (29)

रत्नानां पद्मरागोऽस्मि पद्मकोशः सुपेशसाम्।
कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःष्वहम्॥ ३०॥

Of precious stones, I am the ruby; of lovely objects, I am a lotus bud. Of the

1. Vide III. xii. 52-53. The Śruti says: अर्धो ह वा एव आत्मनो यत्पत्नीति।

2. Abhijit represents the last quarter of the asterism Uttarāṣāḍhā and one-fifteenth of the constellation Śravaṇa. Says the Śruti:

अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्ताच्छ्रोणायाः।

3. A Bhagavān or divine personage is defined as below:

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्। वेत्ति विद्यामविद्यां च स वेद्यो भगवानिति॥

"He (alone) should be recognized as a divine being, who possesses knowledge relating to the creation and destruction of life, the life and death of individual beings and of knowledge and nescience."

4. A reference to this Sudarśana has already been made in X. xxxiv. 12—18.

many varieties of Darbha grass, such as Kuśa and Dūrvā, I am the variety known by the name of Kuśa; of offerings thrown into the sacred fire, I am cow's ghee. (30)

व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः।
तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम्॥ ३१॥

Of those engaged in any business and seeking to earn wealth, I am the wealth; in those engaged in practising trickery, I am gambling. I am the endurance in those practising endurance; I am the courage of the courageous. (31)

ओजः सहो बलवतां कर्माहं विद्धि सात्त्वताम्।
सात्त्वतां नवमूर्तीनामादिमूर्तिरहं परा॥ ३२॥

I am the organic strength as well as the strength of mind of the strong; and know that I am the action (done by way of an offering to Me) of the devotees of the Lord. Of the nine forms, viz., Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsiṁha, and Vāmana, worshipped by the Sātvatas (followers of the Pañcarātra Āgama) I am the first and the highest of them, viz., Vāsudeva. (32)

विश्वावसुः पूर्वचित्तिर्गन्धर्वाप्सरसामहम्।
भूधराणामहं स्थैर्यं गन्धमात्रमहं भुवः॥ ३३॥

I am Viśvāvasu of the Gandharvas, celestial songsters and Pūrvacitti of the Apsarās, celestial nymphs. I am the firmness of mountains and the pure odour (characteristic) of the earth. (33)

अपां रसश्च परमस्तेजिष्ठानां विभावसुः।
प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः परः॥ ३४॥

I am the sweet taste (characteristic) of water; of the most glorious, I am (the god of) fire. I am the brilliant light in the sun, the moon and the stars; I am sound, the distinguishing property of ether. (34)

ब्रह्मण्यानां बलिरहं वीराणामहमर्जुनः।
भूतानां स्थितिरुत्पत्तिरहं वै प्रतिसङ्क्रमः॥ ३५॥

I am Bali among those devoted to the Brāhmaṇas; of the valiant, I am Arjuna. I am the genesis, existence and final dissolution of created beings. (35)

गत्युक्त्युत्सर्गोपादानमानन्दस्पर्शलक्षणम्।
आस्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम्॥ ३६॥

I am the functions of locomotion, speech, defecation, grasping and enjoyment of the organs of action and touching, seeing, tasting, hearing and smelling of the senses of perception, as well as the faculty of perceiving the sense-objects inhering in all the senses of perception. (36)

पृथिवी वायुराकाश आपो ज्योतिरहं महान्।
विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम्॥ ३७॥

I am (the seven categories which are both of the nature of cause and effect, viz., the subtle elements of) earth, the air, ether, water, fire, the cosmic Ego and Mahat-tattva, the principle of cosmic intelligence; sixteen categories which are modifications alone, viz., the five gross elements and the eleven Indriyas, the soul, which is neither a cause nor an effect, the Unmanifest primordial Matter*, which is a cause alone, the three modes of Prakṛti, viz., Rajas, Sattva and Tamas as well as Brahma, the Absolute. (37)

अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः।
मयेश्वरेण जीवेन गुणेन गुणिना विना।
सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित्॥ ३८॥

Nay, I am the numbering of these categories, their distinguishing knowledge by means of their characteristics and the resultant realization of Truth. Nothing exists anywhere apart from Me, who am God as well as Jīva, the individual soul, the three

* Cf. Sāṅkhya-Kārikā of Īśwara Kṛṣṇa, which says:

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। षोडशकस्तु विकारो न प्रकृतिर्नविकृतिः पुरुषः॥

Guṇas, modes of Prakṛti, as well as the categories made up of the three Guṇas, viz., the Mahat-tattva and so on, nay, who am the Inner Controller of all as well as all. (38)

संख्यानं परमाणूनां कालेन क्रियते मया।
न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः॥ ३९॥

The reckoning of atoms can be done by Me in course of time, but not so of My glorious manifestations, which are endless, as I evolve universes in tens of millions. (39)

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः।
वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेंऽशकः॥ ४०॥

Wherever there is glory, affluence, renown, authority, modesty, liberality, elegance, good luck, valour, endurance and knowledge of Truth, that is indeed My part manifestation. (40)

एतास्ते कीर्तिताः सर्वाः संक्षेपेण विभूतयः।
मनोविकारा एवैते यथा वाचाभिधीयते॥ ४१॥

These are all My glorious manifestations made known to you in brief. They are, however, mere caprices of the mind and not real; they are like something merely expressed in words. (41)

वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च।
आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने॥ ४२॥

Therefore, restrain your speech, curb your mind, control your breath, tame your senses and conquer your intellect with your Sāttvika intellect and you will no longer be liable to return to the path of transmigration. (42)

यो वै वाङ्मनसी सम्यगसंयच्छन् धिया यतिः।
तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत्॥ ४३॥

The sacred vows, austerities and liberality of the Yogī, who does not duly subdue his speech and mind with his reason, leak out unnoticed as water from an unbaked jar. (43)

तस्मान्मनोवचःप्राणान् नियच्छेन्मत्परायणः।
मद्भक्तियुक्तया बुद्ध्या ततः परिसमाप्यते॥ ४४॥

Therefore, keeping his eyes fixed on Me as his goal, a man should control his mind, speech and breath by means of his intellect full of devotion to Me; thereby he will have reached the end of his journey. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षोडशोऽध्यायः॥ १६॥

Thus ends the sixteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The duties pertaining to the four Varṇas and four Āśramas

उद्धव उवाच

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिलक्षणः।
वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि॥ १॥

Uddhava submitted: The righteous course expressive of and engendering devotion to You and open to those observing the rules of conduct laid down for the four Varṇas (grades of society) and Āśramas, nay, to all human beings was taught by You in the foregoing Kalpa (cycle). (1)

यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत्।
स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि॥ २॥

Now be pleased to tell me in detail, O lotus-eyed One, how Devotion is engendered

in man through one's own allotted duty being duly followed. (2)

पुरा किल महाबाहो धर्मं परमकं प्रभो।
यत्तेन हंसरूपेण ब्रह्मणेऽभ्यात्थ माधव॥ ३॥
स इदानीं सुमहता कालेनामित्रकर्शन।
न प्रायो भविता मर्त्यलोके प्रागनुशासितः॥ ४॥

The supreme and blissful course of conduct, O Lord of mighty arms, which You taught, it is said, to Brahmā in the former days in the form of the divine Swan mentioned before (in Discourse XIII), O Lord of Lakṣmī ! has now disappeared after a very long time, O Chastiser of foes ! and will not ordinarily survive on this mortal plane, even though it was taught by You long ago. (3-4)

वक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि।
सभायामपि वैरिञ्च्यां यत्र मूर्तिधराः कलाः॥ ५॥

Other than You, O immortal Lord, there is none to teach, institute or defend this righteous course on earth, nay, not even in Brahmā's court, where all sciences in the form of the Vedas etc., are in attendance in a personal form. (5)

कर्त्रावित्रा प्रवक्त्रा च भवता मधुसूदन।
त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति॥ ६॥

When the terrestrial soil is deserted, O Slayer of the demon Madhu ! by You—who institute, maintain and teach this righteous course—O Lord ! who will expound this extinct Dharma? (6)

तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षणः।
यथा यस्य विधीयेत तथा वर्णय मे प्रभो॥ ७॥

Therefore, O Knower of the secret of all righteous courses, pray, tell me, O Lord, how and on whom among us the Dharma engendering Devotion to You has been enjoined. (7)

श्रीशुक उवाच

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान् हरिः।
प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान्॥ ८॥

Śrī Śuka continued: Thus questioned by Uddhava, the foremost of His servants, the celebrated Lord Śrī Hari, Śrī Kṛṣṇa, felt much delighted and taught as follows for the welfare of mortals the courses of conduct which are binding for all times. (8)

श्रीभगवानुवाच

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम्।
वर्णाश्रमाचारवतां तमुद्धव निबोध मे॥ ९॥

The glorious Lord began again: This question of yours is full of righteousness in that it leads to Devotion, which is conducive to the highest good of men. Now hear from Me something about the righteous course followed by those observing the rules prescribed for the four Varṇas (grades of society) and Āśramas (stages in life). (9)

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः।
कृत्यकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः॥ १०॥

In the very first Satya Yuga of the present Kalpa, the caste of men was only one and known by the name of Haṁsa. People had their object of life accomplished by virtue of their very birth; hence they understood it by the name of Kṛtayuga, the aeon of blessedness. (10)

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक्।
उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः॥ ११॥

In the beginning, Praṇava, the mystic syllable OṀ, alone formed the text of the Veda; while I alone, as existing in their thought, constituted their piety appearing in the form of a bull standing on all its four feet. Firm in askesis in the shape of one-pointedness* of mind and senses and free from sin, they contemplated on Me, the immaculate Lord. (11)

त्रेतामुखे महाभाग प्राणान्मे हृदयात्त्रयी।
विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः॥ १२॥

At the beginning of the next Yuga known by the name of Tretā (after the expiry of

* मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः।

Kṛtayuga), O highly blessed Uddhava, was revealed from My heart through My respiration the threefold Veda, i.e., knowledge cosisting of three limbs in the shape of Ṛk, Sāma and Yajus; and from the latter appeared I, as the institution of sacrifice*, with its triple functions of a Hotā, Adhwaryu and Udgātā. (12)

विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः।
वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः॥ १३॥

Again, from Brahmā (born of the Cosmic Person) appeared the four grades of society under the names of Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras, evolved respectively from His mouth, arms, thighs and feet and distinguished by their own respective conduct. (13)

गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम।
वक्षःस्थानाद् वने वासो न्यासः शीर्षणि संस्थितः॥ १४॥

The householder's order appeared from My hips and loins; the order of lifelong celibates, from My heart; forest-life (the order of anchorites) from My chest (below the heart); while the order of recluses (Saṁnyāsa) was located in (sprang from the) crown of My head. (14)

वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः।
आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः॥ १५॥

The nature of men belonging to the different Varṇas and Āśramas developed according to the character of their place of origin (the limb of the cosmic body from which they sprang up)—low in the case of those of a low origin and lofty in the case of those sprung of high origin. (15)

शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम्।
मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः॥ १६॥

Control of mind and the senses, meditation, (external as well as internal) purity, contentment, forgiveness, straightforwardness, devotion to Me, compassion and truthfulness—these are the natural traits of a Brāhmaṇa. (16)

तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः।
स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षत्रप्रकृतयस्त्विमाः॥ १७॥

Majesty, strength, fortitude, valour, forbearance, liberality, industry, firmness, devotion to the Brāhmaṇas and rulership—these are the distinguishing traits of a Kṣatriya. (17)

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम्।
अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः॥ १८॥

Faith (in the scriptures as well as in the words of one's preceptor), firm adherence to liberality, sincerity (absence of hypocrisy) service to the Brāhmaṇas and remaining dissatisfied with hoards of money—these are the inborn characteristics of a Vaiśya. (18)

शुश्रूषणं द्विजगवां देवानां चाप्यमायया।
तत्र लब्धेन सन्तोषः शूद्रप्रकृतयस्त्विमाः॥ १९॥

Sincere (guileless) service to the Brāhmaṇa, the cow and the gods too and contentment with whatever is obtained through such service—these are the inborn characteristics of a Śūdra. (19)

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः।
कामः क्रोधश्च तर्षश्च स्वभावोऽन्तेवसायिनाम्॥ २०॥

Impurity, mendacity, thieving, want of faith, quarrelling without cause, concupiscence, anger and cupidity are the inborn characteristics of the casteless. (20)

अहिंसा सत्यमस्तेयमकामक्रोधलोभता।
भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः॥ २१॥

Non-violence, truthfulness, abstaining from theft, freedom from lust, anger and greed and doing what is pleasing and good to living beings—this constitutes the sacred duty of all the Varṇas (grades of society). (21)

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः।
वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुतः॥ २२॥

* The Śruti says: 'यज्ञो वै विष्णुः'.

Having undergone in due course (viz., after the purificatory rites relating to birth etc., have been gone through) a second birth in the shape of investiture with the sacred thread, and dwelling in the house of a preceptor with his senses duly controlled, the twice-born male child should learn to recite the Vedas with due intonation and reflect on their meaning with the help of the guru when called upon to do so. (22)

मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ।
जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान् दधत्॥ २३॥

A Brahmacārī (religious student) should wear a girdle of Muñja grass and deerskin round his loins, a string of Rudrākṣa beads about his neck and the sacred thread (baldric-wise across his left shoulder), should carry a staff of the Palāśa tree and a water-pot made of the shell of a wild cocoanut or gourd and a bunch of Kuśa grass in the palm of his hand and grow matted locks (for want of proper care). He should never scrub his teeth with a brush etc., nor apply soap etc., to his clothes and should never use a coloured seat. (23)

स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः।
न च्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि॥ २४॥

He should remain silent while bathing, taking his meals, pouring oblations into the sacred fire, doing Japa (muttering a prayer) and answering the calls of nature. He should never pare his nails nor remove the hair even in his arm-pits and on his private parts. (24)

रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम्।
अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदीं जपेत्॥ २५॥

Observing a strict vow of celibacy, he should never voluntarily allow his seed to escape; and if it ever escapes anyhow (in spite of himself in a dream etc.), he should proceed to take a plunge bath and, going through a course of Prāṇāyāma (inhaling the air through his right nostril, holding it as long as one can and exhaling it through the left), should repeat the Gāyatrī-Mantra at least 108 times on his rosary. (25)

अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुराञ्छुचिः ।
समाहित उपासीत सन्ध्ये च यतवाग् जपन्॥ २६॥

Pure of body and calm of mind he should both morning and evening worship the fire by pouring oblations into it, the sun-god by offering Arghya or oblations of water to him, the Ācārya, who has invested him with the sacred thread and taught him the Gāyatrī, the cow by offering handfuls of grass to her, the Brāhmaṇas, the preceptor, who has instructed him in the Śāstras, the elders and the gods and should wait upon both the twilights, silently muttering the Gāyatrī-Mantra. (26)

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित्।
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः॥ २७॥

He should know the Ācārya to be no other than Myself, the Supreme Lord, and should never disregard him, nor should he pry into his faults taking him to be a mortal; for the preceptor represents all the gods in his person. (27)

सायं प्रातरुपानीय भैक्ष्यं तस्मै निवेदयेत्।
यच्चान्यदप्यनुज्ञातमुपयुंजीत संयतः॥ २८॥

Bringing alms from other houses, both morning and evening, he should offer it to the preceptor as also whatever else he might have received and make use of only what is permitted by the preceptor, keeping himself fully under control. (28)

शुश्रूषमाण आचार्यं सदोपासीत नीचवत्।
यानशय्यासनस्थानैर्नातिदूरे कृतांजलिः॥ २९॥

Doing service to the preceptor, the student should always wait upon him with joined palms like a menial by following him wherever he goes, lying down full of vigilance when he (the Preceptor) is asleep, sitting when he is taking rest after being relieved

of his fatigue by pressing his feet etc., and standing, when he is comfortably seated, not far from him. (29)

एवंवृत्तो गुरुकुले वसेद् भोगविवर्जितः।
विद्या समाप्यते यावद् बिभ्रद् व्रतमखण्डितम्॥ ३०॥

Conducting himself as aforesaid and maintaining his vow of celibacy uninterrupted till his course of learning is complete, he should continue to live in the preceptor's house, completely weaned from all luxuries. (30)

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम्।
गुरवे विन्यसेद् देहं स्वाध्यायार्थं बृहद्व्रतः॥ ३१॥

If the student seeks to ascend after death to the highest heaven, viz., Satyaloka, the realm of Brahmā,* the home of the Vedas (living in a personal form), he should completely dedicate his life to the preceptor for further study of the Vedas as well as to repay his debt to the preceptor, observing the vow of lifelong celibacy. (31)

अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम्।
अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः॥ ३२॥

Full of splendour born of a study of the Vedas and devoid of all sin, the Brahmacārī should have no sense of diversity left in him and should worship Me, the Supreme, alone in the sacred fire, the preceptor, his own self and in all created beings. (32)

स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम्।
प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्त्यजेत्॥ ३३॥

He who is not a householder, i.e., a Brahmacārī, an anchorite or a recluse should give up the sight and touch of womankind, conversation and joking etc., with them and should even avoid coming face to face with living beings sexually united. (33)

शौचमाचमनं स्नानं सन्ध्योपासनमार्जवम्।
तीर्थसेवा जपोऽस्पृश्याभक्ष्यासंभाष्यवर्जनम्॥ ३४॥
सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन।
मद्भावः सर्वभूतेषु मनोवाक्कायसंयमः॥ ३५॥

Purity of body and mind, rinsing one's mouth with water after answering the calls of nature and taking one's meals or refreshment and sipping water before commencing a sacred rite or devotions or taking one's meals etc., bathing after passing stool and shaving oneself and on ceremonial occasions as well as on touching an untouchable person or object, and on the expiry of a period of impurity caused by birth or death in one's family and so on, saying the Sandhyā prayers both morning and evening as well as at midday, straightforwardness, resorting to holy places and sacred waters, muttering sacred texts such as the Gāyatrī and keeping aloof from untouchable persons and objects, prohibited food and drink and people who are not worth speaking to, looking upon all created beings as no other than Myself and control of mind, speech and body—this constitutes the Dharma, sacred duty, prescribed for all the Āśramas (stages of life pertaining to the first three Varṇas), O Uddhava (the delight of your race)! (34-35)

एवं बृहद् व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन्।
मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः॥ ३६॥

Having mastered the Vedas and with the seeds of his Karma burnt by intense Tapas, askesis, the Brahmacārī observing the vow of perpetual celibacy and resplendent like fire becomes My devotee and attains to Me if he is devoid of impurity in the shape of interested motives. (36)

अथानन्तरमावेक्ष्यन् यथा जिज्ञासितागमः।
गुरवे दक्षिणां दत्त्वा स्नायाद् गुर्वनुमोदितः॥ ३७॥

He who, having duly investigated the purport of the Vedas, forthwith seeks to enter the next Āśrama (stage of life, viz., the life of a householder) should after offering Dakṣiṇā, i.e., a parting present by way of gratitude to the preceptor, perform the ceremony known as the Samāvartana-

* Vide verse 5 above.

Saṁskāra (marking the completion of his studies and coming back home from the preceptor's house) with the approval of the preceptor. (37)

गृहं वनं वोपविशेत् प्रव्रजेद् वा द्विजोत्तमः।
आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत्॥ ३८॥

A Brahmacārī may enter the life of a householder (if he has the sexual urge) or the life of an anchorite (if he is keen on self-purification) or (if he is pure-minded already and), if he is a Brāhmaṇa (the foremost of the twice-born classes), he may even renounce the world and go about as a mendicant recluse. Or, he should in the regular course pass from one stage to another. He who is devoted to Me* should in no case act otherwise (i.e., remain without embracing any Āśrama or return from a higher Āśrama to a lower one). (38)

गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम्।
यवीयसीं तु वयसा तां सवर्णामनुक्रमात्॥ ३९॥

A Brahmacārī desiring to enter the life of a householder should take a wife belonging to his own Varṇa (grade of society), unblemished in point of pedigree and bodily and other characteristics, and younger than himself in age. If, however, he takes a wife belonging to a Varṇa different from his own, he should marry her after he has espoused a girl belonging to the same Varṇa as his own and that too in the proper order. (39)

इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम्।
प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम्॥ ४०॥

Performance of sacrifices, study of the Vedas and bestowal of gifts are the duties of all the twice-born; whereas to accept gifts, to teach the Vedas and to officiate as a priest in sacrifices constitute the vocation of a Brāhmaṇa alone. (40)

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम्।
अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः॥ ४१॥

Looking upon acceptance of gifts as something detracting from his austerity, Brahmanical glory and renown, a Brāhmaṇa should live by the other two vocations alone or, perceiving the drawbacks of those vocations too, should live by gleaning the food-grains left by the owner of a field after reaping the crop. (41)

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते।
कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च॥ ४२॥

This body of a Brāhmaṇa is surely not intended for trivial enjoyment but for undergoing hardship and investigation of truth in this life and for attaining everlasting happiness in the shape of final beatitude after death. (42)

शिलोञ्छवृत्त्या परितुष्टचित्तो
धर्मं महान्तं विरजं जुषाणः।
मय्यर्पितात्मा गृह एव तिष्ठ-
न्नातिप्रसक्तः समुपैति शान्तिम्॥ ४३॥

With his mind fully satisfied by living on the food-grains gleaned partly from the fields and partly from the grain market when the stock has been removed or sold at the end of a day, and with his soul dedicated to Me, nay, following his noble duty of a householder in the shape of entertaining a newcomer and so on in a disinterested spirit and continuing to live at home, though never deeply attached to its inmates or things, a Brāhmaṇa duly attains abiding peace. (43)

समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम्।
तानुद्धरिष्ये नचिरादापद्भ्यो नौरिवार्णवात्॥ ४४॥

Even as a vessel rescues a drowning man from the sea, I deliver without delay

* According to another interpretation the words **अन्यथा मत्परः** should be split up as **अन्यथा अमत्परः**, taking the intervening '**अ**' as dropped according to the rules of Sandhi. That would mean that the interdiction is binding only on those who are not devotees, devotees being exempted from this rule.

from straits those who duly redeem a Brāhmaṇa or, for that matter, anyone solely depending on Me and suffering hardship. (44)

सर्वाः समुद्धरेद् राजा पितेव व्यसनात् प्रजाः।
आत्मानमात्मना धीरो यथा गजपतिर्गजान्॥ ४५॥

Just as a father would save his progeny from woes of every kind or just as a king elephant would lift up fellow elephants as well as himself from a pit into which they have fallen, a sagacious king should deliver all classes of people from calamities of every description and save himself too by himself, i.e., his own efforts. (45)

एवंविधो नरपतिर्विमानेनार्कवर्चसा।
विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते॥ ४६॥

Shaking off all sin that he might have incurred in his past lives in this very life, such a benevolent king ascends to heaven after death in an aerial car, brilliant like the sun, and revels in the company of Indra, the lord of paradise. (46)

सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत्।
खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथंचन॥ ४७॥

A Brāhmaṇa in distress may try to get over it by taking to the calling of a merchant, dealing in such goods only as are worth selling and not in prohibited articles such as spirituous liquor, salt etc., or, as a third alternative, when overwhelmed with adversity, he may live even by the sword[1], but under no circumstance by service to a man of lower grade. (47)

वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि।
चरेद् वा विप्ररूपेण न श्ववृत्त्या कथंचन॥ ४८॥

A Kṣatriya too may live by the trade of a Vaiśya or even by hunting in times of adversity or he may live by teaching etc., (the pursuit of a Brāhmaṇa), but in no case by menial service. (48)

शूद्रवृत्तिं भजेद् वैश्यः शूद्रः कारुकटक्रियाम्।
कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा॥ ४९॥

Even so, a Vaiśya in adversity may adopt the calling of a Śūdra and the latter, the craft of an artisan,[2]—such as making mats and so on. When rid of adversity, of course, a man belonging to a higher caste should no longer seek his living by a reproachful pursuit prescribed for men of a lower grade. (49)

वेदाध्यायस्वधास्वाहाबल्यन्नाद्यैर्यथोदयम्।
देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत्॥ ५०॥

A householder belonging to the twice-born classes should according to his means daily worship the gods, the Ṛṣis, the manes and other living beings, including men, as My own manifestations, through oblations into the sacred fire, recitation of the sacred texts (technically known by the name of Brahmayajña), Śrāddha and Tarpaṇa, Bali or Bhūtayajña (offering before the daily meals morsels of cooked food to birds and animals, nay, all other creatures including lifeless objects) and offering food and water etc., to newcomers, respectively. (50)

यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा।
धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतून्॥ ५१॥

With the wealth got without effort or earned by pursuing one's own avocation and, therefore, free from blemish he should perform sacrifices with due ceremony alone without putting his dependents to hardship. (51)

1. Although the law-giver Gautama enjoins a Brāhmaṇa in straitened circumstances to take to the military profession in preference to trade, the Lord permits him to do so only as a third alternative and gives preference to trade obviously because it is a peaceful pursuit and does not involve destruction of life.

2. Lord Manu classifies Kārus or artisans under the following five heads:

तक्षा च तन्तुवायश्च नापितो रजकस्तथा। पञ्चमश्चर्मकारश्च कारवः शिल्पिनो मताः॥

"The five varieties of Kārus are—carpenters, weavers, barbers, washermen and shoemakers or tanners of leather."

कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि।
विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत्॥ ५२॥

A sane householder too should not get attached to the members of his family nor should he be unmindful of his goal, i.e., Myself. Nay, he should realize even the invisible worlds to be as perishable as the visible. (52)

पुत्रदाराप्तबन्धूनां संगमः पान्थसंगमः।
अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा॥ ५३॥

Association with one's sons, wife, friends and relations is no better than the coming together of travellers in a rest-house. With every change of body they vanish like a dream seen during sleep. (53)

इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद् वसन्।
न गृहैरनुबध्येत निर्ममो निरहंकृतः॥ ५४॥

Pondering thus and living unattached in his house like a stranger and having no sense of "I" and "mine" with regard to the body and those connected with it, he does not get bound by his household but remains free from all bondage. (54)

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान्।
तिष्ठेद् वनं वोपविशेत् प्रजावान् वा परिव्रजेद्॥ ५५॥

Worshipping Me alone through his household duties, a devotee may stay in his house (continue to be a householder) or retire into the forest (enter the order of an anchorite) or renounce the world and go about as a mendicant recluse if he has a male issue. (55)

यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः।
स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते॥ ५६॥

The fool whose mind is attached to the house and who is afflicted with the hankering for progeny and wealth, nay, who is domineered over by his wife and whose intellect is ever bewildered by the notion of "I" and "mine" gets bound. (56)

अहो मे पितरौ वृद्धौ भार्या बालात्मजाऽऽत्मजाः।
अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः॥ ५७॥

He remains engrossed in thought as follows: "Alas! my aged parents, my wife, whose children are yet very young, and my children too—all these will be left without a protector and will feel very miserable and afflicted without me. How will they survive?" (57)

एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम्।
अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः॥ ५८॥

With his mind wholly distracted thus through excessive attachment to his household and his judgment clouded, nay, unsated with the pleasures of sense and thinking of them all the time, this fellow, when dead, descends into the blinding darkness of hell. (58)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तदशोऽध्यायः॥ १७॥

Thus ends the seventeenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

The Duties of anchorites and recluses

श्रीभगवानुवाच

वनं विविक्षुः पुत्रेषु भार्यां न्यस्य सहैव वा।
वन एव वसेच्छान्तस्तृतीयं भागमायुषः॥ १॥

The glorious Lord began again: Committing his wife to the care of his sons, the householder, who is keen to retire into the woods (enter the life of an anchorite) should spend the third part of his life in the forest alone or even with his wife with his senses fully controlled. (1)

कन्दमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत्।
वसीत वल्कलं वासस्तृणपर्णाजिनानि च॥ २॥

He should subsist on wild bulbs, roots and fruits which are fit for being offered into the sacrificial fire and should wear as his apparel the bark of trees or matting etc., made of grass or leaves or deerskin. (2)

केशरोमनखश्मश्रुमलानि बिभृयाद् दतः।
न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः॥ ३॥

He should allow the hair of his head as well as on his body, nails, moustaches and beard as well as the dirt on his body to grow and should not even scrub his teeth with a brush etc., should take a plunge bath after the manner of a pestle without rubbing his body three times daily, viz., in the morning and evening as well as at midday and should sleep on the ground covered with grass etc. (3)

ग्रीष्मे तप्येत पंचाग्नीन् वर्षास्वासारषाड् जले।
आकण्ठमग्नः शिशिरे एवंवृत्तस्तपश्चरेत्॥ ४॥

In summer he should allow himself to be heated by five fires (one placed in each quarter about himself and the fifth in the form of the sun blazing overhead); during the rains he should expose[1] himself to showers while in the closing months (Māgha and Phālguna) of winter (comprising what is known as the Śiśira Ṛtu and roughly corresponding to January and February of the English calender) he should remain immersed upto the neck in water.[2] He should practise austerities, following this mode of life. (4)

अग्निपक्वं समश्नीयात् कालपक्वमथापि वा।
उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा॥ ५॥

He is permitted to eat only what is roasted in fire or gets ripened by process of time. He can thrash wild corn in a mortar with a pestle and pound hard substances with a stone or may use the teeth alone for a mortar and pestle. (5)

स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम्।
देशकालबलाभिज्ञो नाददीतान्यदाऽऽहृतम्॥ ६॥

Fully aware of the place and time where and when a certain thing could be had as well as of his own digestive power, he should personally get together all the means of his subsistence and should never use what was got at another time[3] and laid by for future use. (6)

वन्यैश्चरुपुरोडाशैर्निर्वपेत् कालचोदितान्।
न तु श्रौतेन पशुना मां यजेत वनाश्रमी॥ ७॥

An ascetic should perform rites such as the Āgrayaṇa, enjoined at particular periods

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1. This is technically known by the name of Abhrāvakāśa-Vrata.

2. This has been mentioned in the Smṛti-texts under the name of Udakavāsa-Vrata.

3. Cf. VII. xii. 19, where an anchorite has been called upon to reject the old stock each time a fresh (natural) supply of cereals and other eatables is obtained.

of time with oblations prepared out of wild products; but he should on no account propitiate Me through the sacrifice of an animal as enjoined by the Vedas. (7)

अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत्।
चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः॥ ८॥

Agnihotra (offering to the sacred fire an oblation consisting chiefly of milk, oil and sour gruel), Darśa (half-monthly sacrifice performed on every Amāvāsyā or the new moon), Pūrṇamāsa (the half-monthly sacrifice performed on every full moon) and the three sacrifices performed at the beginning of the three seasons of four months each (under the names of Vaiśwadeva, Varuṇapraghāsa and Śākamedha) have been enjoined on an anchorite as in the case of a householder by the exponents of the Vedas. (8)

एवं चीर्णेन तपसा मुनिर्धमनिसन्ततः।
मां तपोमयमाराध्य ऋषिलोकादुपैति माम्॥ ९॥

Having propitiated Me, the embodiment of wisdom, through austerities undergone by him thus, a hermit reduced to a mere skeleton (lit., spread all over with protruding veins for want of flesh) comes to Me through successive stages from Maharloka[1], the realm of the Ṛṣis, to which he ascends in the ordinary course after death. (9)

यस्त्वेतत् कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत्।
कामायाल्पीयसे युञ्ज्याद् बालिशः कोऽपरस्ततः॥ १०॥

Who could be more stupid than him who would divert such great Tapas, performed with great hardship and calculated to secure the highest good, to the fulfilment of a paltry desire, viz., the desire for any material or ethereal fruit up to the attainment of Brahmaloka? (10)

यदासौ नियमेऽकल्पो जरया जातवेपथुः।
आत्मन्यग्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत्॥ ११॥

When the ascetic, shaking with old age, is incapable of observing any longer the sacred vow to which he has pledged himself, he may withdraw the three sacred fires, known by the names of Āhavanīya, Gārhapatya and Dakṣiṇā, that he has been maintaining and worshipping, into himself and, with his mind fixed on Me, enter[2] the fire, i.e., burn himself to death. (11)

यदा कर्मविपाकेषु लोकेषु निरयात्मसु।
विरागो जायते सम्यङ् न्यस्ताग्निः प्रव्रजेत्ततः॥ १२॥

When, however, he develops a thorough distaste for the higher worlds upto the realm of Brahmā, the creator, as a reward of pious acts done from an interested motive, though, as a matter of fact, no better than hell (abounding as they do in sorrows), he may, on the sacred fires having been withdrawn into himself, renounce the world and go about as a mendicant recluse from the very Āśrama in which he may be stationed.[3] (12)

इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे।
अग्नीन् स्वप्राण आवेश्य निरपेक्षः परिव्रजेत्॥ १३॥

Having propitiated Me according to precept through the Prājāpatya sacrifice after performing the eight types of Śrāddha incumbent on him who is going to renounce the world, if he is free from all desires, and given everything to the officiating priest and

1. As regards the devotee whose mind has been thoroughly purified through the disinterested practice of devotion, he gets liberated even before death.

2. An ascetic who prosecutes his austerities till the end of his life is sure to attain Mokṣa; while he who observes the rules laid down for an anchorite till the end of the third stage of his life earns the title to enter the order of Saṁnyāsa even if he has not developed full Vairāgya. The course recommended in this verse is only intended for him who is unable to carry on his austerities till the end of the third stage on account of a weak constitution and has not the requisite Vairāgya to qualify him for Saṁnyāsa.

3. The Śruti lays down that a Brāhmaṇa may turn out to be a recluse whenever true Vairāgya appears in him, in whatever stage of life he may be—'**यदहरेव विरजेत्तदहरेव प्रव्रजेत्**'.

having withdrawn the sacred fire into his own breath, the hermit may enter the order of recluses. (13)

विप्रस्य वै संन्यसतो देवा दारादिरूपिणः।
विघ्नान् कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात् परम्॥ १४॥

In the way of a Brāhmaṇa, who is actually going to renounce the world, the gods in the garb through the agency of his wife and so on place obstacles, for fear lest he should outstrip them and attain to the Supreme. (One who is bent on attaining final beatitude should not, however, be deterred by such obstacles). (14)

बिभृयाच्चेन्मुनिर्वासः कौपीनाच्छादनं परम्।
त्यक्तं न दण्डपात्राभ्यामन्यत् किंचिदनापदि॥ १५॥

If at all a recluse would have a covering for his body, he should wear a piece of cloth barely enough to cover the strip of cloth used by him to cover his private parts with. Nor should he retain in his possession anything renounced by him at the time of entering the order of Saṁnyāsa other than a staff (used as a token of Saṁnyāsa) and a Kamaṇḍalu (a water-pot made of the shell of a wild cocoanut) otherwise than in a critical plight. (15)

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं पिबेज्जलम्।
सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत्॥ १६॥

He should take every step only after the ground he is going to tread has been scanned with his eyes lest he should unwittingly trample any creature; he should drink water strained with a piece of cloth, utter words tested on the touchstone of truth and do that which has been found correct by reference to his conscience. (16)

मौनानीहानिलायामा दण्डा वाग्देहचेतसाम्।
न ह्येते यस्य सन्त्यंग वेणुभिर्न भवेद् यतिः॥ १७॥

Silence is the cudgel to control one's speech; abstinence from interested action, the one to control one's body; and Prāṇāyāma (breath-control) is the cudgel to curb one's mind. He who does not wield these cudgels cannot be held to be a recluse by mere bamboo-staves carried on his person. (17)

भिक्षां चतुर्षु वर्णेषु विगर्ह्यान् वर्जयंश्चरेत्।
सप्तागारानसंक्लृप्तांस्तुष्येल्लब्धेन तावता॥ १८॥

A recluse should resort for alms to the four types of Brāhmaṇas alone—those living by gifts received, teaching, officiating at sacrifices and gleaning food-grains from fields and grain-markets, avoiding those of reproachful conduct and visit only seven houses not specified before, and should remain contented with the food got from those houses alone. (18)

बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः।
विभज्य पावितं शेषं भुंजीताशेषमाहृतम्॥ १९॥

Going to a reservoir of water such as a pond or tank outside the town or village, he should rinse his mouth there and, allotting a due share to those deserving it (viz., Lord Viṣṇu, Brahmā, the sun-god and all created beings) once it has been consecrated by sprinkling with water and so on, he should silently consume all the rest that was brought by him—neither bringing more than was required nor laying by anything for another time. (19)

एकश्चरेन्महीमेतां निःसंगः संयतेन्द्रियः।
आत्मक्रीड आत्मरत आत्मवान् समदर्शनः॥ २०॥

With his senses fully controlled he should perambulate this earth all alone and free from attachment, finding recreation and delight in the Self, self-possessed and viewing all alike. (20)

विविक्तक्षेमशरणो मद्भावविमलाशयः।
आत्मानं चिन्तयेदेकमभेदेन मया मुनिः॥ २१॥

Dwelling in a lonely yet secure abode and keeping his mind pure through devotion to Me, the sage should contemplate on the Self as one and undistinguishable from Me. (21)

अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया।
बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः॥ २२॥

By inquiring into the truth of things, he should investigate the true nature of bondage and liberation of the Self. Bondage consists in the distraction of the senses and Liberation in their full control. (22)

तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः।
विरक्तः क्षुल्लकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत्॥ २३॥

Therefore, keeping in check the six senses (the five external senses and the mind, the internal sense) and averse to the trifling pleasures of sense, and finding abundant joy in the Self, the recluse should go about the world contemplating on Me. (23)

पुरग्रामव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत्।
पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम्॥ २४॥

He should perambulate the earth full of holy tracts, rivers, mountains, woodlands and hermitages, entering towns and villages, cowherd stations and caravan serais only for the sake of alms. (24)

वानप्रस्थाश्रमपदेष्वभीक्ष्णं भैक्ष्यमाचरेत्।
संसिध्यत्याशवसंमोहः शुद्धसत्त्वः शिलान्धसा॥ २५॥

He should often beg alms from the hermitages of anchorites; for, his mind being purified by the hermit's food obtained by gleaning grains from the fields, he is rid of infatuation and attains the goal of his life soon. (25)

नैतद् वस्तुतया पश्येद् दृश्यमानं विनश्यति।
असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात्॥ २६॥

He should not regard this visible world as real because it is perishable. Therefore, with his mind unattached to this world as well as to the next he should cease from every activity intended to secure the objects of senses. (26)

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम्।
सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत् स्मरेत्॥ २७॥

Realizing by force of reasoning (on the analogy of a dream) that all that exists apart from the Self viz., this objective universe regarded as "mine" as well as the body and referred to as "I" conjoined with the mind, speech and the vital air, alongwith the delights of sense, as a mere mental illusion superimposed on the Self, and, therefore, turning his back on it, he should think no more of it and remain established in the Self. (27)

ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः।
सलिंगानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः॥ २८॥

No longer governed by the scriptural ordinance, he who is established in Self-Knowledge, though outwardly appearing as a seeker of Liberation (averse to the pleasures of sense) or a devotee of Mine, seeking nothing, not even Liberation, may do as he likes, renouncing attachment to the duties of the four Āśramas (stages of life) alongwith their distinguishing marks such as the triple staff in the case of a recluse. (28)

बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत्।
वदेदुन्मत्तवद् विद्वान् गोचर्यां नैगमश्चरेत्॥ २९॥

Though sound of judgment, he should sport like a child, bereft of the sense of honour and ignominy; though clever, he should behave like a dullard. Though learned, he should rave like a madman inasmuch as he has none to please by his speech; though devoted to the intention of the Vedas, he should behave like an animal, observing no consistency in his behaviour. (29)

वेदवादरतो न स्यान्न पाखण्डी न हैतुकः।
शुष्कवादविवादे न कंचित् पक्षं समाश्रयेत्॥ ३०॥

He should not take delight in expounding the section of the Vedas treating of ritual acts, nor should he observe any rules of conduct opposed to the injunctions of the Vedas and the Smṛti texts, nor should he be devoted to empty ratiocination, nor again

should he take any side in a fruitless discussion. (30)

नोद्विजेत जनाद् धीरो जनं चोद्वेजयेन्न तु।
अतिवादांस्तितिक्षेत नावमन्येत कंचन।
देहमुद्दिश्य पशुवद् वैरं कुर्यान्न केनचित्॥ ३१॥

He should not be annoyed with anyone nor should he annoy anyone. With his mind fully controlled, he should put up with abuses and should never show disrespect to anyone; nor should he for the sake of his body make enemies with anyone like a brute. (31)

एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः।
यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च॥ ३२॥

For, just as the same moon gets reflected in a number of vessels holding water, the same transcendent Self is present in all created beings as well as in one's own body so that there is no ground for enmity whatsoever from the point of view of the spirit and the bodies too are essentially one, constituted as they are of the same gross elements so that enmity with any being whatsoever is enmity with one's own Self. (32)

अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित्।
लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतन्त्रितम्॥ ३३॥

Full of fortitude a Saṁnyāsī should not get dejected on not getting food in time on any occasion, nor should he feel rejoiced to get it; for, both, his getting and not getting it, lie in the hands of Providence. (33)

आहारार्थं समीहेत युक्तं तत् प्राणधारणम्।
तत्त्वं विमृश्यते तेन तद् विज्ञाय विमुच्यते॥ ३४॥

This should not lead one to think that a Saṁnyāsī need not even go out to beg food. He must exert himself to procure food; for an attempt on his part to sustain life would be quite justified; for, by sustaining life truth is investigated by him and realizing the truth thereby he will get liberated for all time to come. (34)

यदृच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम्।
तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः॥ ३५॥

A recluse should eat the food, whether excellent or of the worst type, obtained by the will of Providence and also accept whatever clothing and bed is received by him. (35)

शौचमाचमनं स्नानं न तु चोदनया चरेत्।
अन्यांश्च नियमान् ज्ञानी यथाहं लीलयेश्वरः॥ ३६॥

A man of wisdom should cultivate the habits of cleanliness, rinsing the mouth after answering the calls of nature, taking food or even light refreshment such as milk and fruits and sipping water before meals etc., and bathing thrice everyday and observe other rules of conduct mentioned heretofore, by way of sport, as I, the almighty Lord, do, but not in compliance with scriptural ordinance, which is no longer binding on him. (36)

न हि तस्य विकल्पाख्या या च मद्वीक्षया हता।
आदेहान्तात् क्वचित् ख्यातिस्ततः सम्पद्यते मया॥ ३७॥

For there is no longer any perception of difference in him; whatever there was, has been uprooted by My realization as the Self of all. What does appear in him at times (e.g., at the time of begging alms and taking meals etc., even now as a recurrence of what has already been set aside) will continue by force of Prārabdha till death. Thereafter he will get indissolubly united with Me. (37)

दुःखोदर्केषु कामेषु जातनिर्वेद आत्मवान्।
अजिज्ञासितमद्धर्मो गुरुं मुनिमुपाव्रजेत्॥ ३८॥

A man of self-control, who has got disgusted with the pleasures of sense, which are invariably attended with sorrow, but who has not yet been instructed in the duties that enable one to realize Me, should betake himself to a teacher given to contemplation. (38)

तावत् परिचरेद् भक्तः श्रद्धावाननसूयकः।
यावद् ब्रह्म विजानीयान्मामेव गुरुमादृतः॥ ३९॥

Full of reverence and devotion and free from censoriousness he should do service to the preceptor in a respectful mood, knowing him really to be Myself, till he realizes Brahma. (39)

यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः।
ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥ ४०॥
सुरानात्मानमात्मस्थं निह्नुते मां च धर्महा।
अविपक्वकषायोऽस्मादमुष्माच्च विहीयते॥ ४१॥

He, however, who has not yet been able to control his six senses (including the mind, the internal sense); whose intellect, the controller of his senses, too is intensely fond of the pleasures of sense; who is destitute of wisdom and dispassion and simply makes his living by the triple staff, the emblem of a recluse; the impurities of whose heart have not yet been fully burnt and who has thus violated the duties of a Saṁnyāsī and is deceiving the gods by his ceasing to propitiate them through sacrificial performances which he would have otherwise done, his own self by depriving himself of luxuries which he would have freely enjoyed as a householder as well as Myself, dwelling in his heart, by failing to realize Me is deprived of this world as well as of the next. (40-41)

भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः।
गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम्॥ ४२॥

To sum up, control of the mind and the senses and harmlessness mainly constitute the righteous course of a mendicant/recluse; enduring hardships prescribed by the Śāstras and inquiry into the truth, of an anchorite dwelling in the woods; protection of living beings and performance of the five great sacrifices, of a householder; and rendering service to the preceptor, that of the celibate, who has gone through a second birth by being invested with the sacred thread and taught the Gāyatrī. (42)

ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम्।
गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम्॥ ४३॥

Observing chastity (during the nights other than those in which he is permitted to copulate with his wedded wife), enduring hardships involved in the discharge of his rightful duties, purity of body and mind, contentment and kindness to all created beings, these constitute the sacred duty even of a householder who seeks the bed of his wife only during the period following the courses favourable for conception (sixteen nights after their appearance); whereas My worship is the pious duty common to all. (43)

इति मां यः स्वधर्मेण भजन् नित्यमनन्यभाक्।
सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते दृढाम्॥ ४४॥

He who constantly worships Me through the performance of his duty as aforesaid, seeking no other reward beyond My pleasure, begins to look upon all created beings as Myself and attains firm devotion to Me. (44)

भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम्।
सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति सः॥ ४५॥

Through unceasing Devotion, O Uddhava, he attains to Me, the supreme Ruler of all the worlds, responsible for the creation and destruction of all, the Source of the Vedas. (45)

इति स्वधर्मनिर्णिक्तसत्त्वो निर्ज्ञातमद्गतिः।
ज्ञानविज्ञानसम्पन्नो नचिरात् समुपैति माम्॥ ४६॥

He whose mind has thus been purified through the performance of his own duty and who has fully realized My divine character, is equipped with both indirect and direct knowledge concerning Me and eventually attains to Me before long. (46)

वर्णाश्रमवतां धर्म एष आचारलक्षणः।
स एव मद्भक्तियुतो निःश्रेयसकरः परः॥ ४७॥

This is the righteous course of those affiliated to a particular Varṇa (grade of society) and Āśrama (stage in life), consisting of certain definite rules of conduct. The same Dharma, when characterized by devotion to Me i.e., pursued as an offering to Me proves to be of supreme value as a means to final beatitude. (47)

एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम्।
यथा स्वधर्मसंयुक्तो भक्तो मां समियात् परम्॥ ४८॥

Thus I have told you, O good one, how a man wedded to his righteous course turns out to be a devotee and duly attains to Me, the Supreme. And this is what you asked Me in particular. (48)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे अष्टादशोऽध्यायः॥ १८॥

Thus ends the eighteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

A Dissertation on Devotion, Spiritual Enlightenment and Yogic disciplines in the form of the five Yamas, the five Niyamas and so on

श्रीभगवानुवाच

यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः।
मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत्॥ १॥

The glorious Lord began again: He who is equipped with learning culminating in intuition, nay, who has realized the Self and does not take his stand on mere logical reasoning, should know this world of differences (as well as the means of sublating it) to be a mere phantom appearing in Me and eventually relinquish this knowledge too. This is what is technically known by the name of Vidwat-Saṁnyāsa. (1)

ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च संमतः।
स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मदृते प्रियः॥ २॥

To a man of wisdom I am the only beloved; I am recognized to be his goal as well as the means of accomplishing it; I am his heaven (highest joy) and Mokṣa (release) too; no object other than Me is dear to him. (2)

ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम।
ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम्॥ ३॥

Only those whose mind has been thoroughly purified through knowledge and realization of the Self are able to know My supreme state (glory). The man of wisdom bears Me up with his knowledge, hence he is most beloved to Me. (3)

तपस्तीर्थं जपो दानं पवित्राणीतराणि च।
नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता॥ ४॥

Askesis, resorting to sacred places or holy waters, the muttering of prayers, charity and other purifying disciplines do not consummately bring about that perfection which is brought by a ray of Knowledge. (4)

तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव।
ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावितः॥ ५॥

Therefore, knowing your own self up to the stage of realization, O Uddhava, and equipped with such knowledge and realization and full of Devotion worship Me alone, rejecting everything else. (5)

ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि।
सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन्॥ ६॥

Having worshipped Me, their Inner

Controller and Bestower of the fruit of all sacrifices, in their own self (heart), sages have attained Me alone in the form of highest perfection, i.e., final beatitude. (6)

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो
मायान्तराऽऽपतति नाद्यपवर्गयोर्यत्।
जन्मादयोऽस्य यदमी तव तस्य किं स्यु-
राद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये॥ ७॥

This threefold modification of Prakṛti, in the form of the body, the senses and the mind that crops up in you, O Uddhava, is only an illusion and not real in that it appears in the middle like the serpent in a rope, and does not exist in the beginning or at the end. Hence when these six states in the shape of birth etc., viz., birth, existence, growth, transformation, decay and death befall by turns this psychophysical organism, nothing happens (no chang comes) to you, the substratum (beyond and unaffected by these states). Reverting to the illustration of the serpent and the rope, what (the rope) persists before the appearance of and after the disappearance of a phantom viz., the serpent, also exists in the middle. (Just as the states through which a serpent passes do not affect its substratum, viz., the rope, the states of the body do not affect you, the substratum of the body). (7)

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैत-
द्वैराग्यविज्ञानयुतं पुराणम्।
आख्याहि विश्वेश्वर विश्वमूर्ते
त्वद्भक्तियोगं च महद्विमृग्यम्॥ ८॥

Uddhava submitted: Pray, expound in a thorough (conclusive) way, O Lord of the universe, which is Your own form! this purifying and most ancient (because embodied in the dateless Vedas) wisdom, coupled with dispassion and intuition, as well as the path of Devotion, sought after even by the great Brahmā and others. (8)

तापत्रयेणाभिहतस्य घोरे
संतप्यमानस्य भवाध्वनीश।
पश्यामि नान्यच्छरणं तवाङ्घ्रि-
द्वन्द्वातपत्रादमृताभिवर्षात्॥ ९॥

For a man tormented on all sides with the threefold agony (viz., 1—that brought about by divine agencies in the form of natural calamities, 2—that inflicted by other living beings and 3—that arising out of bodily distemper or mental disturbance) and undergoing intense suffering in the fearful path of metempsychosis, O Lord, I find no shelter other than the umbrella of Your feet, which not only affords protection against the scorching sunshine but also showers nectar on all sides. (9)

दष्टं जनं संपतितं बिलेऽस्मिन्
कालाहिना क्षुद्रसुखोरुतर्षम्।
समुद्धरैनं कृपयाऽऽपवर्ग्यै-
र्वचोभिरासिञ्च महानुभाव॥ १०॥

Kindly lift up once for all this creature fallen deep into this abyss of transmigration and bitten by the snake of Death, yet seized by the great thirst for trifling delights of sense, and soothe me with nectar-like words showing the way to Liberation, O Lord possessed of immense glory! (10)

श्रीभगवानुवाच

इत्थमेतत् पुरा राजा भीष्मं धर्मभृतां वरम्।
अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुशृण्वताम्॥ ११॥

The glorious Lord replied: Thus did King Yudhiṣṭhira, who bore no enmity to any creature whatsoever, ask this very question in the former days of Bhīṣma, the foremost of those devoted to the righteous course, pleasing to the Lord, while all of us listened. (11)

निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः।
श्रुत्वा धर्मान् बहून् पश्चान्मोक्षधर्मानपृच्छत॥ १२॥

Having heard the exposition of many righteous courses—when the internecine

war between the Bhāratas had come to an end—Yudhiṣṭhira, distressed over the death of his kinsmen, subsequently asked Bhīṣma about the courses of conduct conducive to emancipation. (12)

तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान्।
ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् ॥ १३ ॥

I shall reproduce to you the exposition of those righteous courses which was heard by Me from the lips of Bhīṣma of heavenly vows, and which is full of precepts on spiritual enlightenment, dispassion, intuition, faith and Devotion. (13)

नवैकादश पंच त्रीन् भावान् भूतेषु येन वै।
ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम्॥ १४॥

Jñāna, spiritual enlightenment, has been concluded by Me to be that by which one is enabled to perceive the nine, viz., Prakṛti or primordial Matter, Puruṣa or the Spirit, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the cosmic Ego and the five Tanmātrās or subtle elements, the eleven, viz., the five senses of perception, the five organs of action and the mind, the five viz., the gross elements, and the three categories, namely, the three Guṇas or modes of Prakṛti, viz., Sattva or the principle of harmony, Rajas or the principle of activity and Tamas or the principle of ignorance and inertia as permeating all created beings from Brahmā, the earliest and foremost of all, down to the merest blade of grass and further perceives the one intelligent principle, viz., the Supreme Spirit, running through them. (14)

एतदेव हि विज्ञानं न तथैकेन येन यत्।
स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम्॥ १५॥

When, however, a man no longer perceives as he did before the many phenomena as permeated by the one reality, viz., Brahma, but sees that one reality only, that alone is Vijñāna to be sure. In order to perceive this one reality alone, he should ponder the coming into existence, continuance and dissolution, i.e., the transitoriness and hence unreality of the many existences constituted of the three Guṇas. (15)

आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वियात्।
पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत्॥ १६॥

That alone should be concluded to be real, which abides at the beginning as well as at the end of creation and follows from one evolute to another in the middle, and again which remains as the residue in the process of their involution (return to original state). (16)

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम्।
प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते॥ १७॥

Of the many Pramāṇas (means of cognition) Śruti texts, negating plurality, direct perception of an effect being invariably produced by a cause, tradition and inference—these four are the most authoritative. Plurality of substances not finding support in the light of these; a discerning man realizes the spiritual substance permeating all phenomena to be the only reality and recoils from diversity in the form of this world of matter. (17)

कर्मणां परिणामित्वादाविरिञ्चादमंगलम्।
विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत्॥ १८॥

Since all ritual acts, which are rewarded with heaven are transient, a wise man should look upon even the invisible world, including the realm of Brahmā, the creator, as full of misery and perishable like the visible. (18)

भक्तियोगः पुरैवोक्तः प्रीयमाणाय तेऽनघ।
पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम्॥ १९॥

The path of Devotion has already been delineated by Me. I shall, however, tell you once more the royal road to Devotion, since you have developed a liking for it, O sinless one! (19)

श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम्।
परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम॥ २०॥
आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम्।
मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः॥ २१॥
मदर्थेष्वंगचेष्टा च वचसा मद्गुणेरणम्।
मय्यर्पणं च मनसः सर्वकामविवर्जनम्॥ २२॥
मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च।
इष्टं दत्तं हुतं जप्तं मदर्थं यद् व्रतं तपः॥ २३॥

Keenness to hear My nectar-like stories, repeated exposition of My stories when they have been duly heard, intense devotion to My worship, and glorifying Me with songs of praise, enthusiasm in doing service to Me in the form of sweeping My temple and so on, saluting Me with all the eight limbs, viz., the head, breast, hands, knees and feet, offering much more devoted worship to My devotees and looking upon all created beings as Myself; directing all the movements of one's body to pursuits intended to propitiate Me, e.g., plucking basil leaves and flowers etc., for My worship, to utter My praises alone with one's speech, resigning the mind to Me, and giving up all one's desires; spurning for My sake in order to be able to carry on My adoration uninterruptedly, wealth as well as the means of enjoyment (luxuries) and self-gratification, all of which generally interfere with Devotion, and undertaking sacrificial performances, practising charity, offering oblations into the sacred fire, muttering prayers, observing fasts and other sacred vows and other austerities in the form of undergoing hardships sanctioned by the Śāstras, done for My sake—all these are stepping-stones to Devotion. (20—23)

एवं धर्मैर्मनुष्याणामुद्धवात्मनिवेदिनाम्।
मयि संजायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते॥ २४॥

Devotion to Me, consisting of all-absorbing love for Me, the reward of all spiritual endeavours, develops by following such righteous courses, in the heart of men who dedicate to My service their very self in the shape of their psychophysical organism as well as all that is connected with it, O Uddhava! What other object remains for such a devotee to be accomplished? In other words, all his objects are accomplished, as a matter of course, through Devotion alone. (24)

यदाऽऽत्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम्।
धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते॥ २५॥

When the mind, equipped with Sattva and, therefore, tranquil, is devoted to Me, man automatically acquires piety, wisdom coupled with dispassion and divine powers. (25)

यदर्पितं तद् विकल्पे इन्द्रियैः परिधावति।
रजस्वलं चासन्निष्ठं चित्तं विद्धि विपर्ययम्॥ २६॥

When, however, the aforesaid mind is set on various objects (the body, dwelling etc.), it wanders alongwith the senses and gets all the more stained with Rajas and addicted to evil and then know it for certain that a man develops the reverse of piety etc., viz., unrighteousness, ignorance, passion and lack of divinity. (26)

धर्मो मद्भक्तिकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम्।
गुणेष्वसंगो वैराग्यमैश्वर्यं चाणिमादयः॥ २७॥

That alone which engenders devotion to Me is extolled in the scriptures as Dharma (piety); that alone which enables one to perceive unity everywhere is glorified as wisdom; a distaste for the pleasures of sense is spoken highly of as dispassion and mystic powers (such as the capacity to assume the size of an atom) are extolled as divine powers. (27)

उद्धव उवाच

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन।
कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो॥ २८॥

Uddhava submitted: Of how many varieties is Yama (self-control) declared to consist and of how many types is Niyama

(self-discipline) declared to be, O Chastiser of foes? What is Śama? What does Dama consist of, O Enchanter of beings? What is the definition of Titikṣā and what is firmness, O Lord? (28)

किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते।
कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा॥ २९॥

What is charity? What is Tapas? What is valour? What is truthfulness and what is called by the name of Ṛta? What is known as Tyāga? What is the esteemed wealth? What is Yajña and what goes by the name of Dakṣiṇā? (29)

पुंसः किंस्विद् बलं श्रीमन् भगो लाभश्च केशव।
का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च॥ ३०॥

What is the strength of men, O glorious One? What is fortune and what is the gain, O Ruler even of Brahmā and Śiva? What is supreme wisdom? What is Hrī? What is adornment? What is happiness and what is misery? (30)

कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः।
कः स्वर्गो नरकः कः स्वित् को बन्धुरुत किं गृहम्॥ ३१॥

Who is a man of erudition and who is a fool? What is the path of virtue and what is the wrong way? What is heaven? What is hell? Who is a friend and what is the home? (31)

क आढ्यः को दरिद्रो वा कृपणः कः क ईश्वरः।
एतान् प्रश्नान् मम ब्रूहि विपरीतांश्च सत्पते॥ ३२॥

Who is opulent and who is a destitute? Who is pitiable and who is the master of his self? Pray, answer these questions of mine and also define the contraries of what has been asked, O Protector of the virtuous? (32)

श्रीभगवानुवाच

अहिंसा सत्यमस्तेयमसंगो ह्रीरसंचयः।
आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम्॥ ३३॥
शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम्।
तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम्॥ ३४॥
एते यमाः सनियमा उभयोर्द्वादश स्मृताः।
पुंसामुपासितास्तात यथाकामं दुहन्ति हि॥ ३५॥

The glorious Lord replied: Harmlessness, uttering only that which is wholesome, agreeable and true, non-thieving, absence of attachment, modesty, non-accumulation of possessions, faith, chastity, silence, firmness of resolve, forgiveness and fearlessness, bodily cleanliness and mental purity, muttering the Gāyatrī and other sacred texts, austerity, pouring oblations into the sacred fire, reverence for true religion, hospitality and offering worship to Me; visiting sacred places, working for the benefit of others, contentment and service to the preceptor, these have been declared to be the twelve Yamas and the twelve Niyamas divided into two separate verses. Carried into practice they positively yield fruit in the shape of final beatitude or worldly prosperity according to the desire of men, O dear one! (33—35)

शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः।
तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः॥ ३६॥

Śama is dependence of the intellect on Me; Dama consists in control of the senses. Titikṣā consists in calmly enduring suffering, and firmness in completely controlling the palate and the sex. (36)

दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम्।
स्वभावविजयः शौर्यं सत्यं च समदर्शनम्॥ ३७॥

Forswearing enmity towards the entire creation is the highest form of charity; Tapas has been declared to consist in abandoning luxuries of all kinds. Valour consists in curbing one's natural propensities or cravings and truthfulness consists in perceiving unity in the form of Brahma everywhere. (37)

ऋतं च सूनृता वाणी कविभिः परिकीर्तिता।
कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते॥ ३८॥

Ṛta has been declared by the wise as consisting in truthful and agreeable speech. Śauca (which is a variety of Tyāga when construed in the sense of shaking off impurity)

consists in absence of attachment to one's actions; while Tyāga is declared as consisting of renouncing the world and entering the order of Saṁnyāsa. (38)

धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः।
दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम्॥ ३९॥

Righteousness is the esteemed wealth of men; Myself, the supreme Lord, am the Yajña, which should accordingly be performed as identical with Myself and not as a dry ritual. Dakṣiṇā or gift made at a sacrifice, consists in service to the preceptor, which induces the preceptor to impart wisdom. Prāṇāyāma, control of breath, is the supreme strength inasmuch as it is helpful in curbing the mind, which is so difficult to curb. (39)

भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः।
विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ह्रीरकर्मसु॥ ४०॥

My divine state consisting of the six attributes of lordship, piety, glory, affluence, wisdom and dispassion, each in its fullest measure is real fortune and Devotion to Me is the highest gain. Wisdom consists in sublating diversity appearing in the Self and Hrī is shrinking from prohibited acts. (40)

श्रीर्गुणा नैरपेक्ष्याद्याः सुखं दुःखसुखात्ययः।
दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित्॥ ४१॥

Adornment consists in virtues like desirelessness; happiness consists in rising above joys and sorrows and misery lies in seeking gratification through enjoyment; a man of erudition is he who knows what is bondage and what is liberation. (41)

मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः।
उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः॥ ४२॥

The fool is he who looks upon the body as his Self and that connected with it as his; that which leads to My realization, the path of renunciation, has been declared to be the path of virtue and the path of worldly activity, which distracts the mind, is the wrong one; predominance of Sattvaguṇa is heaven. (42)

नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे।
गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते॥ ४३॥

Preponderance of Tamoguṇa is hell. The preceptor is one's true friend and he is no other than Me, the teacher of the entire universe, O friend! The human body is the true habitation. He alone who abounds in virtues is said to be opulent. (43)

दरिद्रो यस्त्वसन्तुष्टः कृपणो योऽजितेन्द्रियः।
गुणेष्वसक्तधीरीशो गुणसंगो विपर्ययः॥ ४४॥

Destitute is he who is discontented; he (alone) is pitiable, who has not been able to control his senses. He is the master of his self, whose mind is not attached to the objects of sense; and he who is attached to the pleasures of sense is the opposite of a master, i.e., a slave. (44)

एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः।
किं वर्णितेन बहुना लक्षणं गुणदोषयोः।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः॥ ४५॥

These questions of yours have all been duly answered. What is to be gained by elaborate discussions? The definition of good and evil in a nutshell is as follows. To direct one's eyes to the virtues and faults of others is evil, while virtue lies in developing a disposition entirely free from the habit of seeing the merits and demerits of others, O Uddhava! (45)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनविंशोऽध्यायः॥ १९॥

Thus ends the nineteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

Jñānayoga, Karmayoga and Bhaktiyoga analysed

उद्धव उवाच

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते।
अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम्॥ १॥

Uddhava submitted : The command of the almighty Lord, viz., Yourself, which goes by the name of Veda, consists of both injunctions and interdictions, and thus takes into account the good and evil nature of actions as determined by their good and evil consequences, O lotus-eyed One ! (1)

वर्णाश्रमविकल्पं च प्रतिलोमानुलोमजम्।
द्रव्यदेशवयःकालान् स्वर्गं नरकमेव च॥ २॥

The Veda further cognizes the distinction of the Varṇas and Āśramas based on their virtues and faults; the merits and demerits of those born in the irregular course (of the union of a man of a lower order with a woman of a higher grade) and those regularly born (of the union of a man of a higher order with a woman of lower grade); the substance, place, age and time suitable or otherwise for a sacrifice as well as the existence of heaven and hell attained as a result of virtuous and sinful actions. (2)

गुणदोषभिदादृष्टिमन्तरेण वचस्तव।
निःश्रेयसं कथं नृणां निषेधविधिलक्षणम्॥ ३॥

How can Your word in the form of the Vedas, consisting as it does of injunctions and interdictions, lead to final beatitude without taking into consideration the distinction of good and bad actions? (3)

पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर।
श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि॥ ४॥

Your word in the form of Veda is the excellent eye possessed by the manes, gods and human beings, enabling them to obtain insight into the unseen purpose of life, viz., final beatitude, heavenly bliss and so on, as well as into the end to be attained in this very life and the means of attaining it, O almighty Lord ! (4)

गुणदोषभिदादृष्टिर्निगमात्ते न हि स्वतः।
निगमेनापवादश्च भिदाया इति ह भ्रमः॥ ५॥

Knowledge of the distinction between good and evil is derived from Your command (the Veda), and not by itself. And it is by Your word alone that this distinction is negatived. This obviously causes bewilderment in my mind. Be pleased to set it at rest. (5)

श्रीभगवानुवाच

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्॥ ६॥

The glorious Lord replied: Three Yogas (disciplines or paths) in the shape of spiritual enlightenment, disinterested action and Devotion have been taught by Me in the sections of the Veda treating of Brahma, ritual acts and worship of gods respectively, with intent to ensure the highest good of men in the shape of Liberation. No other way is found anywhere in the scriptures. (6)

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम्॥ ७॥

Out of these the path of Jñāna is efficacious for those who have lost all charm for the fruit of ritual acts, considering it to be full of sorrow, and accordingly abandon such acts; whereas the path of Action is effectual for those who hanker after their fruit and whose mind has not, therefore, recoiled from such acts as full of sorrow. (7)

यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान्।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः॥ ८॥

To the man, however, in whom has sprouted by some stroke of good fortune a zeal for hearing My stories and chanting My name etc., and who is neither disgusted with the pleasures of sense nor deeply attached to them, the path of Devotion brings success in the form of God-Realization. (8)

तावत् कर्माणि कुर्वीत न निर्विद्येत यावता।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते॥ ९॥

A man should continue to do his duties enjoined upon him by the Śāstras—whether of an obligatory nature or those of an occasional type, so long as he does not get disgusted with the pleasures of sense or so long as keenness does not appear in him for listening to My stories etc. (9)

स्वधर्मस्थो यजन् यज्ञैरनाशीःकाम उद्धव।
न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत्॥ १०॥

A man adhering to his course of conduct and propitiating Me through sacrificial performances, but never hankering for their fruit, O Uddhava, neither ascends to heaven nor goes down to perdition unless he perpetrates a prohibited act. (10)

अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः।
ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया॥ ११॥

Nay, continuing in this body and sticking to his own righteous course, abstaining from sin and thus purged of all impurities in the shape of attachment etc., he automatically attains pure wisdom in the form of Self-Realization or even devotion to Me (which is superior to Self-Realization) by My grace. (11)

स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा।
साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम्॥ १२॥

In the same way as the denizens of hell and heavenly beings too covet an abode in this world, which is favourable for the attainment of wisdom and Devotion both, whereas both the aforesaid realms are unhelpful to it. (12)

न नरः स्वर्गतिं कांक्षेन्नारकीं वा विचक्षणः।
नेमं लोकं च कांक्षेत देहावेशात् प्रमाद्यति॥ १३॥

A wise man should not long for heaven any more than he should for hell; nor should he long even for being reborn in this world as a human being. For through attachment to a particular body one generally neglects one's true interests. (13)

एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः।
अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम्॥ १४॥

Alive to this truth, he should diligently strive for Liberation (lit., cessation of transmigration) before death overtakes him, knowing this body to be mortal, though helpful to the attainment of his goal. (14)

छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम्।
खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः॥ १५॥

A bird which is unattached to its abode, surely attains happiness on abandoning its abode in the form of the tree on which it has built its nest, which is being cut down by these agents of Death. (15)

अहोरात्रैश्छिद्यमानं बुद्ध्वाऽऽयुर्भयवेपथुः।
मुक्तसंगः परं बुद्ध्वा निरीह उपशाम्यति॥ १६॥

Shuddering with fear to perceive his life being cut short by the passage of days and nights, and free from attachment, the man who has no desire, likewise attains everlasting peace on realizing the Supreme. (16)

नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकल्पं गुरुकर्णधारम्।
मयानुकूलेन नभस्वतेरितं
पुमान् भवाब्धिं न तरेत् स आत्महा॥ १७॥

That man undoubtedly kills his soul (brings about his own spiritual degradation), who—having secured the exceptionally fit vessel of a human body, the source of all

blessings and, therefore, a most rare boon, yet easily obtained without any effort by the grace of God and piloted by an expert helmsman in the form of a preceptor and propelled by a favourable wind in the shape of Myself, nevertheless fails to cross the ocean of mundane existence. (17)

यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः।
अभ्यासेनात्मनो योगी धारयेदचलं मनः॥ १८॥

When, however, a man feels averse to all actions, realizing their being attended with evils of various kinds, and disgusted with their fruit as a source of attachment and consequently of misery, a Yogī should after fully controlling his senses try to concentrate his mind so as to make it steady through repeated effort at turning it towards the Self. (18)

धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम्।
अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत्॥ १९॥

When, even while it is being focussed on the Self, it soon begins to wander due to its habitual vagrancy and becomes unsteady again, one should be on his alert and bring it back under his control by recourse to the method of conciliation in the form of granting it a little freedom. (19)

मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः।
सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत्॥ २०॥

Once it has been brought under control again, he should never allow its movements to go unnoticed and, having controlled his breath and conquered his senses, should reduce his mind to subjection by means of his intellect enriched with Sattva. (20)

एष वै परमो योगो मनसः संग्रहः स्मृतः।
हृदयज्ञत्वमन्विच्छन् दम्यस्येवार्वतो मुहुः॥ २१॥

Just as he who seeks to secure the obedience of a horse that has yet to be broken succeeds in taming it only by following its will to some extent in the beginning, repeatedly winning over the mind by recourse to the method of conciliation as aforesaid, has been declared to be a ladder to the highest Yoga. (21)

सांख्येन सर्वभावानां प्रतिलोमानुलोमतः।
भवाप्ययावनुध्यायेन्मनो यावत् प्रसीदति॥ २२॥

With a clear knowledge of the ultimate principles enumerated by the Sāṅkhya system of philosophy, he should constantly contemplate in the order of creation the evolution, and in the reverse order the involution, of all categories from Mahat-tattva down to his own body till his mind becomes still. (22)

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः।
मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया॥ २३॥

The mind of a man averse to worldly activity of various kinds, disgusted with the pleasures of this world as well as of the next and ruminating on what has been taught by his preceptor gives up its wickedness in the form of attachment to the pleasures of sense by repeatedly dwelling upon what has already been ruminated upon by him viz., the teachings of his preceptor. (23)

यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया।
ममार्चोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः॥ २४॥

The mind should dwell on the Supreme Spirit (the only object worthy of thought) through Yama, self-control, and other Yogic processes, through right knowledge in the form of an inquiry into the essential unity of the individual soul and the Supreme Spirit or through worship of My image or other representation worthy of adoration, but never by other methods. (24)

यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम्।
योगेनैव दहेदंहो नान्यत्तत्र कदाचन॥ २५॥

If a Yogī ever commits through error a reproachful act, although ordinarily there is little chance of his doing so, he should burn that sin by recourse to Yoga alone in the

form of repeated effort at Self-Realization, contemplation on Me or chanting of the Divine Name etc. and should never resort to any other act, such as penance, in such circumstances. (25)

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः।
कर्मणां जात्यशुद्धानामनेन नियमः कृतः।
गुणदोषविधानेन संगानां त्याजनेच्छया॥ २६॥

That alone which is known as strict adherence to one's own individual course has been extolled as a virtue. By making such demarcation of virtue and fault, restriction has been imposed on actions, which are all impure by origin and that too with the intention of enabling one to shake off attachments to the pleasures of sense. (26)

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु।
वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः॥ २७॥
ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः।
जुषमाणश्च तान् कामान् दुःखोदर्कांश्च गर्हयन्॥ २८॥

He who has reverence for My stories developed in his heart and has lost every charm for all activities (but not for their rewards) and, though recognizing the pleasures of sense to consist of sorrow (alone) is yet unable to relinquish them, should, therefore, lovingly worship Me by means of hearing and chanting My names and stories etc., full of faith and firm in his conviction that everything will be accomplished through Devotion alone and enjoying those pleasures while condemning them as attended with misery. (27-28)

प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुनेः।
कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते॥ २९॥

All the cravings embedded in the heart of the sage constantly worshipping Me through the discipline of Devotion as already taught (in verses 20—23 of Discourse XIX above) disappear, I being present in his heart. (29)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि॥ ३०॥

The knot in the shape of the ego-sense in his heart is broken, all his doubts get resolved and the entire stock of his Karma is exhausted the moment I, the Soul of the universe, am realized. (30)

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह॥ ३१॥

Therefore, for the Yogī who is full of devotion to Me and has his mind fixed on Me, neither Jñāna (spiritual enlightenment) nor even Vairāgya (dispassion) is generally conducive to blessedness in this world. (31)

यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत्।
योगेन दानधर्मेण श्रेयोभिरितरैरपि॥ ३२॥
सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा।
स्वर्गापवर्गं मद्धाम कथंचिद् यदि वाञ्छति॥ ३३॥

By recourse to the discipline of devotion to Me My devotee easily attains all that can be had through actions (enjoined by the Vedas), that which is obtained through askesis, nay, that which is secured by means of spiritual enlightenment and dispassion, practice of Yoga, piety in the form of liberality as well as by recourse to other means of attaining blessedness such as undertaking a pilgrimage to sacred places and observing fasts etc.,—heaven, final beatitude or residence in My realm if he so desires on any account. (32-33)

न किंचित् साधवो धीरा भक्ता ह्येकान्तिनो मम।
वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम्॥ ३४॥

As a matter of fact, pious men of wisdom exclusively devoted to Me seek nothing, not even final beatitude characterized by freedom from rebirth, though conferred by Me. (34)

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम्।
तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत्॥ ३५॥

The wise declare desirelessness to be the greatest and most efficacious way to

final beatitude. Therefore, devotion to Me falls to his lot alone who does not seek—much less solicit—anything else. (35)

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः।
साधूनां समचित्तानां बुद्धेः परमुपेयुषाम्॥ ३६॥

Virtue and sin, resulting from good and evil, do not attach to pious souls, free from likes and dislikes, that are even-minded and exclusively devoted to Me and have accordingly attained to Me, who stand beyond reason. (36)

एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः।
क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः॥ ३७॥

Those who follow in the aforesaid manner the paths shown by Me as leading to Me attain to My realm, which is free from fear of death etc., and realize that which is known as the supreme Brahma. (37)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे विंशोऽध्यायः॥ २०॥

Thus ends the twentieth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्यायः

Discourse XXI

The process of determining what is good and what is evil and the secret underlying it

श्रीभगवानुवाच

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान्।
क्षुद्रान् कामांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते॥ १॥

The glorious Lord began again: Abandoning the aforesaid paths leading to Me, consisting of Devotion, spiritual enlightenment and disinterested action, they who enjoy the trifling pleasures of sense with their fickle senses undergo transmigration. (1)

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः।
विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः॥ २॥

What goes by the name of devotion to one's own duty has been proclaimed to be a virtue. The contrary of it, viz., devotion to another's duty, however, is a fault. Such is the conclusion about the nature of both, virtue and fault. (2)

शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुषु।
द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ॥ ३॥

Purity and impurity (fitness for use or otherwise), virtue and fault (goodness or otherwise) and good and evil consequences are determined in regard to homogeneous substances in order to regulate one's natural proneness to betake oneself to a particular substance, by creating a doubt in one's mind about it. (3)

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ।
दर्शितोऽयं मयाऽऽचारो धर्ममुद्वहतां धुरम्॥ ४॥

Of these, purity and impurity are determined for the purpose of knowing the righteous way as distinguished from the unrighteous; virtue and fault are defined in order to regulate usage (what is intrinsically good is used, in exceptional cases notwithstanding its impurity); and good and evil consequences are determined in order to enable one to make one's living (one is permitted to use an impure substance in exceptional circumstances only to the extent necessary for maintaining one's existence),

O sinless one! Such a course of conduct has been shown by Me in the form of Manu and other divine Law-givers for men bearing the responsibility of upholding the cause of virtue. (4)

भूम्यम्ब्वग्न्यनिलाकाशा भूतानां पंच धातवः।
आब्रह्मस्थावरादीनां शारीरा आत्मसंयुताः॥ ५॥

Earth, water, fire, the air and ether—these five elements coupled with the Self (Spirit) enter into the constitution of the bodies of all created beings from Brahmā, the foremost of created beings, down to the immobile creation, the plant or vegetable kingdom, the lowest species of life. That is to say, all created beings are one in point of the material stuff of which they are constituted as well as in point of their Jīvahood or spiritual essence. (5)

वेदेन नामरूपाणि विषमाणि समेष्वपि।
धातुषूद्धव कल्प्यन्ते एतेषां स्वार्थसिद्धये॥ ६॥

Yet in order to enable these creatures, by regulating their activity, to attain their purpose of life in the form of Dharma or religious merit, Artha or material possessions, Kāma or gratification of the senses and Mokṣa or final beatitude, diverse names and forms viz., Brāhmaṇa, Kṣatriya and so on are invented by the Vedas with reference to the bodies though made up of the same substance, O Uddhava! (6)

देशकालादिभावानां वस्तूनां मम सत्तम।
गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम्॥ ७॥

In order, however, to regulate the activities of created beings, goodness and otherwise are attributed by Me in the form of the Vedas even to entities like space and time, including the fruit and motive of actions, as well as those qualified for various types of actions, nay, to substances, O most noble one! (7)

अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत्।
कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम्॥ ८॥

Of all tracts of land, that which is untrodden by the black deer is unholy, more so that which is lacking in devotion to the Brāhmaṇas. Even that which is hallowed by the presence of the black deer is unholy if destitute of righteous men. The tract known by the name of Kīkaṭa, comprising the territories of Aṅga, Vaṅga and Kaliṅga[1], roughly corresponding to the modern district of Bhagalpur in Bihar and the states of Bengal and Utkala, is unholy if not inhabited by good men.[2] The land mostly inhabited by Mlecchas[3] and barren land too is likewise unholy. (8)

कर्मण्यो गुणवान् कालो द्रव्यतः स्वत एव वा।
यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः॥ ९॥

A period of time which is fit for the performance of righteous actions, from the point of view of adequate supply of requisite articles or by itself, is valuable from that point of view; whereas a period of time in which a sacred rite, already commenced, has to be abandoned for scarcity of requisite materials or political upheaval and, even so, that which is declared as unifit for any

1. A Smṛti text says:

अङ्गवङ्गकलिङ्गेषु सौराष्ट्रमगधेषु च। तीर्थयात्रां विना गत्वा पुनः संस्कारमर्हति॥

"One travelling in the territories of Aṅga, Vaṅga and Kaliṅga, Saurāṣṭra and Magadha, except on a pilgrimage, deserves to undergo the rite of investiture with the sacred thread once more."

2. स वै पुण्यतमो देशः सत्पात्रं यत्र विद्यते॥

"That land indeed is most holy where resides a noble and deserving person!"

3. In the *Baudhāyana-Smṛti* a *Mleccha* has been characterized as follows:

गोमांसखादको यस्तु विरुद्धं बहु भाषते। सर्वाचारविहीनश्च म्लेच्छ इत्यभिधीयते॥

"He is called a *Mleccha*, who eats the bovine flesh, speaks much that is self-contradictory and is destitute of all good conduct."

religious rite due to impurity occasioned by the death of a blood relation or other near relative or childbirth in one's own house or family is impure. (9)

द्रव्यस्य शुद्ध्यशुद्धी च द्रव्येण वचनेन च।
संस्कारेणाथ कालेन महत्त्वाल्पतयाथवा॥ १०॥
शक्त्याशक्त्याथवा बुद्ध्या समृद्ध्या च यदात्मने।
अघं कुर्वन्ति हि यथा देशावस्थानुसारतः॥ ११॥

The purity and impurity of a substance are brought about by another substance as well as by the word of mouth of a Brāhmaṇa, by a purificatory process and otherwise, nay, by flux of time* and by largeness and smallness of area respectively (as in the case of a tank polluted by the touch of a low-born person), by physical fitness and otherwise or by knowledge and the affluent circumstances or otherwise of the individual concerned. Nay, the sin which the aforementioned agencies of pollution bring to a soul by polluting a substance really do so only according to the local conditions and other circumstances of the individual concerned. (10-11)

धान्यदार्वस्थितन्तूनां रसतैजसचर्मणाम्।
कालवाय्वग्निमृत्तोयैः पार्थिवानां युतायुतैः॥ १२॥

The purity of food-grains, articles of wood, bones (such as ivory) and textiles, savoury substances such as milk, ghee and honey, metals (especially gold), hides and skins and earthen substances is brought about by passage of time, the air, fire, earth and water jointly or severally. (12)

अमेध्यलिप्तं यद् येन गन्धं लेपं व्यपोहति।
भजते प्रकृतिं तस्य तच्छौचं तावदिष्यते॥ १३॥

That by recourse to which an article such as a stool, household utensil or cloth smeared with an impure substance sheds its foul smell and impure coating and returns to its natural state is intended to be its purifier. (13)

स्नानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः।
मत्स्मृत्या चात्मनः शौचं शुद्धः कर्माचरेद् द्विजः॥ १४॥

The purity of a doer prompted by the ego-sense is brought about by bathing, munificence, askesis, age (prescribed for a certain act), strength, purificatory rites such as investiture with the sacred thread and righteous acts like the saying of Sandhyā prayers and above all by remembering Me. A member of the twice-born classes, or even a Śūdra for that matter, should proceed to do his duty only when purified by these. (14)

मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम्।
धर्मः सम्पद्यते षड्भिरधर्मस्तु विपर्ययः॥ १५॥

The purity of a Mantra (sacred formula) is brought about by learning it properly from a qualified man and the purity of an act lies in dedicating it to Me. Religious merit is acquired through the purity of the aforesaid factors (place, time, substance, agent, sacred formula and righteous act enumerated in the foregoing verses); while the reverse, i.e., their impurity, makes for unrighteousness. (15)

क्वचिद् गुणोऽपि दोषः स्याद् दोषोऽपि विधिना गुणः।
गुणदोषार्थनियमस्तद्भिदामेव बाधते॥ १६॥

In some cases even a virtue turns out to be a fault and vice versa in the light of a scriptural ordinance. In this way, the scriptural ordinance determining the goodness or otherwise of a particular object cuts at the root of the distinction of good and bad itself. (16)

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* A Smṛti text says:

काले मेघोदकं ग्राह्यं वर्ज्यं तु त्र्यहमेव हि। अकाले दशरात्रं स्यात्ततः शुद्धिर्विधीयते॥

"Rain water collected in a reservoir such as a tank during the rains can be used (for drinking and other purposes). Of course, it should be avoided for three days (so that the impurities that may have flowed into it from the catchment area may settle down in the meantime). At other times one should wait for ten days; then only purity is ordained to have been brought about."

समानकर्माचरणं पतितानां न पातकम्।
औत्पत्तिको गुणः संगो न शयानः पतत्यधः॥ १७॥

In the case of those already fallen in social rank or morals, the perpetration of an act similar to that which is sinful for others (not so fallen) is not further degrading. Similarly sexual intercourse with one's lawfully wedded wife during the days permitted* by the Śāstras, when already agreed upon, is a virtue, although it is a sin in the case of a recluse; for a person already lying on the ground has no chance of a further fall. (17)

यतो यतो निवर्तेत विमुच्येत ततस्ततः।
एष धर्मो नृणां क्षेमः शोकमोहभयापहः॥ १८॥

A man is rid of attachment for each of those objects and actions from which he desists. This righteous course (in the shape of detachment) is salutary for men and dispels their grief, infatuation and fear. (18)

विषयेषु गुणाध्यासात् पुंसः संगस्ततो भवेत्।
संगात्तत्र भवेत् कामः कामादेव कलिर्नृणाम्॥ १९॥

From our misconception regarding the goodness (agreeability) of an object springs up attachment to it in man. From attachment follows the desire to possess it and from desire alone ensues quarrel among men as a sequel to such desire being thwarted by someone. (19)

कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते।
तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम्॥ २०॥

From quarrel proceeds anger, which is difficult to restrain; infatuation follows anger and by infatuation is soon obscured man's all-penetrating judgment, i.e., distinguishing right from wrong. (20)

तया विरहितः साधो जन्तुः शून्याय कल्पते।
ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च॥ २१॥

Deprived of judgment, O good one, a living being (man) is as good as a non-entity. The very purpose of life of such an almost unconscious and dead man is consequently defeated. (21)

विषयाभिनिवेशेन नात्मानं वेद नापरम्।
वृक्षजीविकया जीवन् व्यर्थं भस्त्रेव यः श्वसन्॥ २२॥

Due to excessive attachment and longing for the pleasures of sense he who knows neither himself nor the Supreme lives in vain as if unconscious, like a tree and breathes like the bellows, is as good as dead for all practical purposes. (22)

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम्।
श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम्॥ २३॥

Such a promise of reward in the shape of heaven etc., contained in the Vedas as for example 'स्वर्गकामो यजेत'—One aspiring for heaven should perform sacrifices like Aśwamedha, does not point out the way to blessedness but is put forward only in order to create in the mind of men (externally inclined) a taste for ritual acts as introductory to an exposition of final beatitude, even as before administering a dose of bitter medicine to a stubborn child a sweet promise is made by parents just in order to prevail upon the child to take the dose. (23)

उत्पत्त्यैव हि कामेषु प्राणेषु स्वजनेषु च।
आसक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु॥ २४॥

Indeed, mortals naturally have their mind attached to objects of desire such as wealth, cattle etc., to their life including their sense-organs, vitality, virility etc., as well as to their own people (progeny, wife and so on), even though they are ultimate sources of misery (bondage) to the Self. (24)

न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि।
कथं युञ्ज्यात् पुनस्तेषु तांस्तमो विशतो बुधः॥ २५॥

* A Śruti text says :

"ऋतौ भार्यामुपेयात्।"

"One should copulate with one's wedded wife during the sixteen nights following the period of menstruation."

How could the all-knowing Veda direct such men—blind to their real interests and yet devout (convinced about the infallibility of the Vedas) and wandering as a reward of their sacrificial performances in the path of enjoyment the superhuman species of life—the state of gods and other heavenly beings and then entering (as a punishment for their cruelty to animals in the course of those sacrificial performances) the inanimate forms of life such as the plant kingdom—once more to those very enjoyments (through such texts as: 'पशुकामो यजेत', 'आयुरिन्द्रियकामो यजेत', 'पुत्रादिकामो यजेत'—One desirous of cattle, one desirous of longevity, sound organs etc., and one desirous of progeny, wife and so on should undertake sacrificial performances)? (25)

एवं व्यवसितं केचिदविज्ञाय कुबुद्धयः।
फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि॥ २६॥

Not knowing such intention of the Vedas, some misguided people, the advocates of Karma or ritual acts, interpret the promises contained in the Vedas of fruit in the shape of final beatitude as offering blossoms in the shape of heavenly enjoyment. But not so the knowers of the real import of the Vedas, i.e., sage Vyāsa and other sages, indeed. (26)

कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः।
अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते॥ २७॥

Men seeking pleasures of sense and therefore ever miserable, grasping, mistaking the enjoyments of heaven, which are like so many flowers, as the supreme fruit of human endeavour, confounded by their excessive attachment to ritual acts in which the sacred fire plays a prominent part and finding the Path of Smoke at the end of their life, are not able to realize their own Self. (27)

न ते मामंग जानन्ति हृदिस्थं य इदं यतः।
उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः॥ २८॥

With ritual acts as the only theme of their talks and intent on gratifying their flesh, they are unable to know Me, though present in their heart—Me, who am this universe and from whom this universe has sprung up—any more than those whose eyes are bedimmed by mist are able to recognize even that which is close at hand, O dear Uddhava! (28)

ते मे मतमविज्ञाय परोक्षं विषयात्मकाः।
हिंसायां यदि रागः स्याद् यज्ञ एव न चोदना॥ २९॥
हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया।
यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः॥ ३०॥

Not knowing My opinion—which is not quite apparent, and which is to the effect that if one has a passion for destruction of life, it should be restricted to sacrificial performances only, and that there is no scriptural ordinance making it obligatory on us—those wicked men indulging in destruction of life as a pastime and with their mind set on the pleasures of sense worship the gods as well as the manes and the rulers of evil spirits through sacrificial performances carried on by means of animals slaughtered with the desire of gratifying themselves. (29-30)

स्वप्नोपमममुं लोकमसन्तं श्रवणप्रियम्।
आशिषो हृदि संकल्प्य त्यजन्त्यर्थान् यथा वणिक्॥ ३१॥

Picturing to their mind the other world—which is evanescent like the objects seen in a dream and a source of misery, though delightful to the ear—and the blessings sought for in this world, they part with their earnings (expend them on sacrificial performance etc.), even as a merchant would stake his hard-earned fortune in the hope of gaining more. (31)

रजःसत्त्वतमोनिष्ठा रजःसत्त्वतमोजुषः।
उपासत इन्द्रमुख्यान् देवादीन् न तथैव माम्॥ ३२॥

Rooted in Rajas, Sattva and Tamas, they worship gods etc., Indra being the chief of them—who, likewise, take delight in

Sattva, Rajas and Tamas—and not so devotedly in Myself, who stand beyond the three Guṇas. (32)

इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि।
तस्यान्त इह भूयास्म महाशाला महाकुलाः॥ ३३॥

They indulge in the fond hope that, having worshipped the gods through sacrifices in their earthly career, they will ascend to heaven and revel there, and at the end of such enjoyment in heaven will be born again in the terrestrial region of a high pedigree and be great householders living in stately mansions. (33)

एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम्।
मानिनां चातिस्तब्धानां मद्वार्तापि न रोचते॥ ३४॥

Even the talk bearing on Me does not find favour with the egotistic and highly arrogant men who have their mind distracted thus by seemingly flowery promises contained in the Vedas. (34)

वेदा ब्रह्मात्मविषयास्त्रिकाण्डविषया इमे।
परोक्षवादा ऋषयः परोक्षं मम च प्रियम्॥ ३५॥

These Vedas dealing with the three departments, viz., ritual acts, the worship of gods and Brahma-Realization, teach as a matter of fact the truth that Brahma alone constitutes the Self of us all. The Vedic texts, however, as well as their seers convey their meaning only indirectly and hence it is not manifest to all at first sight and such indirect mode of teaching alone is dear to Me as well, inasmuch as the pure-hearted alone can grasp the real spirit, the generality of men being liable to misunderstand it and be led astray. (35)

शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम्।
अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत्॥ ३६॥

The meaning of the Veda, which is Brahma manifested in the form of word, is most difficult to understand, consisting as it does of the vital air (the Parā stage of speech), the mind (the Paśyantī stage residing in the Anāhata Cakra, including the Madhyamā stage, consisting of Buddhi or the intellect and residing in the Maṇipūra Cakra located in the heart) and the organ of speech (the Vaikharī state). As consisting of the Cosmic Prāṇa, it is endless in point of time and limitless in space, profound (obscure) and difficult to fathom like the ocean. (36)

मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना।
भूतेषु घोषरूपेण बिसेष्वूर्णेव लक्ष्यते॥ ३७॥

Presided over by Me—the infinite Brahma, possessed of endless potencies—the said Veda is perceived by the wise in the form of the Anāhata sound in all created beings as the fibre in a lotus stalk. (37)

यथोर्णनाभिर्हृदयादूर्णामुद्वमते मुखात्।
आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा॥ ३८॥
छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः।
ओंकाराद् व्यञ्जितस्पर्शस्वरोष्मान्तःस्थभूषिताम्॥ ३९॥
विचित्रभाषाविततां छन्दोभिश्चतुरुत्तरैः।
अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम्॥ ४०॥

Even as a spider sends forth the cobweb from its heart through its mouth, the Lord in the form of Hiraṇyagarbha working through the vital air, essentially blissful, and appearing in the form of Veda, with the material of Anāhata sound evolves from the cavity of the heart through the mind, which conceives the various sounds represented by the letters of the alphabet, the Vaikharī form of speech—flowing in a thousand channels and embellished with the articulate sounds represented by the letters of the alphabet* classified in Indian

* The twenty-five consonants, viz., क, ख, ग, घ, ङ; च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ and म are collectively known as the sibilants. अ, इ, उ, ऋ, ऌ, ए, ऐ, ओ and औ are known as vowels; श, ष, स and ह are called the aspirants; while य, र, ल and व are known as the Antaḥsthas.

phonetics as sibilants, vowels, aspirants and semi-vowels (so-called because they stand between the vowels, on the one hand, and consonants on the other), manifested out of the sacred sound OṂ, heard in a subtle form within the heart—elaborated by various languages, Vedic as well as secular, and characterized by a number of metres successively consisting of four more letters than the preceding and having no limit or end; and Himself withdraws it. (38—40)

गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च।
त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद् विराट्॥ ४१॥

Some of these metres are respectively known by the names of Gāyatrī*, Uṣṇik, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh, Jagatī, Aticchanda, Atyaṣti, Atijagatī and Ativirāṭ. (41)

किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत्।
इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन॥ ४२॥

None in the world other than Me knows the heart (hidden meaning) of this sacred speech in the form of Veda—as to what it lays down in the section dealing with ritual acts, what it reveals through the various Mantras or sacred texts in the section dealing with the worship of gods and what it puts forward by way of hypothesis and then calls it in question in the section dealing with spiritual knowledge. (42)

मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम्।
एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम्।
मायामात्रमनूद्यान्ते प्रतिषिध्य प्रसीदति॥ ४३॥

Me alone in the form of Yajña it enjoins in the Karmakāṇḍa; Me alone in the form of various deities it names in the Devatākāṇḍa; nay, whatever objective existence such as ether is superimposed on Me first and then negatived in the Jñānakāṇḍa is also Myself. Taking its stand on Me as the Cause of all causes and the highest Reality, the Veda posits diversity as a mere illusion and then, denying it, ultimately becomes quiet. This much is the import of all the Vedas. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकविंशोऽध्यायः॥ २१॥

Thus ends the twenty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ द्वाविंशोऽध्यायः

Discourse XXII

Categories enumerated; Distinction between Prakṛti and Puruṣa

उद्धव उवाच

कति तत्त्वानि विश्वेश संख्यातान्यृषिभिः प्रभो।
नवैकादश पंच त्रीण्यात्थ त्वमिह शुश्रुम॥ १॥

Uddhava submitted: How many are the categories or fundamental principles enumerated by the seers, O Ruler of the universe? You, for your part, have referred (in Discourse XIX above) to nine, eleven, five and three—twenty-eight categories in all, O Lord, as we have heard. (1)

केचित् षड्विंशतिं प्राहुरपरे पंचविंशतिम्।
सप्तैके नव षट् केचिच्चत्वार्येकादशापरे॥ २॥

Some, however, speak of twenty-six categories; others, of twenty-five. Some more declare seven, nine, six and four respectively; while others mention eleven. (2)

* Of these the Gāyatrī consists of 24 letters, Uṣṇik, of 28; Anuṣṭubh, of 32 and so on.

केचित् सप्तदश प्राहुः षोडशैके त्रयोदश।
एतावत्त्वं हि संख्यानामृषयो यद्विवक्षया।
गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि॥ ३॥

Some again declare seventeen; others, sixteen and still others, thirteen. With what intention do the sages severally declare such a large variety of numbers? Be pleased O eternal Lord, to tell us this. (3)

श्रीभगवानुवाच

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा।
मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम्॥ ४॥

The glorious Lord replied: Whatever the Brāhmaṇas, well-versed in the Vedas, declare is surely right; for all categories stand included in all others. What is there hard to establish for those who make their assertion accepting the potency of My Māyā? (4)

नैतदेवं यथाऽऽत्थ त्वं यदहं वच्मि तत्तथा।
एवं विवदतां हेतुं शक्तयो मे दुरत्ययाः॥ ५॥

My potencies in the form of the three Guṇas—Sattva, Rajas and Tamas appearing as so many modifications of the mind—which are so difficult to overcome—are at the back of those wrangling over the cause of the universe in the following strain; "It is not quite as you say; what I say is correct." (5)

यासां व्यतिकरादासीद् विकल्पो वदतां पदम्।
प्राप्ते शमदमेऽप्येति वादस्तमनुशाम्यति॥ ६॥

Diversity in the form of this universe, which is the subject of controversy among the disputants, follows from the disturbance of equilibrium of these potencies. When control of the mind and subjugation of the senses are attained, the diversity disappears and the controversy also is set at rest as a sequel to it. (6)

परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ।
पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम्॥ ७॥

The categories being comprised in one another, O jewel among men, they are enumerated as more or less according to the viewpoint of the speaker, by including effects in a cause and vice versa. (7)

एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च।
पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वशः॥ ८॥

In a single category, whether it is a cause or an effect, are found comprised all other categories, viz., effects in a cause and vice versa. (8)

पौर्वापर्यमतोऽमीषां प्रसंख्यानमभीप्सताम्।
यथा विविक्तं यद्वक्त्रं गृह्णीमो युक्तिसम्भवात्॥ ९॥

Therefore, we accept as conclusive whatever is stated according to one's own viewpoint by anyone of those (disputants) seeking to establish the relation as cause and effect or a definite number of categories, there being a cogent reason behind every such assertion. (9)

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम्।
स्वतो न सम्भवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत्॥ १०॥

Self-Realization in the case of the Jīva (individual soul), who is characterized by ignorance that has no beginning, cannot take place by itself and is possible only through instructions imparted by another omniscient being, there must be another being who knows the truth and is able to impart His Knowledge to the Jīva. (That is the argument advanced in favour of their contention by those who recognize an additional category, viz., God as apart from the soul, and thus raise the number of categories to twenty-six.) (10)

पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि।
तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः॥ ११॥

There is not the least difference in this body between the individual soul and God, both being of the nature of consciousness. Therefore, the assumption that they are distinct from one another is meaningless. And knowledge or Self-Realization is but a

function of Sattvaguṇa, a constituent of Prakṛti. Hence it is not necessary to recognize a twenty-sixth category in the shape of God in order to rationalize the possibility of Self-Realization. This is the stand taken by those who recognize only twenty-five principles. (11)

प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः।
सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः॥ १२॥

Prakṛti, primordial Matter, is only another name for the state of equilibrium of the three Guṇas. Therefore, Sattva, Rajas and Tamas—which are severally responsible for the continuance, appearance and disappearance of the universe—are the adjuncts of Prakṛti and not of the Spirit, who is a non-doer and hence cannot be accepted as the ground of the three Guṇas responsible for the continuance etc., of the universe. (12)

सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते।
गुणव्यतिकरः कालः स्वभावः सूत्रमेव च॥ १३॥

Knowledge, according to this latter classification, is spoken of as but a modification of Sattva; action, of Rajas; and ignorance, of Tamas (all the three of which are comprised in Prakṛti; hence action and ignorance too are included in Prakṛti). Again, Time is no other than God who is responsible for the disturbance of equilibrium of the Guṇas or modes of Prakṛti and Swabhāva (nature) is the Mahat-tattva (the principle of cosmic intelligence, which is all-powerful. (Hence it is not necessary to multiply categories in both these classifications). (13)

पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः।
ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव॥ १४॥

Of the twenty-eight categories mentioned in verse 1 above, in four groups of nine, eleven, five and three respectively, the last, three viz., the three Guṇas, which are included by others in Prakṛti, have thus been enumerated. Of the remaining twenty-five, Puruṣa, the Spirit, comprising God as well as the individual soul, both of which are conscious by nature, Prakṛti (primordial Matter), Mahat-tattva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic Ego), ether, the air, fire, water and earth in their gross form—these are the nine categories already referred to by Me (in verse 1 above). (14)

श्रोत्रं त्वग्दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः।
वाक्पाण्युपस्थपाय्वङ्घ्रिकर्माण्यंगोभयं मनः॥ १५॥
शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः।
गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः॥ १६॥

The five faculties (senses) of cognition (perception), viz., the senses of hearing, touch, sight, smell and taste; the five organs of action, viz., the organ of speech, hands, the organ of generation, the organ of defecation and feet, and the mind, the controller of both the senses of perception and the organs of action; the five varieties of sense-objects, viz., sound, touch, taste, smell and colour—these are the other eleven and five categories mentioned in verse 1 supra. Locomotion and speech, urination and defecation and handicraft are the five functions of the organs of actions and no separate categories. (15-16)

सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी।
सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते॥ १७॥

Appearing in the form of the sixteen evolutes, viz., the five gross elements, the ten Indriyas and the mind and the seven causal principles viz., the Mahat-tattva, Ahaṅkāra and the five objects of sense, indeed, Prakṛti, being the material cause, undergoes the state of being created etc., through Sattva and the other two Guṇas or modes of Prakṛti at the time of creation etc., of this visible universe; whereas the immutable Puruṣa, being the efficient cause, looks on as a mere witness. (17)

व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया।
लब्धवीर्याः सृजन्त्यण्डं संहताः प्रकृतेर्बलात्॥ १८॥

Energized by a glance from the Puruṣa and united with one another, fundamental principles like Mahat-tattva, which enter into the constitution of the universe, undergoing transformation, bring forth the cosmic egg with the help of Prakṛti, their source. (18)

सप्तैव धातव इति तत्रार्थाः पंच खादयः।
ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः॥ १९॥

According to the view that the fundamental principles are only seven (vide verse 2 above), the five elements beginning with ether, the principle of consciousness, viz., the subject or Jīva and the universal Spirit, the Ground of both the subject and the object, these are the seven categories (Prakṛti etc., the causal principles, being included in their evolutes); from the above-named seven categories spring up the body, the Indriyas (the five senses of perception and the five organs of action) as well as the vital airs comprising the evolutes, all of which are likewise included in their causes. (19)

षडित्यत्रापि भूतानि पंच षष्ठः परः पुमान्।
तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत्॥ २०॥

Similarly, even according to the view (also referred to in verse 2 above) that the fundamental principles are six only, they are the five elements, the sixth being the Supreme Person. Having evolved this objective universe in conjunction with the former, viz., the elements, sprung from Himself, He enters it as its Inner Controller. According to this view all objective existences should be taken as covered by the five elements and the individual soul by the Universal Spirit. (20)

चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः।
जातानि तैरिदं जातं जन्मावयविनः खलु॥ २१॥

Even according to the view (also mentioned in verse 2 above) that the categories are four only, they are fire, water and earth (the source of and as such no other than food), evolved from the Spirit, the fourth principle. (Prakṛti and the other causal principles should be recognized here as included in their three evolutes enumerated in this verse and the other two elements, viz., ether and the air too likewise included in them or rejected as superfluous.) By means of the aforesaid four categories indeed has this evolution of the universe, which is made up of so many parts, taken place. (21)

संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च।
पंच पंचैकमनसा आत्मा सप्तदशः स्मृतः॥ २२॥

According to the view (referred to in verse 3 above) which enumerates seventeen principles, they are the five elements, the five Tanmātrās (objects of senses) and the five senses of perception alongwith the one mind, and the Ātmā or the Spirit, which includes the individual soul as well as the Universal Spirit, being recognized as the seventeenth. (22)

तद्वत् षोडशसंख्याने आत्मैव मन उच्यते।
भूतेन्द्रियाणि पंचैव मन आत्मा त्रयोदश॥ २३॥

Likewise, according to the view (also mentioned in verse 3) which enumerates sixteen categories, the Ātmā itself (in its thinking aspect) is spoken of as the mind. (Again, according to the view, finding mention in verse 3 above, which recognizes only thirteen categories) the five elements (including the five Tanmātrās) and the same number of senses (that reveal them), the mind and the twofold Spirit, viz., the individual soul and the Universal Spirit, constitute the thirteen principles. (23)

एकादशत्व आत्मासौ महाभूतेन्द्रियाणि च।
अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ॥ २४॥

According to the view (referred to in verse 2) restricting the number of categories to eleven only, they comprise the aforesaid Ātmā, which includes the individual soul as well as the mind, the five gross elements

and the five senses of perception. (Similarly, according to the view, also mentioned in verse 2, recognizing nine categories only) the eight causal principles*, viz, the five elements, the mind, the intellect and the ego, and Puruṣa, the Spirit, these are the nine categories (the evolutes being included in the causal principles). (24)

इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम्।
सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम्॥ २५॥

Thus the fundamental principles have been reckoned in different ways by the seers. All that reckoning is justified supported, as it is by reason. What is there unbecoming on the part of the wise? (25)

उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ।
अन्योन्यापाश्रयात् कृष्ण दृश्यते न भिदा तयोः॥ २६॥

Uddhava submitted: Although both Prakṛti (Primordial Matter) and Puruṣa (the Spirit) are essentially distinct, one from the other, their diversity is not perceived, O Kṛṣṇa, because of their inter-relation. (26)

प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि।
एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि।
छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः॥ २७॥

The Spirit is seen in and through the body (a product of Matter) alone and Prakṛti (body) too is seen in (as identical with) the Self. Be pleased, therefore, O lotus-eyed One, to resolve the grave doubt in my mind in this matter by Your cogent words supported with reason, O omniscient Lord! (27)

त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तितः।
त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः॥ २८॥

Since enlightenment in this world comes to the Jīvas (embodied souls) through You alone, and the obscuration of knowledge too follows from Your energy in the shape of Avidyā or Nescience, therefore, You alone know the course of Your own Māyā, and none else. (28)

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ।
एष वैकारिकः सर्गो गुणव्यतिकरात्मकः॥ २९॥

The glorious Lord replied: Prakṛti (the body) and Puruṣa (the soul)—there is radical difference between the two, O jewel among men! This psycho-physical organism, which is a product of Prakṛti, undergoes numerous changes in the course of its existence inasmuch as it owes its existence to a disturbance in the equilibrium of the three Guṇas, while the soul is absolutely changeless. (29)

ममाङ्ग माया गुणमय्यनेकधा
विकल्पबुद्धीश्च गुणैर्विधत्ते।
वैकारिकस्त्रिविधोऽध्यात्ममेक-
मथाधिदैवमधिभूतमन्यत् ॥ ३०॥

My Māyā (enchanting potency), O loved one, consisting as it does of the three Guṇas, creates by means of those very Guṇas, differences as well as the manifold notions. Though limitless in variety, this changeable universe is, broadly speaking, threefold in character; one such variety is Adhyātma; the next in order is Adhidaiva and the other is Adhibhūta. (30)

दृग् रूपमार्कं वपुरत्र रन्ध्रे
परस्परं सिध्यति यः स्वतः खे।
आत्मा यदेषामपरो य आद्यः
स्वयानुभूत्याखिलसिद्धसिद्धिः ।
एवं त्वगादि श्रवणादि चक्षु-
र्जिह्वादि नासादि च चित्तयुक्तम्॥ ३१॥

The sense of sight, for example, falls under the category of Adhyātma; colour (its object) is Adhibhūta and the solar element existing in the organ of sight, which enables

* Cf. Bhagavadgītā VII. 4:
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

it to perceive light, is Adhidaiva. Everyone of these three depends for its existence on the other two. That which exists in the sky, viz., the orb of the sun, however, being self-existent, is independent of these three. Similarly, since the Ātmā—being the cause of all these (Adhyātma etc.)—is their witness and, therefore, different from them; therefore by virtue of its own self-existent conscious nature illumines all illuminating agents (Adhyātma etc.). Just as the eye has been shown above to have three aspects, the tactile sense, the auditory sense, the palate, the olfactory sense as well as the intellect, the mind, the ego and the faculty of reason also should be similarly understood to possess a threefold character. (31)

योऽसौ गुणक्षोभकृतो विकारः
प्रधानमूलान्महतः प्रसूतः।
अहं त्रिवृन्मोहविकल्पहेतु-
र्वैकारिकस्तामस ऐन्द्रियश्च॥ ३२॥

The modification evolved out of the Mahat-tattva—which has its root in Prakṛti—through the instrumentality of Kāla, the Time-Spirit, or God, who is responsible for disturbing the equilibrium of the three Guṇas (modes of Prakṛti), viz., Ahaṅkāra (the cosmic ego), and which is of three kinds, viz., Vaikārika (Sāttvika), Tāmasika and Aindriya (Rājasika), lies at the root of the notion of difference brought into being by ignorance about the Self. (32)

आत्मा परिज्ञानमयो विवादो
ह्यस्तीति नास्तीति भिदार्थनिष्ठः।
व्यर्थोऽपि नैवोपरमेत पुंसां
मत्तः परावृत्तधियां स्वलोकात्॥ ३३॥

The controversy whether the Self, as distinguished from the body, exists or not is the result of not realizing the Self. Though meaningless inasmuch as it is capable of being set at rest by Self-Realization, it does not cease in the case of men whose mind is turned away from Me, their real Self. (33)

उद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो।
उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च॥ ३४॥
तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः।
न ह्येतत् प्रायशो लोके विद्वांसः सन्ति वंचिताः॥ ३५॥

Uddhava submitted: Tell me, O Protector of cows! how men whose mind is turned away from You, take and then give up corporeal forms, high and low, in conformity with actions performed by themselves, O Lord! In other words, how the omnipresent Self could pass from one body to another, how actions could be ascribed to the actionless, and how birth and death could be attributed to that which is beyond birth and death. It is a thing which cannot be easily conceived by men of poor understanding; for, generally speaking there are none in the world who are conversant with this topic, deluded as people are by Your Māyā. (34-35)

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पंचभिर्युतम्।
लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते॥ ३६॥

The glorious Lord replied: United with the five senses as well as with the five organs of action and the five subtle elements, the mind of the Jīvas, consisting as it does of latencies of Karma, travels from one body to another; and the soul, though distinct from it, follows it, identified as it is with that mind. (36)

ध्यायन् मनोऽनु विषयान् दृष्टान् वानुश्रुतानथ।
उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शाम्यति॥ ३७॥

Being under the sway of Karma (destiny which determines the nature of future existence), the mind contemplates at the dying moment objects actually seen or heard of (promised in the Vedas and brought to the forefront by the said destiny) and, being reborn in the midst of those contemplated objects, gets insensible to his present

surroundings. The memory too of his present life ceases thereafter. (37)

विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः।
जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः॥ ३८॥

When through deep attachment for (identification with) a new body the mind no longer remembers the previous body, this complete forgetfulness of a Jīva about the body with which he was identified till the last moment, brought about by some reason or other in the shape of the Prārabdha, which kept him tied down to the previous body, having been exhausted, constitutes his death in relation to that body. (38)

जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद।
विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः॥ ३९॥

And the wise declare the birth of a Jīva to consist in completely identifying himself with a particular body, just as a dream and a reverie consist in one's identifying oneself with the body appearing in a dream or a reverie, O giver of plenty! (39)

स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ।
तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति॥ ४०॥

Just as the Jīva identified with the present body no longer remembers the preceding one, the dreaming soul or the soul drowned in a reverie no longer remembers (the body of) a preceding dream or a preceding reverie; nay, he visualizes his Self, though old (existing from before) as if it had newly come into existence. (40)

इन्द्रियायनसृष्ट्येदं त्रैविध्यं भाति वस्तुनि।
बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद् यथा॥ ४१॥

Due to the coming into existence of a body, the seat of the ten Indriyas, or due to the appearance in another setting of the mind (which forms the background of the ten Indriyas) a threefold distinction in the form of the mind, senses and body appears in the one Self (the only reality), as a result of which the Self becomes the occasion for internal and external differences, just as a Jīva assumes a number of undesirable bodies in the course of a dream and appears manifold or just as a man begetting a number of wicked children, though one, assumes different relations with reference to the friends and enemies etc., of those children and appears diversified. (41)

नित्यदा ह्यंग भूतानि भवन्ति न भवन्ति च।
कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते॥ ४२॥

As a matter of fact, O dear Uddhava, the bodies of created beings come into existence and perish every moment by action of Time, whose velocity is too subtle to be perceived; and it is due to this subtlety that their appearance and disappearance in quick succession every moment are not seen. (42)

यथार्चिषां स्त्रोतसां च फलानां वा वनस्पतेः।
तथैव सर्वभूतानां वयोऽवस्थादयः कृताः॥ ४३॥

As in the case of flames of lamps, the currents of streams and the fruits of a tree, so in the case of all created beings—their age, condition etc., are determined by Time. (43)

सोऽयं दीपोऽर्चिषां यद्वत्स्त्रोतसां तदिदं जलम्।
सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम्॥ ४४॥

Just as the notion entertained and assertion made about a series of flames arising and disappearing in place of one another that this is the same flame, or about the particles of water following one after another in a stream that this is the same water are false, so it is the unwise alone, whose life is spent in vain, that entertain the notion and make the assertion about bodies arising and disappearing in place of one another at the same spot that this is the same body. (44)

मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान्।
म्रियते वामरो भ्रान्त्या यथाग्निर्दारुसंयुतः॥ ४५॥

Even such an ignorant Jīva is neither

born nor dies as a result of its Karma continuing in the form of a seed. Yet through illusion (in the form of false identification with the body etc.), it appears to be born (though really unborn) and also dies as it were (though immortal), just as fire (though abiding in the form of an element till the end of the Kalpa) appears to come into existence and die through illusion as a result of contact with fire-wood and the cessation of such contact, respectively. (45)

निषेकगर्भजन्मानि बाल्यकौमारयौवनम्।
वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव॥ ४६॥

Entry into the womb in the form of seed, gestation and birth, infancy (extending up to the age of five), boyhood (extending up to the age of sixteen), youth (extending up to the age of forty-five), middle age (extending up to the age of sixty), old age and death—these are the nine states of the body. (46)

एता मनोरथमयीर्ह्यन्यस्योच्चावचास्तनूः।
गुणसंगादुपादत्ते क्वचित् कश्चिज्जहाति च॥ ४७॥

These states, high and low—brought about by one's own desire of course—of a body, which is other than the Self, a certain individual soul accepts as one's own through false identification with Matter; while another with great difficulty disowns them by grace of God. (47)

आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ।
न भवाप्ययवस्तूनामभिज्ञो द्वयलक्षणः॥ ४८॥

One's own birth (including the preceding two states, which cannot be directly known by oneself) can be inferred from the birth of one's son and death from that of one's father. The knower of things subject to birth and death can never be subject to birth and death himself. (48)

तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ।
तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक्॥ ४९॥

He who comes to know the birth (sprouting) of an annual plant from its seed and its end from its being shrivelled up after yielding its fruit (in the shape of food-grains), such a seer is distinct from the plant. Even so, the seer of a body, viz., the soul, is distinct from the body. Therefore, he who knows these states of the body is not affected by them though dwelling in the body. (49)

प्रकृतेरेवमात्मानमविविच्याबुधः पुमान्।
तत्त्वेन स्पर्शसम्मूढः संसारं प्रतिपद्यते॥ ५०॥

Failing to distinguish the Spirit from Matter in the aforesaid manner and getting deeply attached to the pleasures of sense as the only reality, the ignorant Jīva undergoes transmigration. (50)

सत्त्वसंगादृषीन् देवान् रजसासुरमानुषान्।
तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः॥ ५१॥

Made to revolve (in the whirligig of metempsychosis) by his actions, a man attains to the regions of gods and Ṛṣis through application to virtues born of Sattvaguṇa, like control of the mind and the senses to the realm of demons (the subterranean regions) and human beings (the terrestrial plane) through devotion to lust etc., born of Rajoguṇa and descends to the realm of spirits and to the scale of sub-human creatures and even immobile creation through close application to grief and infatuation etc., born of Tamoguṇa. (51)

नृत्यतो गायतः पश्यन् यथैवानुकरोति तान्।
एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते॥ ५२॥

Just as a man who sees others dancing and singing naturally tries to imitate them, so the soul, though actionless, is made to follow the movements of the body etc., prompted by the intellect, when it sees them and takes them to be its own. (52)

यथाम्भसा प्रचलता तरवोऽपि चला इव।
चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः॥ ५३॥

Just as by the side of moving water the

trees also appear as though moving, the activity etc., of the body are reflected in the Self. And just as when the eye is made to revolve alongwith our body, the earth around us too is seen as though revolving alongwith us, the excellences attributed to the objects of senses by the perceiving mind appear to exist in them, though not actually existing. (53)

यथा मनोरथधियो विषयानुभवो मृषा।
स्वप्नदृष्टाश्च दाशार्ह तथा संसार आत्मनः॥ ५४॥

Again, just like the experiences of a reverie or those of a dream our sense-experiences as well as our identification with the body etc., are false, O scion of Daśārha! (54)

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा॥ ५५॥

Even though pleasurable and painful experiences do not belong to the soul, suffering entailed by metempsychosis does not cease for him who dwells on the pleasures of sense as something enjoyed by the Self, any more than calamities, which are anything but real, cease to befall a dreaming man till he is fully awake. (55)

तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः।
आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम्॥ ५६॥

Therefore, Uddhava, do not enjoy any more the pleasures of sense with your vile senses, which are so difficult to gratify and are sure to lead you to perdition if indulged without restraint. Look upon the varied experiences, both of the pleasurable and painful type, as illusory and as reflected in the soul only because of our ignorance about its true nature (as the ground of all experiences). (56)

क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा।
ताडितः सन्निबद्धो वा वृत्त्या वा परिहापितः॥ ५७॥
निष्ठितो मूत्रितो वाज्ञैर्बहुधैवं प्रकम्पितः।
श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत्॥ ५८॥

Whether reproached or insulted, ridiculed or belittled, beaten or tightly bound with ropes etc., or deprived of one's means of livelihood, literally spat or urinated upon by the wicked and thus shaken in many ways from one's fixity in the Self by the ignorant, and even when reduced to straits, a seeker of blessedness should try to redeem oneself by recourse to reason. (57-58)

उद्धव उवाच

यथैवमनुबुध्येयं वद नो वदतां वर।
सुदुःसहमिमं मन्ये आत्मन्यसदतिक्रमम्॥ ५९॥
विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी।
ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान्॥ ६०॥

Uddhava submitted: Pray, tell us all seekers of blessedness, O Jewel among speakers, how I should get enlightened thus so as to be able to put up with all such outrages. I regard such outrage to oneself by the wicked as most difficult to bear even for the knowing, except, of course, those who are engaged in duties pleasing to You, such as chanting and hearing Your names and glories and have found shelter in Your feet and whose passions have accordingly been stilled; for nature in the form of tendency to revolt against ill-treatment is indeed very powerful and, therefore, hard to conquer, O Soul of the universe! (59-60)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वाविंशोऽध्यायः॥ २२॥

Thus ends the twenty-second discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

The Episode of a forbearing Brāhmaṇa

बादरायणिरुवाच

स एवमाशंसित उद्धवेन
भागवतमुख्येन दाशार्हमुख्यः।
सभाजयन् भृत्यवचो मुकुन्द-
स्तमाबभाषे श्रवणीयवीर्यः॥ १॥

Śrī Śuka, the son of Vedavyāsa, began again: Thus prayed to by Uddhava, the foremost of the Lord's devotees, and welcoming the words of His servant, Uddhava, Lord Śrī Kṛṣṇa, the Bestower of Liberation, the Jewel of the Daśārhas, the story of whose exploits is worth listening to, addressed him as follows: (1)

श्रीभगवानुवाच

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः।
दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः॥ २॥

The glorious Lord said : Indeed, there is scarcely any pious soul in this world, O pupil of the sage Bṛhaspati, who is really able to compose his mind agitated by the abusive words uttered by a wicked fellow. (2)

न तथा तप्यते विद्धः पुमान् बाणैः सुमर्मगैः।
यथा तुदन्ति मर्मस्था ह्यसतां परुषेषवः॥ ३॥

A man is not so severely pained when pierced by shafts that have deeply entered his vital parts as indeed by the shaft-like pungent words of the wicked, that wrankle in his heart and torment him. (3)

कथयन्ति महत्पुण्यमितिहासमिहोद्धव।
तमहं वर्णयिष्यामि निबोध सुसमाहितः॥ ४॥
केनचिद् भिक्षुणा गीतं परिभूतेन दुर्जनैः।
स्मरता धृतियुक्तेन विपाकं निजकर्मणाम्॥ ५॥

In this connection the wise narrate, O Uddhava, a most sacred story (of his despondency) told by some mendicant, who was subjected to indignity by wicked people and yet remained full of composure, recognizing it to be the consequence of his own evil deeds. I shall presently relate it to you; please hear it with a fully concentrated mind. (4-5)

अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया।
वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः॥ ६॥

In the principality of Avanti (Mālwā) there lived a certain Brāhmaṇa richly endowed with wealth, though parsimonious*, lascivious, greedy and most irascible, and pursued the vocation of agriculture and trade. (6)

ज्ञातयोऽतिथयस्तस्य वाङ्मात्रेणापि नार्चिताः।
शून्यावसथ आत्मापि काले कामैरनर्चितः॥ ७॥

Neither relatives nor guests were ever honoured by him even with bare words. Nay, living in a house devoid of piety and ritual acts, even his own person was never gratified with pleasures when there was time for it. (7)

दुःशीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः।
दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम्॥ ८॥

The relations and servants, nay, even the wife and sons as well as the daughters of that ill-behaved and stingy fellow felt disgusted with him and not only did not do what was liked by him but actually bore ill-will to him. (8)

तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः।
धर्मकामविहीनस्य चुक्रुधुः पंचभागिनः॥ ९॥

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* A Kadarya (miser) has been defined in a Smṛti text as follows:

आत्मानं धर्मकृत्यं च पुत्रदारांश्च पीडयन्। देवतातिथिभृत्यांश्च स कदर्य इति स्मृतः॥

"He is spoken of as a miser, who allows his own self (body), sons and wife, deities, guests and servants and even his sacred duties to suffer (on account of his stinginess)."

The five claimants, viz., the gods, the manes, the subhuman species, human beings, i.e., newcomers and the Brāhmaṇa seers, to whom offerings are made during the five great sacrifices, got angry at that Brāhmaṇa, who simply guarded his wealth like a Yakṣa (a species of demigods) as aforesaid, was destitute of piety and enjoyment both and as such had fallen from this world as well as from the next. (9)

तदवध्यानविस्रस्तपुण्यस्कन्धस्य भूरिद।
अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः॥ १०॥

Even the wealth—that had cost him so much fruitless exertion through pursuits like agriculture, which entailed untold hardships—of that Brāhmaṇa, whose (residual) stock of merit had run out through his neglect of the said five claimants, O liberal-minded Uddhava, met with destruction. (10)

ज्ञातयो जगृहुः किंचित् किंचिद् दस्यव उद्धव।
दैवतः कालतः किंचिद् ब्रह्मबन्धोर्नृपार्थिवात्॥ ११॥

The relations seized a portion of the wealth of that unworthy Brāhmaṇa, robbers laid their hands on another, O Uddhava; while the rest was lost through the agency of Providence in the shape of fire, time, the king and other human beings, etc. (11)

स एवं द्रविणे नष्टे धर्मकामविवर्जितः।
उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम्॥ १२॥

His wealth having been lost in the aforesaid manner, the Brāhmaṇa, who was destitute of all piety and enjoyment and was neglected by his own people, gave way to anxiety that was hard to overcome. (12)

तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः।
खिद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानभूत्॥ १३॥

A very great despondency overtook the Brāhmaṇa, who, having lost his wealth, had been reduced to a pitiable condition and had thus long been brooding over his lot and sorrowing with his throat choked with tears. (13)

स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः।
न धर्माय न कामाय यस्यार्थायास ईदृशः॥ १४॥

And he said to himself as follows: 'Oh, what a pity ! In vain has this body been subjected to suffering by me, who took such great pains over the acquisition of wealth, neither for religious merit nor for self-gratification ! (14)

प्रायेणार्थाः कदर्याणां न सुखाय कदाचन।
इह चात्मोपतापाय मृतस्य नरकाय च॥ १५॥

'Generally the riches of misers never contribute to their bodily comfort or happiness. In this life, on the other hand, they conduce to the agony of their soul; and when a miser is no more in this world, they lead him to hell as a result of neglect of his obligatory and other duties. (15)

यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः।
लोभः स्वल्पोऽपि तान् हन्ति श्वित्रो रूपमिवेप्सितम्॥ १६॥

Just as white leprosy spoils an exterior worth coveting, even a little greed mars the immaculate glory of the glorious and the laudable qualities that exist in those possessing merit. (16)

अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये।
नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम्॥ १७॥

Bodily exertion, apprehension, anxiety and delusion fall to the lot of men engaged in the acquisition of wealth, in augmenting and preserving it once it has been acquired, and anxiety (grief alone) is involved in its expenditure, loss and enjoyment. (17)

स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः।
भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च॥ १८॥
एते पंचदशानर्था ह्यर्थमूला मता नृणाम्।
तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत्॥ १९॥

Moreover, since the tendency to misappropriate others' property, violence, mendacity, hypocrisy, covetousness and anger, pride, arrogance, discord, animosity, distrust, a spirit of rivalry and fondness for

women in general, love of gambling and addiction to wine—these fifteen evils found in men are believed to have their source in wealth; therefore, a seeker of final beatitude should abandon from afar the evil going by the name of wealth (lit., that which is solicited). (18-19)

भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा।
एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः॥ २०॥

One's own brothers, wife, parents and uncles as well as one's near and dear ones, who were once full of love, nay, had identity of interest, get all estranged in no time over a little amount and are looked upon as bitter enemies. (20)

अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः।
त्यजन्त्याशु स्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम्॥ २१॥

Agitated and incensed over the question of the least wealth, these people cast at once all affection to the winds and, full of jealousy, forsake in no time and even take the life of their rival. (21)

लब्ध्वा जन्मामरप्रार्ध्यं मानुष्यं तद् द्विजाग्र्यताम्।
तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुभां गतिम्॥ २२॥

They who, having secured a human birth—worthy of being solicited even by immortals—and there too the status of a Brāhmaṇa, the foremost of the twice-born, and yet ignoring it, mar (fail to achieve) their self-interest in the shape of final beatitude, meet with an evil destiny (go down to hell as a result of their addiction to the evils enumerated in verse 18 above). (22)

स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान्।
द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि॥ २३॥

Having obtained this human body, the gateway to heaven as well as to final beatitude, what mortal man would get attached to wealth, the abode of all evil? (23)

देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिनः।
असंविभज्य चात्मानं यक्षवित्तः पतत्यधः॥ २४॥

He who guards his wealth like a Yakṣa, neither propitiates by means of it the gods, the Ṛṣis, the manes and other living beings' kinsmen, relatives and other claimants nor himself and goes down to perdition. (24)

व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयो बलम्।
कुशला येन सिध्यन्ति जरठः किं नु साधये॥ २५॥

My fortune, lifetime and strength, through which men of understanding achieve perfection, have all been carelessly spent, occupied as I have been with My fruitless endeavours in the cause of amassing wealth. What can I possibly accomplish now, as I have grown old? (25)

कस्मात् संक्लिश्यते विद्वान् व्यर्थयार्थेहयासकृत्।
कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः॥ २६॥

Wherefore does a man, alive to the evil, repeatedly allow himself to be troubled so much by his futile endeavours for the acquisition of wealth? To be sure, this world stands fully enchanted by the deluding potency of some unknown and unseen agency. (26)

किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत।
मृत्युना ग्रस्यमानस्य कर्मभिर्वोत जन्मदैः॥ २७॥

What purpose of a man who is already in the process of being devoured by Death could be served by riches or by those that confer wealth on him and what is to be gained by him through enjoyments sought after by the world or those that cater for such enjoyments or, for that matter, through actions that are conducive to rebirth? (27)

नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः।
येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः॥ २८॥

"Surely, Lord Śrī Hari, who embodies in His person all the gods, by whom I have been reduced to this predicament, is pleased with me, and it is through His pleasure alone that despondency has come over me, which will serve me as a bark to cross the ocean of metempsychosis. (28)

सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः।
अप्रमत्तोऽखिलस्वार्थे यदि स्यात् सिद्ध आत्मनि॥ २९॥

"Complacent of mind and wide awake to all my interests, I, who have luckily enough been reduced to such a pitiable plight, shall, during what little time, if any, is left at my disposal, attenuate my body through askesis. (29)

तत्र मामनुमोदेरन् देवास्त्रिभुवनेश्वराः।
मुहूर्तेन ब्रह्मलोकं खट्वांगः समसाधयत्॥ ३०॥

"Let the gods who are the rulers of the three worlds (earth, heaven and the intermediate region) shower their grace on me in the aforesaid state. I feel reassured by the thought that Khaṭwāṅga, an ancient king, attained in no time Vaikuṇṭha, the realm of Lord Viṣṇu, which is a manifestation of Brahma." (30)

श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः।
उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षुरभून्मुनिः॥ ३१॥

The glorious Lord said: "Having thus resolved in his mind, the Brāhmaṇa (the foremost of the twice-born classes) who belonged to Avanti, undid the knots in the shape of the ego-sense and the feeling of myness existing in his heart and turned out to be a peaceful ascetic subsisting on alms. (31)

स चचार महीमेतां संयतात्मेन्द्रियानिलः।
भिक्षार्थं नगरग्रामानसंगोऽलक्षितोऽविशत्॥ ३२॥

"With his mind, senses and breath fully controlled, he traversed this globe and entered towns villages only for begging alms and that too incognito and unattached. (32)

तं वै प्रवयसं भिक्षुमवधूतमसज्जनाः।
दृष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः॥ ३३॥

"Seeing that aged mendicant untidy in appearance, wicked people ill-treated him in various insulting ways, O good Uddhava! (33)

केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम्।
पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन॥ ३४॥

"Some snatched away his triple bamboo staff, carried as a symbol of complete renunciation; others, his begging bowl and Kamaṇḍalu (vessel made of cocoanut shell for carrying water); some took away his seat and string of Rudrākṣa beads and still others, his quilt of rags and even strips of cloth. (34)

प्रदाय च पुनस्तानि दर्शितान्याददुर्मुनेः।
अन्नं च भैक्ष्यसम्पन्नं भुंजानस्य सरित्तटे॥ ३५॥

"Returning them once or simply showing them as if offering them back, they would snatch them from the ascetic once more; nay, while he partook, on the riverside, of the food got by way of alms, they would snatch away that too. (35)

मूत्रयन्ति च पापिष्ठाः ष्ठीवन्त्यस्य च मूर्धनि।
यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत्॥ ३६॥

"People, who were extremely vile, even spat and urinated on his head; they forced him to speak while he was silent and would thrash him if he did not. (36)

तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः।
बध्नन्ति रज्ज्वा तं केचिद् बध्यतां बध्यतामिति॥ ३७॥

"Calling him a thief, others threatened him with words; while others tied him with a rope, exclaiming 'Let him be bound, let him be bound!' (37)

क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः।
क्षीणवित्त इमां वृत्तिमग्रहीत् स्वजनोज्झितः॥ ३८॥

"Some would insultingly taunt him, saying 'He, in the heart of his hearts, is a rogue, though outwardly carrying a triple staff as an emblem of piety. Deserted by his own people on his wealth having been depleted, he has adopted this course of life as a means of livelihood rather than in a spirit of renunciation.' (38)

अहो एष महासारो धृतिमान् गिरिराडिव।
मौनेन साधयत्यर्थं बकवद् दृढनिश्चयः॥ ३९॥

इत्येके विहसन्त्येनमेके दुर्वातयन्ति च।
तं बबन्धुर्निरुरुधुर्यथा क्रीडनकं द्विजम्॥ ४०॥

Others would ridicule him saying 'Oh, this most robust fellow is firm as a huge mountain.Strong of resolution like a heron, he seeks to gain his end through a vow of silence!' while others broke wind at him. Nay, people even tied and restrained that Brāhmaṇa even as a bird kept for diversion. (39-40)

एवं स भौतिकं दुःखं दैविकं दैहिकं च यत्।
भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत॥ ४१॥

Whatever affliction—caused by any living being, brought about by Providence, or having its source in his own body—thus came to him, he took each as his own lot to be worked out by him and reconciled himself with it. (41)

परिभूत इमां गाथामगायत नराधमैः।
पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम्॥ ४२॥

Ill-treated as aforesaid by the basest of men bent on bringing about his downfall by forcing him to abandon his course of conduct befitting a recluse, and yet adhering to his duty and resorting to firmness of a Sāttvika type (as depicted in Gītā, XVIII. 33), the mendicant sang the following song: (42)

द्विज उवाच

नायं जनो मे सुखदुःखहेतु-
र्न देवताऽऽत्मा ग्रहकर्मकालाः।
मनः परं कारणमामनन्ति
संसारचक्रं परिवर्तयेद् यत्॥ ४३॥

The Brāhmaṇa said: Neither these people, nor any deity, nor the Self, nor the stars, nor Karma, nor the Time-Spirit is responsible for my joys and sorrows. The Śruti texts declare the mind alone to be the cause of our joys and sorrows—the same mind which sets going the course of worldly existence. (43)

मनो गुणान् वै सृजते बलीय-
स्ततश्च कर्माणि विलक्षणानि।
शुक्लानि कृष्णान्यथ लोहितानि
तेभ्यः सवर्णाः सृतयो भवन्ति॥ ४४॥

The powerful mind indeed sets into operation the three Guṇas by giving rise to attachment and aversion etc., and from the latter proceed actions of various kinds—immaculate (Sāttvika or virtuous), black (Tāmasika or sinful) and bright (Rājasika or of a mixed type—virtuous as well as sinful); thence crop up the various states of existence conforming to the bearing (character) of those actions. (44)

अनीह आत्मा मनसा समीहता
हिरण्मयो मत्सख उद्विचष्टे।
मनः स्वलिंगं परिगृह्य कामान्
जुषन् निबद्धो गुणसंगतोऽसौ॥ ४५॥

Co-existing with the thinking mind as the Inner Controller, yet unattached to its operations, and full of wisdom, God, who is a friend (director) of mine (the Jīva), merely looks on with His unclouded vision. Accepting as its own self the mind, which unfolds the universe within itself, and enjoying the objects of the senses through attachment with the three Guṇas, the Jīva, i.e., the individual soul gets bound. (45)

दानं स्वधर्मो नियमो यमश्च
श्रुतं च कर्माणि च सद्व्रतानि।
सर्वे मनोनिग्रहलक्षणान्ताः
परो हि योगो मनसः समाधिः॥ ४६॥

Liberality to the poor, devotion to one's allotted duty, observance of the five Niyamas, viz., 1-external purity, 2-contentment, 3-austerity, 4-study of the scriptures and chanting of the Divine Name, and 5-self-surrender to God; and the five Yamas, viz., (i) non-violence, (ii) truthfulness, (iii) non-thieving, (iv) continence, and (v) non-acquisition of property, learning, meritorious acts and noble vows—all find their culmination in control of the mind; for subjugation of the mind alone constitutes the highest Yoga, wisdom. (46)

समाहितं यस्य मनः प्रशान्तं
दानादिभिः किं वद तस्य कृत्यम्।
असंयतं यस्य मनो विनश्यद्
दानादिभिश्चेदपरं किमेभिः॥ ४७॥

Say what is there to be accomplished through charitable gifts etc., by him whose mind is perfectly calm and collected? And what other object can be achieved through these gifts etc., by him whose mind is uncontrolled or inert (through languor etc.)? (47)

मनोवशेऽन्ये ह्यभवन् स्म देवा
मनश्च नान्यस्य वशं समेति।
भीष्मो हि देवः सहसः सहीयान्
युञ्ज्याद् वशे तं स हि देवदेवः॥ ४८॥

Indeed, others, i.e., the senses (or even the gods presiding over them—viz., Brahmā and others) are under the control of the mind. But the mind does not readily come under the control of anyone else; for the god of a mind is redoubtable, being the cause of the manifold worldly sufferings and more powerful than the powerful, so that he who is able to bring it under control is adorable even to the gods.* (48)

तं दुर्जयं शत्रुमसह्यवेग-
मरुन्तुदं तन्न विजित्य केचित्।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यै-
र्मित्राण्युदासीनरिपून् विमूढाः॥ ४९॥

Unable to conquer that enemy in the guise of the mind, of irresistible tempo, which is so difficult to conquer (otherwise than by the Lord's grace), and which torments the very vitals, some deluded persons thereupon make friends, neutrals and enemies of men and wage a wicked warfare in this world. (49)

देहं मनोमात्रमिमं गृहीत्वा
ममाहमित्यन्धधियो मनुष्याः।
एषोऽहमन्योऽयमिति भ्रमेण
दुरन्तपारे तमसि भ्रमन्ति॥ ५०॥

Taking this body of their own—a creation of their mind alone—as their very self and the body of their son, wife etc., as theirs, men of clouded judgment, labouring under the misapprehension that this is my own self and he is another, revolve in the world of matter, enveloped in the darkness of ignorance, the end of which is difficult to reach. (50)

जनस्तु हेतुः सुखदुःखयोश्चेत्
किमात्मनश्चात्र ह भौमयोस्तत्।
जिह्वां क्वचित् संदशति स्वदद्भि-
स्तद्वेदनायां कतमाय कुप्येत्॥ ५१॥

If, however, an individual is held to be responsible for our joy and sorrow, even in this case what does it matter to the soul which is neither the giver nor the experiencer of joy and sorrow? The capacity to give and experience joy and sorrow indeed belongs to two earthly bodies (and not to the soul, which is devoid of action and as such incapable of giving or experiencing sorrow). If ever a man unwittingly bites his own tongue with his own teeth, with which of them should he get angry on his experiencing pain through such biting? (51)

दुःखस्य हेतुर्यदि देवतास्तु
किमात्मनस्तत्र विकारयोस्तत्।
यदंगमंगेन निहन्यते क्वचित्
क्रुध्येत कस्मै पुरुषः स्वदेहे॥ ५२॥

If any god presiding over any particular Indriya is held to be responsible for our sorrow or joy, let it be so. Even then what does it matter to the soul, which neither inflicts nor suffers pain? The capacity to inflict and suffer pain belongs to the two gods inflicting and suffering pain through the organs presided over by them and not

* This is an echo of the following Śruti text:
मनो वशे सर्वमिदं बभूव न चान्यस्य मनो वशमन्वियाय। भीष्मो हि देवः सहसः सहीयान्।

to the soul, which is devoid of form and beyond all change. When a particular limb, presided over by one deity in one's own body, is ever smitten by another, presided over by a different god, at which of the two limbs or gods should the man get angry? (52)

आत्मा यदि स्यात् सुखदुःखहेतुः
किमन्यतस्तत्र निजस्वभावः।
न ह्यात्मनोऽन्यद् यदि तन्मृषा स्यात्
क्रुध्येत कस्मान्न सुखं न दुःखम्॥ ५३॥

If the soul is responsible for our joys and sorrows, even then what blame attaches to another, one's own intrinsic nature being responsible for one's joys and sorrows? If, however, it is argued that others become instrumental in such modification of the soul, my reply is that there is no entity other than the soul (which is all comprehensive—'सर्वं खल्विदं ब्रह्म' as the Śruti says); if there is, or appears to be, it is illusory. Hence there is neither joy nor sorrow. Wherefore then should one feel angry at all? (53)

ग्रहा निमित्तं सुखदुःखयोश्चेत्
किमात्मनोऽजस्य जनस्य ते वै।
ग्रहैर्ग्रहस्यैव वदन्ति पीडां
क्रुध्येत कस्मै पुरुषस्ततोऽन्यः॥ ५४॥

If the stars are held to be responsible for one's joys and sorrows, what responsibility attaches to the soul, which is birthless? They exert their influence only on a body which is subject to birth and death. Moreover, the astrologers declare the evil or good influence exerted by the stars as falling directly on a fellow star (the star which happened to be at the ascendant at the birth of a man and only indirectly on the personality born at that particular time because of the deity presiding over that star identifying itself with the said personality). At whom then should the soul, which is other than the star as well as from the body born under its influence, get angry? (54)

कर्मास्तु हेतुः सुखदुःखयोश्चेत्
किमात्मनस्तद्धि जडाजडत्वे।
देहस्त्वचित् पुरुषोऽयं सुपर्णः
क्रुध्येत कस्मै न हि कर्ममूलम्॥ ५५॥

If Karma (action done in a previous or even the present life) is held to be responsible for one's joys and sorrows, let it be so. Even in that case what responsibility attaches to the soul? For, action is possible only in the event of the being a substance both material and conscious. (That alone which is material is subject to change and no one who is not conscious can engage in a pursuit conducive to one's own interests.) The body, however, is material and is not alive to its own interests; while the soul consists of pure wisdom and is, therefore, never liable to change. Hence Karma, which is the root of joy and sorrow, does not exist at all. At whom then should one feel angry? (55)

कालस्तु हेतुः सुखदुःखयोश्चेत्
किमात्मनस्तत्र तदात्मकोऽसौ।
नाग्नेर्हि तापो न हिमस्य तत् स्यात्
क्रुध्येत कस्मै न परस्य द्वन्द्वम्॥ ५६॥

If, however, Kāla, the Time-Spirit, is believed to be responsible for one's joy and sorrow, even in that case what responsibility attaches to the soul? For, the soul being a fragment of Brahma, is the same as Kāla, which is identical with Brahma. No suffering can come to a part from the whole any more than the heat of fire could burn an individual flame or the coldness of ice could benumb a particle of it. Nay, the soul is the same as the Supreme and there can be no pair of contraries, e.g., joy and sorrow to the Supreme. Such being the case, at whom should one be angry? (56)

न केनचित् क्वापि कथंचनास्य
द्वन्द्वोपरागः परतः परस्य।
यथाहमः संसृतिरूपिणः स्या-
देवं प्रबुद्धो न बिभेति भूतैः॥ ५७॥

Through the agency or instrumentality of none and at no place or time and on no account can there be any connection of the Self which lies beyond Prakṛti (the ultimate cause of the universe)—with the pairs of opposites such as joy and sorrow as there is in the case of Ahaṅkāra (the ego-sense), which reveals the world, even though it does not exist in the Self. Hence he who has awakened to this truth has no fear from other created beings. (57)

एतां स आस्थाय परात्मनिष्ठा-
मध्यासितां पूर्वतमैर्महर्षिभिः।
अहं तरिष्यामि दुरन्तपारं
तमो मुकुन्दाङ्घ्रिनिषेवयैव॥ ५८॥

Embracing the aforesaid conclusion regarding the Supreme Spirit, adopted by the most ancient and eminent seers, I, such as I am, shall get over this mundane existence having its root in the darkness of ignorance—which is so difficult to cross except through worship of the feet of Śrī Kṛṣṇa, the only Bestower of Liberation. (58)

श्रीभगवानुवाच

निर्विद्य नष्टद्रविणो गतक्लमः
प्रव्रज्य गां पर्यटमान इत्थम्।
निराकृतोऽसद्भिरपि स्वधर्मा-
दकम्पितोऽमुं मुनिराह गाथाम्॥ ५९॥

The glorious Lord went on: "Getting disgusted with the pleasures of sense and leaving his home and wandering over the earth, the ascetic—whose depression of spirits was gone even though he had lost his fortune, and who did not budge from his righteous course of conduct—though ill-treated as aforesaid by the wicked—chanted the foregoing song. (59)

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः।
मित्रोदासीनरिपवः संसारस्तमसः कृतः॥ ६०॥

None other brings joy or sorrow to the Jīva, embodied soul. Friends, neutrals and foes, nay, the whole world is an illusion of the mind, engendered by ignorance about the Self. (60)

तस्मात् सर्वात्मना तात निगृहाण मनो धिया।
मय्यावेशितया युक्त एतावान् योगसंग्रहः॥ ६१॥

Endowed with an intellect focussed on Me, therefore, O dear Uddhava, control the mind by all means; such is the highest consummation of Yoga (wisdom). (61)

य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः।
धारयञ्छ्रावयञ्छृण्वन् द्वन्द्वैर्नैवाभिभूयते॥ ६२॥

He who hears or repeats to others or remembers with a concentrated mind this song chanted by the aforesaid mendicant, bearing as it does an absorption in Brahma, is never overpowered by pairs of opposites, such as joy and sorrow. (62)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रयोविंशोऽध्यायः॥ २३॥

Thus ends the twenty-third discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

A Dissertation on Sāṅkhyayoga

श्रीभगवानुवाच

अथ ते संप्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम्।
यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम्॥ १॥

The glorious Lord began again: I shall now fully expound before you the truth underlying the doctrine of Sāṅkhya as conclusively ascertained by the ancient seers (Kapila and others), realizing which a man bids fair to shed at once the delusion in the shape of varied experiences such as joy and sorrow etc., occasioned by the notion of difference as between oneself and others. (1)

आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम्।
यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे॥ २॥

During the period of final dissolution (before the Yugas began to run their course), in the very first Satya Yuga at the beginning of creation and whenever there are men shrewd of judgment, in their view too the subjective consciousness, in the shape of the seer as well as the entire objective existence, was one absolutely undifferentiated substance (Brahma) indeed. (2)

तन्मायाफलरूपेण केवलं निर्विकल्पितम्।
वाङ्मनोऽगोचरं सत्यं द्विधा समभवद् बृहत्॥ ३॥

That absolute undifferentiated reality, Brahma, the Infinite, which is beyond the ken of speech and the mind, became dual, as it were, in the shape of Māyā, objective existence, and that which is reflected in it, viz., the Jīva or the seer. (3)

तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका।
ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते॥ ४॥

Of the said two halves, one substance indeed is the well-known Prakṛti, consisting of two aspects, viz., cause and effect; while the other entity is consciousness itself, and that is called Puruṣa, the Spirit. (4)

तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः।
मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च॥ ५॥

Out of this Prakṛti—even while its equilibrium was being disturbed by Me in the form of the Time-Spirit, as motivated by the Jīvas, whose Karma is ultimately responsible for creation—there appeared the three Guṇas—Tamas, Rajas and Sattva. (5)

तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः।
ततो विकुर्वतो जातोऽहंकारो यो विमोहनः॥ ६॥

Out of the aforesaid three Guṇas was evolved the Sūtra, the principle of cosmic activity, as well as Mahat, the principle of cosmic intelligence, which is ever accompanied by the Sūtra of which it is a counterpart and in conjunction with it forms one composite whole. From Mahat, even as it underwent modification, there appeared Ahaṅkāra, the cosmic ego, which deluded the Jīva by bringing about its identification with the body etc. (6)

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत्।
तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः॥ ७॥

This Ahaṅkāra is of three kinds, viz., Sāttvika, Rājasika and Tāmasika. It is the cause of the five Tanmātras, the subtle elements, the eleven Indriyas, the five senses of perception and the five organs of action and the mind, including the deities presiding over the Indriyas and the mind and though material or non-spiritual in substance, it is a sort of connecting link between Spirit and Matter inasmuch as it is interpenetrated by

a reflection of the Spirit and is, therefore, considered to be both spiritual and material. (7)

अर्थस्तन्मात्रिकाज्जज्ञे तामसादिन्द्रियाणि च।
तैजसाद् देवता आसन्नेकादश च वैकृतात्॥ ८॥

From the Tāmasika type of Ahaṅkāra, which is the source of the five Tanmātrās, came into being through the Tanmātras the five gross elements (ether, the air, fire, water and earth), from the Rājasika type sprang up the ten Indriyas; and from the Sāttvika type were evolved the eleven deities presiding over the Indriyas and the mind, viz., the deities presiding over the quarters, the wind-god, the sun-god, Varuṇa, the god of water, the Aświnīkumāras, the god of fire, Indra, the lord of paradise, Lord Viṣṇu, Mitra and Prajāpati, the deity presiding over procreation, and the moon-god, as well as the mind. (8)

मया संचोदिता भावाः सर्वे संहत्यकारिणः।
अण्डमुत्पादयामासुर्ममायतनमुत्तमम्॥ ९॥

Impelled (energized) by Me, and rendered operative in conjunction with one another, all the aforementioned categories evolved the cosmic egg, which served as My excellent sporting-ground when I entered it as its Inner Controller. (9)

तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ।
मम नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मभूः॥ १०॥

In that egg as it lay on the waters that constituted a support for the egg and are referred to in the Vaiṣṇava literature by the name of Garbhoda, appeared I in the form of Garbhodaśāyī Nārāyaṇa, the second Cosmic Person. From My navel sprang up the lotus that brought forth the universe and as such bore the name of the universe; and on that lotus appeared Brahmā, the self-born, another manifestation of the Cosmic Person with four faces and invested with a body evolved as a result of past meritorious deeds. (10)

सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात्।
लोकान् सपालान् विश्वात्मा भूर्भुवः स्वरिति त्रिधा॥ ११॥

Characterized by Rajas (the principle of activity) and equipped with askesis, the aforesaid Brahmā, the creator of the universe, evolved by My grace the three spheres—viz., Bhūrloka (the terrestrial globe including the seven subterranean regions, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla), Bhuvarloka (the aerial region) and Swarloka (understood in its wider sense as comprising the five celestial worlds—Swarloka or paradise, Maharloka, Janaloka, Tapoloka and Satyaloka)—with their guardian deities. (11)

देवानामोक आसीत् स्वर्भूतानां च भुवः पदम्।
मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम्॥ १२॥

Of these three spheres, Swarloka (construed in the narrow sense of paradise) constituted the home of the gods; Bhuvarloka, of spirits and Bhūrloka, of men and other living beings (constituting the sub-human species—animals, birds, reptiles, insects and moths etc.), while the ethereal region extending beyond the three aforesaid worlds constituted the home of the Siddhas (eminent Brāhmaṇa sages like Bhṛgu). (12)

अधोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः।
त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम्॥ १३॥

Brahmā, the ruler of the universe, created a home for the Asuras (demons) and the Nāgas (serpent-demons) underground, in the subterranean regions known by the name of Atala and so on. In the aforesaid three spheres, are worked out all the destinies of those prompted by the three Guṇas (Sattva etc.). (13)

योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः।
महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः॥ १४॥

Maharloka, Janaloka, Tapoloka and Satyaloka, Brahmaloka are the successively higher goals—free from all impurities in the

shape of attachment, greed etc.—to be reached through Yoga, as propounded by the sage Patañjali, askesis as practised by those belonging to the third stage of life, viz., Vānaprastha and Saṁnyāsa, renunciation as practised by recluses that have renounced their home as well as family life; whereas My realm, Vaikuṇṭha, is the objective to be reached through the discipline of Devotion. (14)

मया कालात्मना धात्रा कर्मयुक्तमिदं जगत्।
गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति॥ १५॥

With Me, having Kāla, the Time-Spirit, for My energy, as the Dispenser of the fruit of actions, this living creation, yoked to Karma, rises higher upto the Brahmaloka, and descends to the level of the plant kingdom in the scale of spiritual evolution according to the nature of his actions in this world of matter, which is nothing but a stream of the three Guṇas. (15)

अणुर्बृहत् कृशः स्थूलो यो यो भावः प्रसिध्यति।
सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च॥ १६॥

Minute or large, lean or stout, whatever entity has come into being is pervaded by (made up of) Prakṛti (Matter) and Puruṣa (Spirit), both. (16)

यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन्।
विकारो व्यवहारार्थो यथा तैजसपार्थिवाः॥ १७॥

That which really constitutes the beginning as well as the end of a thing represents its middle too and that alone is real inasmuch as it pervades all its states. Its modifications have only a practical value even as the modifications (ornaments etc.), of gold or those of clay, viz., earthenware. (17)

यदुपादाय पूर्वस्तु भावो विकुरुतेऽपरम्।
आदिरन्तो यदा यस्य तत् सत्यमभिधीयते॥ १८॥

That alone is real, adopting which as its material an earlier existence, e.g., the Mahat-tattva produces a later existence, e.g., Ahaṅkāra. That which is intended in a particular instance to be mentioned as the beginning and end of some effect is spoken of as real. (18)

प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः।
सतोऽभिव्यञ्जकः कालो ब्रह्म तत्त्रितयं त्वहम्॥ १९॥

The well-known material cause of this visible universe, viz., Prakṛti (Primordial Matter), He who presides over this Prakṛti, viz., the Supreme Person, and the Time-Spirit, which manifests the universe by disturbing the equilibrium of Prakṛti—all these three are as a matter of fact the same as I, the Infinite. (19)

सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः।
महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम्॥ २०॥

The elaborate process of creation ever continues in due order of succession from father to son for the sake of enjoyment of the embodied soul (that undergoes birth in various species of life made up of the three Guṇas) until the life of the universe comes to a close, or, in other words, until the Lord (Myself) so wills it. (20)

विराण्मयाऽऽसाद्यमानो लोककल्पविकल्पकः।
पंचत्वाय विशेषाय कल्पते भुवनैः सह॥ २१॥

When contacted (gazed on) by Me as the Time-Spirit, the Destroyer of created beings, the cosmic egg, in which the creation and dissolution of the worlds alternately take place, becomes fit alongwith the various worlds comprised in it for disintegration into the five gross elements. (21)

अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते।
धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते॥ २२॥

Consequent on the total failure of crops occasioned by a prolonged drought extending over a hundred years, the mortal body of human beings and other living creatures is withdrawn into the food on which it subsisted; the food is reduced to seeds (persists in the form of seeds alone); the seeds get merged into the soil (no longer take root); while the earth, on being dried by

the sun and burnt by the flames emanating from the mouths of Lord Saṅkarṣaṇa, is reduced to the subtle state of odour, the cause of the earth. (22)

अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे।
लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते॥ २३॥

Odour gets merged into its cause, the element of water and water is reduced to its own essential property, viz., the quality of taste. Taste gets merged into its cause, the element of fire, and fire is withdrawn into its own essential property of colour. (23)

रूपं वायौ स च स्पर्शे लीयते सोऽपि चाम्बरे।
अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु॥ २४॥

Colour gets merged into its cause, the air, and the latter is reduced to its subtle state, viz., the quality of touch while that too gets merged into its cause, the element of ether. Ether on being swallowed by Ahaṅkāra is reduced to its subtle state, viz., the quality of sound. Even so, the Indriyas, the products of Rājasika Ahaṅkāra, are merged in their respective causes, viz., the deities presiding over them and ultimately into the Rājasika Ahaṅkāra. (24)

योनिर्वैकारिके सौम्य लीयते मनसीश्वरे।
शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः॥ २५॥

The causes viz., the gods, O gentle one, are merged in their controller, the mind, which is a product of Sāttvika Ahaṅkāra, and ultimately into the Sāttvika Ahaṅkāra alongwith the gods. Even sound returns to the state of the Tāmasika Ahaṅkāra, the cause of the elements and the mighty Tāmasika Ahaṅkāra as well as the Sāttvika and Rājasika types of Ahaṅkāra are merged in Mahattattva, the principle of cosmic intelligence. (25)

स लीयते महान् स्वेषु गुणेषु गुणवत्तमः।
तेऽव्यक्ते संप्रलीयन्ते तत् काले लीयतेऽव्यये॥ २६॥

The most powerful Mahat-tattva, which is endowed with the potency of Jñāna or knowledge and the potency of Karma or activity, is reduced to its causes, the three Guṇas. The latter get dissolved into the Unmanifest (Primordial Matter) and the Unmanifest is merged in the Time-Spirit, which has now ceased to operate. (26)

कालो मायामये जीवे जीव आत्मनि मय्यजे।
आत्मा केवल आत्मस्थो विकल्पापायलक्षणः॥ २७॥

The Time-Spirit is merged in the Cosmic Person, the Creator of the universe, the Director of Māyā; and the latter, in Me, the birthless eternal Spirit. The Spirit, which is absolute (unconditioned) and is inferred by the processes of creation and dissolution of the universe as their background, stands by Itself and does not get merged in any other entity. (27)

एवमन्वीक्षमाणस्य कथं वैकल्पिको भ्रमः।
मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तमः॥ २८॥

How could there arise any misconception, engendered by the notion of difference, in the mind of one investigating into the Spirit as aforesaid; and, if it ever arose, how could it persist any more than darkness would on the appearance of the sun in the sky? (28)

एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः।
प्रतिलोमानुलोमाभ्यां परावरदृशा मया॥ २९॥

This is the process of differentiating the Spirit from Matter, which cuts the knot of doubt and which has been set forth by me, the Knower of the truth relating to both the cause and the effect, from the standpoint of evolution and involution. (29)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्विंशोऽध्यायः॥ २४॥

Thus ends the twenty-fourth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

The operation of the three Guṇas described

श्रीभगवानुवाच

गुणानामसमिश्राणां पुमान् येन यथा भवेत्।
तन्मे पुरुषवर्येदमुपधारय शंसतः॥ १॥

The glorious Lord began again: Now learn from Me, O jewel among men, as I tell you, how and by which of the three Guṇas, modes of Prakṛti, working independently of one another, is man affected. (1)

शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः।
तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः॥ २॥
काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम्।
मदोत्साहो यशःप्रीतिर्हास्यं वीर्यं बलोद्यमः॥ ३॥
क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः क्लमः कलिः।
शोकमोहौ विषादार्ती निद्राऽऽशा भीरनुद्यमः॥ ४॥
सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः।
वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु॥ ५॥

Control of the mind and the senses, forbearance, sound judgment, askesis (in the form of strict adherence to one's prescribed course of conduct), truthfulness, compassion, retentive power, contentment, self-abnegation, absence of thirst for the pleasures of sense, belief in God, life after death and so on, modesty and shrinking from unrighteous acts, liberality etc., and remaining delighted in the Self (forming the first group); hankering after the pleasures of sense, (self-centred) activity, arrogance, insatiability, inflexibility, seeking after blessings from gods etc., differentiation between one's own self and others, self-gratification, bellicosity through arrogance, love of praise, jocularity, display of valour and exertion through might (forming the second group); and intolerance, stinginess, mendacity, malevolence, mendicancy, hypocrisy, languor, discord, grief and delusion, gloom and wretchedness, drowsiness, expectation, fear and indolence (forming the third group);—these are severally the effects of Sattva, Rajas and Tamas, enumerated by Me almost exhaustively. Now hear from Me the combined effect of the three Guṇas. (2—5)

सन्निपातस्त्वहमिति ममेत्युद्धव या मतिः।
व्यवहारः सन्निपातो मनोमात्रेन्द्रियासुभिः॥ ६॥

The notion which is expressed in the words "I am tranquil, passionate or angry" and "These traits such as tranquillity, lust and anger belong to me" is as a matter of fact a combined effect of the three Guṇas; and whatever is done with the mind, the objects of the senses viz., sound, touch, sight, taste and smell, the senses themselves and the vital airs conjointly is also a combined effect of the three Guṇas, since all these instruments are themselves a product of the three Guṇas and all action is preceded by the feeling of I-ness and My-ness. (6)

धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः।
गुणानां सन्निकर्षोऽयं श्रद्धारतिधनावहः॥ ७॥

When a man is keenly devoted to religious merit, material possessions and sense-gratification, this keen devotion of his also is a combined effect of the three Guṇas, inasmuch as Dharma etc., are themselves a product of the three Guṇas, and conduce to reverence, wealth and sense-gratification, respectively. (7)

प्रवृत्तिलक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे।
स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा॥ ८॥

When a man is devoted to holy rites performed with interested motives and when he sticks to the life of a householder and

later on adheres to his obligatory and occasional duty, such devotion etc., (as well) on his part is indeed a combined effect of the three Guṇas, inasmuch as devotion to holy rites performed with interested motives, attachment to the household and devotion to one's allotted duty are products of Rajas,Tamas and Sattva, respectively. (8)

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः।
कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम्॥ ९॥

From virtues like self-control one should conclude a man to be endowed predominantly with Sattva; from passion etc., one should know him to be principally full of Rajas and from anger and other characteristics he should infer him to be full of Tamas. (9)

यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः।
तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्त्रियमेव वा॥ १०॥

When a person worships Me disinterestedly with devotion through the performance of his duties one should know that man or woman too to be endowed with a Sāttvika disposition. (10)

यदा आशिष आशास्य मां भजेत स्वकर्मभिः।
तं रजःप्रकृतिं विद्याद्धिंसामाशास्य तामसम्॥ ११॥

When a man seeking the pleasures of sense worships Me through his actions, one should know him to be of Rājasika disposition; and when he does so expecting injury to others (his adversaries etc.), one should know him to be Tāmasika by nature. (11)

सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे।
चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते॥ १२॥

The Guṇas, modes of Prakṛti, viz., Sattva, Rajas and Tamas, affect the Jīva (embodied soul) alone and not Me, inasmuch as they appear only in the mind of the former and because it is the Jīva alone that is bound to this mundane existence through them, getting attached to the elements in the form of the body, senses, mind and the objects of the senses. (12)

यदेतरौ जयेत् सत्त्वं भास्वरं विशदं शिवम्।
तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान्॥ १३॥

When Sattva, which is illuminating, transparent and tranquil, prevails over the other two Guṇas, viz., Rajas and Tamas, a man is characterized by wisdom, piety and happiness etc., respectively. (13)

यदा जयेत्तमः सत्त्वं रजः संगं भिदा चलम्।
तदा दुःखेन युज्येत कर्मणा यशसा श्रिया॥ १४॥

When, on the other hand, Rajas—which gives rise to attachment and the notion of diversity and spurs one to activity—gets the better of Tamas and Sattva, then one is seized with a craving for glory and fortune and is characterized by unhappiness and activity. (14)

यदा जयेद् रजः सत्त्वं तमो मूढं लयं जडम्।
युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया॥ १५॥

When, however, Tamas—which perverts one's judgment, clouds one's vision and induces dullness—dominates Rajas and Sattva, a man is characterized by grief, infatuation and violence as a result of perverted judgment, excessive sleep through obscurity of the mind and by expectation of help from others through indolence caused by dullness. (15)

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः।
देहेऽभयं मनोऽसंगं तत् सत्त्वं विद्धि मत्पदम्॥ १६॥

When the mind is lucid and the senses recoil from their objects, nay, when there is fearlessness in relation to the body and the mind is free from all attachment, know that Sattva, which is conducive to My realization, is predominant at that time. (16)

विकुर्वन् क्रियया चाधीरनिर्वृत्तिश्च चेतसाम्।
गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशामय॥ १७॥

When, getting agitated through activity a man finds his intellect distracted on all sides,

nay, his senses know no rest, the organs of action are not quite at ease and the mind is confused, conclude from these symptoms that Rajas holds sway. (17)

सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम्।
मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय॥ १८॥

When, getting obscured and, therefore, incapable of being moulded into the spiritual substance, the faculty of reason ceases to function and the mind too has its activity suspended, and when ignorance and gloom prevail, know that Tamas is in the ascendant. (18)

एधमाने गुणे सत्त्वे देवानां बलमेधते।
असुराणां च रजसि तमस्युद्धव रक्षसाम्॥ १९॥

When Sattvaguṇa is on the increase, the strength of the gods increases; that of the Asuras, when Rajas is in the ascendant; and that of the Rākṣasas*, when Tamas is predominant, O Uddhava ! (19)

सत्त्वाज्जागरणं विद्याद् रजसा स्वप्नमादिशेत्।
प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु सन्ततम्॥ २०॥

One should trace the waking state of a man from Sattva, attribute his dream state to Rajas and deep slumber to Tamas and declare the fourth, transcendent state, which is no other than the Self, as uniformly running through all the three aforementioned states of consciousness. (20)

उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः।
तमसाधोऽध आमुख्याद् रजसान्तरचारिणः॥ २१॥

Men following the courses of conduct prescribed in the Vedas go higher and still higher through Sattva, by recourse to Tamas they descend lower and still lower, embracing even inanimate life; while by recourse to Rajas they continue to move in the intermediate state as human beings.(21)

सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः।
तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः॥ २२॥

Those who died when Sattva was in the ascendant, ascended to heaven; those whose death occurred at a time when Rajas was predominant, returned to the human world; those whose death took place at a time when Tamas was in the ascendant, went down to hell; while they who had transcended the three Guṇas, attained to Me alone even when they were still alive. (22)

मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत्।
राजसं फलसंकल्पं हिंसाप्रायादि तामसम्॥ २३॥

One's own allotted duty, whether of an obligatory or occasional type, performed with the intention of propitiating Me or without seeking any reward, is of a Sāttvika character (has the element of Sattva predominating in it). That which is performed with the expectation of a reward is Rājasika in character; while that which is performed with intent to harm others and is full of violence etc., is Tāmasika in character. (23)

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत्।
प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम्॥ २४॥

Knowledge concerning the absolute Self (without reference to the body etc.) is of a Sāttvika type; while that which relates to the Self not unconnected with the body etc., has the element of Rajas prevailing in it. The knowledge possessed by the uncultured (e.g., children or the deaf and dumb) or that relating to natural acts such as eating and drinking is Tāmasika in character; while that relating to Me, the Supreme Divinity, is beyond the realm of the three Guṇas, modes of Prakṛti. (24)

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते।
तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम्॥ २५॥

The forest, as a matter of fact, is a Sāttvika place of abode, inasmuch as it is solitary and undefiled; while the countryside

* It is the Indriyas given over to other worldiness, worldly activity and infatuation respectively that are referred to here by the appellation of gods. Asuras (demons) and Rākṣasas (ogres).

is spoken of as Rājasika. The gambling house is a Tāmasika dwelling, while My temple, which is hallowed by My constant presence in the form of an image, is beyond the three Guṇas. (25)

सात्त्विकः कारकोऽसंगी रागान्धो राजसः स्मृतः।
तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः॥ २६॥

An unattached doer is Sāttvika; he who is blinded with passion, i.e., keenly intent on its fruit has been declared to be a Rājasika agent. He who has lost his judgment (the notion of right and wrong) is a Tāmasika agent; while a doer who solely depends on Me is unaffected by the three Guṇas. (26)

सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी।
तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा॥ २७॥

Faith in things spiritual is Sāttvika, while that in ritual acts and other worldly duties is Rājasika. Faith in unrighteousness, as though it were righteousness, is Tāmasika; while that in My worship is beyond the realm of the three Guṇas. (27)

पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम्।
राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि॥ २८॥

Food which is wholesome, pure and obtained without taking pains for it has been declared to be Sāttvika; that which is most agreeable to the palate is Rājasika; while that which is unwholesome (conducive to suffering in the form of a malady) and impure (that which corrupts the mind) is Tāmasika. Again, that which has been offered to Me is beyond the three Guṇas. (28)

सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम्।
तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम्॥ २९॥

The joy springing from the realization of the Self is Sāttvika; while that which proceeds from the objects of sense is Rājasika. Again, that which proceeds from infatuation caused by intoxicating drugs and drinks and cajolery (practised towards one's own wife and children) is Tāmasika; while that arising from thought etc., of Me is beyond the sphere of the three Guṇas. (29)

द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः।
श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि॥ ३०॥

In this way, substance (food as classified in verse 28 above), place of abode (as mentioned in verse 25), fruit (in the shape of joy referred to in verse 29), time (as indicated in verses 13 to 16), knowledge (referred to in verse 24), action (classified in verse 23), the agent (as mentioned in verse 26), faith (referred to in verse 27), state of consciousness (as told in verse 20), form (state of existence as classified in verse 21) and final destiny (as referred to in verse 22)—everything is as a matter of fact constituted of the three Guṇas alone. (30)

सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः।
दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ॥ ३१॥

In fact, all entities pervaded by the Spirit and Matter—whatever is seen, heard of or pondered by the intellect—are constituted of the three Guṇas, O jewel among men! (31)

एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः।
येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः।
भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते॥ ३२॥

All these states of existence of the embodied soul are brought about by the three Guṇas (holding sway over it) and the actions performed by it. That embodied soul, however, by which these Guṇas, modes of Prakṛti, appearing in the mind have been thoroughly brought under control, O gentle one, and which stand firmly established in Me by treading the path of Devotion gets qualified for becoming one with Me. (32)

तस्माद् देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम्।
गुणसंगं विनिर्धूय मां भजन्तु विचक्षणाः॥ ३३॥

Therefore, having obtained this human body, in which alone Knowledge and Realization of Truth can be had, and

completely shaking off all attachment to the three Guṇas, let the wise worship, i.e., take refuge in Me. (33)

निःसंगो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः।
रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनिः॥ ३४॥

Free from attachment to the pleasures of sense and with his senses brought under control, a wise man should carefully worship Me and, given over to contemplation, should get the better of Rajas and Tamas by duly cultivating Sattva. (34)

सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः।
सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम्॥ ३५॥

And, possessed of a tranquil mind and united with Me through contemplation, he should thoroughly subdue Sattva too by means of Sattva itself in the shape of desirelessness. Rid in this way of the three Guṇas, the embodied soul disowns the subtle body (constituting its Jīvahood) and attains to (becomes one with) Me. (35)

जीवो जीवविनिर्मुक्तो गुणैश्चाशयसम्भवैः।
मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्चरेत्॥ ३६॥

Completely disunited from its Jīvahood in the shape of the subtle body as well as from the three Guṇas appearing in the mind, and full of Me, consisting of perfect bliss, the Jīva neither goes out to enjoy the external objects nor turns inward to enjoy them mentally. In other words, he gets liberated during his very lifetime. (36)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चविंशोऽध्यायः॥ २५॥

Thus ends the twenty-fifth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षड्विंशोऽध्यायः

Discourse XXVI

The Utterance of Purūravā bearing an Aversion for the pleasures of Sense

श्रीभगवानुवाच

मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थितः।
आनन्दं परमात्मानमात्मस्थं समुपैति माम्॥ १॥

The glorious Lord began again: Having obtained this human body, the sole medium of perceiving My true nature, he who has betaken himself to the course of conduct pleasing to Me, viz., the path of Devotion, duly attains to Me, his very Self, the embodiment of supreme Bliss, dwelling in his own heart. (1)

गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया।
गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः।
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः॥ २॥

Once completely freed by means of firm devotion to the path of Knowledge from the bondage of Matter, which conditions the embodied soul, the Jīva does not get attached to the unreal objects of senses, though living in the midst of such objects, which are mere creations of Māyā, My deluding potency, and are being falsely perceived as one's own self or possession. (2)

संगं न कुर्यादसतां शिश्नोदरतृपां क्वचित्।
तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत्॥ ३॥

One should on no account cultivate the fellowship of unworthy men given to the gratification of their sexual urge and

satisfaction of their hunger alone; for the follower of even one such sensualist falls into the blinding darkness of hell like a blind man following another blind man. (3)

ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः।
उर्वशीविरहान् मुह्यन् निर्विण्णः शोकसंयमे॥ ४॥

Falling a prey to infatuation due to separation from Urvaśī (in the first instance) and eventually disgusted with the pleasures of sense on his grief having been overcome as a result of his meeting her once more at Kurukṣetra and attaining to her realm in heaven by offering oblations to the sacred fire, entrusted to him by the Gandharvas and thereby propitiating the gods (vide IX. xiv. 32—47), Emperor Purūravā (the son of Ilā) of extensive fame sang the following song (concerning himself, reproduced in verses 7 to 24 below). (4)

त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः।
विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः॥ ५॥

As she went leaving him alone in the bed, the monarch felt greatly perturbed and followed her in a state of nature like a madman, crying: "Tarry a while, my cruel wife!" (5)

कामानतृप्तोऽनुजुषन् क्षुल्लकान् वर्षयामिनीः।
न वेद यान्तीर्नायान्तीरुर्वश्याकृष्टचेतनः॥ ६॥

Deprived of his reason by Urvaśī, he was aware neither of the nights that passed nor of the coming ones for years together while repeatedly enjoying the trivial pleasures without satiety. (6)

ऐल उवाच

अहो मे मोहविस्तारः कामकश्मलचेतसः।
देव्या गृहीतकण्ठस्य नायुःखण्डा इमे स्मृताः॥ ७॥

Purūravā sang: Astounding indeed is the magnitude of my infatuation, my judgment having been clouded by passion, inasmuch as all these years of my life have passed unnoticed by me while my neck remained clasped in embrace by my celestial wife! (7)

नाहं वेदाभिनिर्मुक्तः सूर्यो वाभ्युदितोऽमुया।
मुषितो वर्षपूगानां बताहानि गतान्युत॥ ८॥

Charmed by her, alas! I did not perceive when the sun set or when it rose, nor did I know of the days, totalling numbers of years, that rolled by! (8)

अहो मे आत्मसम्मोहो येनात्मा योषितां कृतः।
क्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः॥ ९॥

How great is the infatuation of my soul by which I myself, a universal monarch, the crest-jewel of kings, was made a toy deer of in the hands of women! (9)

सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम्।
यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद् रुदन्॥ १०॥

Crying like a madman, all naked, I followed the woman even as she went away deserting me, a ruler of men, including my kingdom, like a straw. (10)

कुतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा।
योऽन्वगच्छं स्त्रियं यान्तीं खरवत् पादताडितः॥ ११॥

Whence could there be any glory, majesty or lordship in me, who followed a departing woman even like a donkey kicked by a she-ass? (11)

किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा।
किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम्॥ १२॥

What will be gained through worship of gods, renunciation, askesis, study of scriptures, solitary life or observing silence by him whose heart has been stolen by women? (12)

स्वार्थस्याकोविदं धिङ् मां मूर्खं पण्डितमानिनम्।
योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः॥ १३॥

Fie upon me, a veritable fool, though fancying myself to be a learned man, who, blind as I am to my own real interests, have been enslaved by women just like a bull or a donkey, even after attaining sovereignty. (13)

सेवतो वर्षपूगान् मे उर्वश्या अधरासवम्।
न तृप्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा॥ १४॥

Although I have been enjoying the inebriating nectar of Urvaśī's lips for multitudes of years, my hankering, mind-born as it is, knows no satiety any more than fire could be quenched by pouring oblations into it. (14)

पुंश्चल्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः ।
आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ १५ ॥

Who else than Lord Viṣṇu, who is above sense-perception, the ruler of those revelling in the self, can possibly succeed in reclaiming a mind captivated by a lewd woman? (15)

बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः ।
मनोगतो महामोहो नापयात्यजितात्मनः ॥ १६ ॥

Even though I was admonished by that celestial woman in truthful words (finding place in a Vedic hymn), the great infatuation lurking in my mind, perverse of intellect and uncontrolled of mind as I am, does not depart. (16)

किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः ।
रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥ १७ ॥

Or, what offence could have been done by her against us any more than by a rope against a man who, being ignorant of its reality, erroneously conceived it to be a serpent? For, in reality it is I, whose senses are still uncontrolled, that stand to blame. (17)

क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः ।
क्व गुणाः सौमनस्याद्या ह्यध्यासोऽविद्यया कृतः ॥ १८ ॥

How incompatible is this dirty body of a woman, full of bad smell etc., and impure, and the excellences attributed to it such as fragrance, purity and delicacy etc., which are generally associated with a flower. It was through ignorance, as a matter of fact, that the aforesaid virtues were wrongly attributed by me to her body. (18)

पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः ।
किमात्मनः किं सुहृदामिति यो नावसीयते ॥ १९ ॥

It cannot be definitely ascertained whether the body of a human being is the property of one's parents, wife (who provides amenities and enjoyment for it), master (employer, if one happens to be a servant), fire (to which it is ultimately and ordinarily consigned at the time of cremation), the dog and the vulture (by which it is consumed in the event of its being left undisposed of after death), the soul (tenanting it, which reaps the fruit of its actions) or its near and dear ones (who befriend and render good offices to it). (19)

तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते ।
अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रियः ॥ २० ॥

Man gets attached to such an impure body, which has a contemptible end (in that it resolves itself into worms if interred, into excreta if devoured by animals and into ashes if cremated), and lavishes praise on it in the words "Oh, how delightful is the face of this woman with a shapely nose and full of charming smiles!" (20)

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ ।
विण्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥ २१ ॥

How little difference is there between those who take delight in the body of a woman, which is no more than a mass of skin, flesh, blood, nerves, fat, marrow and bones, on the one hand, and the worms wallowing in ordure, urine and pus, on the other? (21)

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥ २२ ॥

Therefore, he who is alive to his own interests should on no account associate even through sight with the fair sex nor with slaves of woman; for, it is through contact of the senses with their objects that the mind is agitated, not otherwise. (22)

अदृष्टादश्रुताद् भावान्न भाव उपजायते ।
असम्प्रयुंजतः प्राणान् शाम्यति स्तिमितं मनः ॥ २३ ॥

No such agitation follows from an unseen or unheard of object; hence the mind of a man, who does not direct his senses towards

their objects, becomes still and eventually gets composed. (23)

तस्मात् संगो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः।
विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम्॥ २४॥

Therefore, one should not associate through the senses with the fair sex nor with those devoted to woman; for, the five senses and the mind do not deserve to be trusted even by the wise, much less by (indiscreet) men like me. (24)

श्रीभगवानुवाच

एवं प्रगायन् नृपदेवदेवः
स उर्वशीलोकमथो विहाय।
आत्मानमात्मन्यवगम्य मां वै
उपारमज्ज्ञानविधूतमोहः॥ २५॥

The glorious Lord continued: Singing thus at the top of his voice, the celebrated Purūravā (the object of veneration of kings and gods alike) left the realm of Urvaśī and, having realized Me as his very Self dwelling in his own heart and shaken off by dint of that realization his delusion in the shape of identification with the body etc., retired forthwith from the world. (25)

ततो दुःसंगमुत्सृज्य सत्सु सज्जेत बुद्धिमान्।
सन्त एतस्य च्छिन्दन्ति मनोव्यासंगमुक्तिभिः॥ २६॥

Therefore, eschewing evil company, a prudent man should associate with the righteous; for, the latter cut asunder the deep attachment of his mind for the pleasures of sense by their precepts. (26)

सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः।
निर्ममा निरहंकारा निर्द्वन्द्वा निष्परिग्रहाः॥ २७॥

The righteous are free from craving for the pleasures of sense, have their mind fixed on Me, are perfectly serene (free from passion), view everything alike as an embodiment of Brahma, are free from the senses of mineness as well as from the ego-sense (identification with the body etc.), are unaffected by the pairs of opposites and own no property. (27)

तेषु नित्यं महाभाग महाभागेषु मत्कथाः।
सम्भवन्ति हिता नृणां जुषतां प्रपुनन्त्यघम्॥ २८॥

In the midst of those exceedingly fortunate people, O highly blessed Uddhava, My stories are always told—stories that are salutary to mankind and eradicate the sin of those that take delight in them. (28)

ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः।
मत्पराः श्रद्दधानाश्च भक्तिं विन्दन्ति ते मयि॥ २९॥

They who listen to them, sing them and as a matter of fact heartily approve of them and are respectful towards Me, nay, exclusively devoted to Me (expecting no other return) and are full of reverence acquire devotion to Me. (29)

भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते।
मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि॥ ३०॥

What else remains to be achieved by the pious soul who has attained devotion to Me, endowed with endless virtues (potencies), the ultimate Cause of all, the embodiment of Truth, Consciousness and Bliss? (30)

यथोपश्रयमाणस्य भगवन्तं विभावसुम्।
शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा॥ ३१॥

Even as cold, dismay and darkness disappear in the case of a man who betakes himself to the glorious Agni (the god of fire), so do the rigidity and obtuseness, born of stern devotion to duty, the fear of future births and its root, ignorance, get dissolved in the case of the man who renders loving service to pious souls. (31)

निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम्।
सन्तो ब्रह्मविदः शान्ता नौर्दृढेवाप्सु मज्जताम्॥ ३२॥

Just as a strong bark is the supreme resort to those that are being drowned in water, noble souls who have realized Brahma and have attained perfect peace of mind are the highest resort to those who having sunk once to the lowest depths are coming once more to the surface in the ocean of mundane existence. (32)

अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम्।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम्॥ ३३॥

Just as food is life itself to those that breathe, as I am the only shelter to the afflicted, and even as piety is the only wealth for men to depend upon in the other world after death, so saints are the only resort to him who is afraid of being born again and again on this mortal plane. (33)

सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः।
देवता बान्धवाः सन्तः सन्त आत्माहमेव च॥ ३४॥

Even having fully risen, the sun bestows on us the external eye alone, whereas holy men confer on those enjoying their fellowship inner eyes in the shape of knowledge relating to the Saguṇa and Nirguṇa aspects of Brahma. Holy men, therefore, are veritable gods, as well as one's near and dear ones. They are one's very soul, nay, Myself. (34)

वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिःस्पृहः।
मुक्तसंगो महीमेतामात्मारामश्चचार ह॥ ३५॥

Rid in this way of longing for Urvaśī's realm (or sight), and free from all attachment due to the fellowship of saints, Purūravā (the son of Sudyumna, who had attained a feminine form under the name of Ilā alongwith his retinue due to the curse of Goddess Pārvatī) went about this globe revelling in the Self: so the tradition goes. (35)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षड्विंशोऽध्यायः॥ २६॥

Thus ends the twenty-sixth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तविंशोऽध्यायः

Discourse XXVII

The Yoga of Formal Worship

उद्धव उवाच

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो।
यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ॥ १॥

Uddhava submitted: Pray, explain to me the course of discipline consisting of formal worship intended to propitiate You, O Lord, and also what type of devotees worship You in what manner and from what motive, O Protector of devotees ! (1)

एतद् वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम्।
नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः॥ २॥

Sages such as Nārada, the divine Vyāsa and Bṛhaspati (Aṅgirā's son), the preceptor of the gods repeatedly declare this course as conducive to the highest good of men. (2)

निःसृतं ते मुखाम्भोजाद् यदाह भगवानजः।
पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भवः॥ ३॥

It emanated for the first time from Your lotus-like lips; and receiving it from You, the divine Brahmā taught it to his sons, the foremost of whom is Bhṛgu; and Lord Śiva (the Source of the universe) imparted it to his divine Spouse, Goddess Pārvatī. (3)

एतद् वै सर्ववर्णानामाश्रमाणां च सम्मतम्।
श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद॥ ४॥

It is higly commendable for all the higher grades of society and stages of life and I consider it to be the best of all the courses of discipline conducive to blessedness even for womenfolk and Śūdras, O Bestower of honour ! (4)

एतत् कमलपत्राक्ष कर्मबन्धविमोचनम्।
भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर॥ ५॥

Explain this course, untying, as it does, once for all the bonds of Karma, O lotus-eyed Lord, to me, who stand devoted and attached to You, O suzerain Lord even of the Rulers of the universe, Brahmā, Śiva and so on. (5)

श्रीभगवानुवाच

न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव।
संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः॥ ६॥

The glorious Lord began again: Since there is no end to the branch of the Vedas dealing with ritual acts, which is unlimited in scope and infinite in volume, O Uddhava ! I shall accordingly discuss this topic of Kriyāyoga in a nutshell in order of sequence in its true perspective. (6)

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः।
त्रयाणामीप्सितेनैव विधिना मां समर्चयेत्॥ ७॥

The procedure of My worship is threefold, viz.,Vedic, Tāntrika and mixed (consisting of both elements). Of the three, one should duly worship Me according to that procedure alone which is liked by him. (7)

यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः।
यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे॥ ८॥

Hear from Me the way in which, having first attained the status of the twice-born by getting himself invested with the sacred thread, as enjoined by (the part of) the Veda prescribing his duties—when the worshipper happens to be a member of the twice-born classes—a man should worship Me with devotion and reverence. (8)

अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे।
द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया॥ ९॥

Full of Devotion he should worship Me, his teacher and father, with the requisite material (flowers etc.), with sincerity (lit., guilelessness in the shape of entertaining no hope for its reward) in (through the medium of) an image, a raised ground (levelled, squared and prepared for a sacrifice) or the sacred fire, the sun, water, the cavity of the heart or a Brāhmaṇa. (9)

पूर्वं स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये।
उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना॥ १०॥

Having cleansed his teeth with the end of a small green twig, crushed with the teeth and converted into a brush, he should first of all perform his ablutions for the purification of his body. The bath should be repeated with the utterance of both types of Mantras (Vedic as well as Tantric) after first daubing the whole body with clay (as well as with fresh cowdung, sacrificial ashes and so on) and going through other preliminaries such as invoking the presence of the Gaṅgā and other sacred waters, offering Arghya to them and seeking their permission for a bath. (10)

सन्ध्योपास्त्यादिकर्माणि वेदेनाचोदितानि मे।
पूजां तैः कल्पयेत् सम्यक् संकल्पः कर्मपावनीम्॥ ११॥

Undertaking a noble vow of propitiating Myself, he should perform My worship, which wipes out all Karmas, side by side with not neglecting duties of a binding nature such as saying the Sandhyā prayers, that have been enjoined by the Veda. (11)

शैली दारुमयी लौही लेप्या लेख्या च सैकती।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता॥ १२॥

An image has been declared to be of eight kinds according as it is carved out of a block of stone or wood, made of molten metal such as brass or bronze, clay or sandal-paste etc., painted on a wall etc., made of sand or carved out of a precious stone or conceived by the mind. (12)

चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम्।
उद्वासावाहने न स्तः स्थिरायामुद्धवार्चने॥ १३॥

An image, which is a temple of the Lord, is again of two varieties, movable and

immovable. The ceremonies of invoking the presence of or bidding farewell to a deity are not necessary in worship done through the medium of an immovable one, O Uddhava! (13)

अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम्।
स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम्॥ १४॥

There is option in the matter of invocation etc., in the case of a movable image other than a Śālagrāma stone, where no invocation etc., is needed; while both must be done in the worship through the medium of a raised ground or through an image of sand. Only an image other than a painted one or that made of clay or sandal-paste etc., should be invariably bathed; in all other cases mere sprinkling all round with water is enough. (14)

द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः।
भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि॥ १५॥

My worship through images etc., should be done with excellent articles. In the case, however, of a devotee, who is free from wiles in the shape of a selfish motive it may be conducted with articles that are easily available. In the cavity of the heart, of course, worship is offered with love alone. (15)

स्नानालंकरणं प्रेष्ठमर्चायामेव तूद्धव।
स्थण्डिले तत्त्वविन्यासो वह्नावाज्यप्लुतं हविः॥ १६॥
सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः।
श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्यपि॥ १७॥
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते।
गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः॥ १८॥

Worship in the form of bathing and decoration with ornaments is highly desirable only in an image, O Uddhava; in a raised ground, of course, the conceptual installation of the various deities, (viz., the principal Deity and His entourage, in their respective place with the uttering of formulas sacred to each; in a sacred fire, the offering of oblations soaked in ghee; in the sun, respect shown to the sun-god in the form of offering Arghya and waiting upon Him with prayers and in water, worship through gratification by offering water etc., is considered most desirable. Even water offered with reverence by a devotee is most pleasing to Me; how much more, then, are sandal-paste, incense, flowers, light and food etc., dear to Me? On the other hand, anything offered by one who is not a devotee does not contribute to My pleasure even if it is abundant. (16—18)

शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः।
आसीनः प्रागुदग् वार्चेदर्चायामथ सम्मुखः॥ १९॥

Having got together all requisites articles of worship etc., and prepared a seat with blades of Darbha grass pointing to the east, and sitting on it with his face turned towards the east or the north or in front of the image to be worshipped, in the event of the latter being immovable, and himself pure, the votary should commence worshipping Me. (19)

कृतन्यासः कृतन्यासां मदर्चां पाणिना मृजेत्।
कलशं प्रोक्षणीयं च यथावदुपसाधयेत्॥ २०॥

Having consecrated himself (by assigning the various syllables of the Mantra to be used in the worship to the different parts of his hand as well as to the limbs of his body), he should gently rub the image with a view to wiping off the coat of sandle-paste etc., on it when it had been similarly consecrated, and then duly adorned with sandal-paste and flowers etc., the pitcher full of water to be used for worship from the beginning to the end and the vessel containing water for sprinkling and thereby consecrating the utensils and articles of worship etc., with. (20)

तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च।
प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत्॥ २१॥

Consecrating with that water the temple,

the articles of worship as well as himself, the votary should get ready three vessels, filling them with water taken from the pitcher, and providing them with necessary accessories* for offering Pādya, Arghya and Ācamanīya, i.e., water for washing the feet, the hands and rinsing the mouth of the Deity, respectively. (21)

पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिकः।
हृदा शीर्ष्णाथ शिखया गायत्र्या चाभिमन्त्रयेत्॥ २२॥

The worshipper should then consecrate the said three vessels containing water for washing the feet and hands and rinsing the mouth of the deity by breathing into them the sacred formulas connected with the heart, the head and the tuft of hair on the crown (viz., 'हृदे नमः', 'शीर्ष्णे स्वाहा', 'शिखायै वषट्') respectively and lastly, the Gāyatrī-Mantra into all. (22)

पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम।
अण्वीं जीवकलां ध्यायेन्नादान्ते सिद्धभावितां॥ २३॥

Then within his own body conceived as dried up by the gastric wind and then consumed by the fire at the navel and ultimately revived by nectar flowing from the moon located in the forehead and thus thoroughly sublimated, he should meditate on My supreme and subtle form, the form of Lord Nārāyaṇa, of which the Jīva is but a particle, installed on the lotus of the heart and contemplated by accomplished souls at the end of Nāda (the fifth part of the sound of Praṇava consisting of अ, उ, म्, बिन्दु or the nasal sound and नाद or the echo). (23)

तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मयः।
आवाह्यार्चादिषु स्थाप्य न्यस्तांगं मां प्रपूजयेत्॥ २४॥

On his body being permeated, as a house by the light emanating from a lamp, by that subtle form contemplated as his own being, he should first worship Me in that form with conceptual articles and, full of that presence, should then invoke My presence in the image etc., and, having installed Me there and assigned the syllables of the Mantra to the various limbs of the image, proceed with My worship. (24)

पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत्।
धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम॥ २५॥
पद्ममष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम्।
उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये॥ २६॥

Having mentally prepared a high seat for Me with Dharma etc. (viz., Dharma or Righteousness, Jñāna or Wisdom, Vairāgya or Dispassion and Aiśwarya or Supremacy for its four feet; Adharma or Unrighteousness, Ajñāna or Ignorance, Avairāgya or Absence of Dispassion and Anaiśwarya or Lack of Supremacy for its four sides; and Sattva, Rajas and Tamas for the three planks constituting its base) and the nine Śaktis or potencies, viz., Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā or Purity, Exaltation, Wisdom, Activity, Supernatural Power, Humility, Truthfulness, Rulership and Graciousness mounted on it and mentally spread on it a lotus of eight petals shining bright with its pericarp and filaments, and with the orbs of

* The scriptures deaing with the details of worship lay down that the following accessories should be used alongwith water when washing the feet and hands and rinsing the mouth of the deity respectively—

पाद्ये श्यामाकदूर्वाब्जविष्णुक्रान्तादिरिष्यते। गन्धपुष्पाक्षतयवकुशाग्रतिलसर्षपा॥
दूर्वा चेति क्रमादर्घ्यद्रव्याष्टकमुदीरितम्। जातीलवङ्गकङ्कोलैर्मतमाचमनीयकम्॥

"Grains of 'yāmāka rice (which are very small as compared to ordinary rice), blades of Dūrvā (panic grass), lotus flowers, a kind of herb called Viṣṇukrāntā etc., are approved for use with the water intended for washing the feet of the Lord with. Sandal-paste, flowers unbroken grains of rice, grains of barley, blades of the sacred Kuśagrass, seasamum seeds, mustard seeds and blades of panic grass—these substances have been prescribed for being used with the water intended for rinsing the mouth of the deity should be accompanied by the nutmeg, cloves, berries of Kaṅkola plant etc."

the sun and other luminaries fixed on it, he should install Me on it and offer to Me various articles of worship such as water for washing My feet and hands, rinsing My mouth with, according to the spirit of the Vedas and the Tantras both, and with a view to securing both worldly enjoyment and final beatitude. (25-26)

सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान्।
मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत्॥ २७॥

He should further worship in their order of sequence (the discus) Sudarśana, the conch named, Pāñcajanya, the mace, Kaumodakī, the sword, the bow and the arrows as well as the emblems of Lord Saṅkarṣaṇa, viz., the plough and the pestle in the eight directions and the Kaustubha (gem), the Vaijayantī garland and the mark of Śrīvatsa—all the three on the bosom of the Lord in their respective position. (27)

नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च।
महाबलं बलं चैव कुमुदं कुमुदेक्षणम्॥ २८॥

He should, likewise, worship the eight attendants of the Lord, viz., Nanda, Sunanda, Pracaṇḍa as well as Caṇḍa, Mahābala and Bala; Kumuda and Kumudekṣaṇa as standing around the Lord in the eight directions and His carrier, Garuḍa, as facing the Lord. (28)

दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून् सुरान्।
स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः॥ २९॥

He should also worship, by offering them water to wash their hands with and so on, Goddess Durgā, Vināyaka, Lord Gaṇeśa, the sage Vyāsa and Viṣwaksena, all these four as surrounding the Lord in the four corners intervening the four quarters, his own preceptor as standing to His left and the gods, viz., the eight guardians of the spheres, each in his relative position according to the direction in which their spheres are located, all, of course, facing the Lord. (29)

चन्दनोशीरकर्पूरकुंकुमागुरुवासितैः।
सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति॥ ३०॥
स्वर्णघर्मानुवाकेन महापुरुषविद्यया।
पौरुषेणापि सूक्तेन सामभी राजनादिभिः॥ ३१॥

The votary should, if there is sufficient wealth, daily bathe Me with water made fragrant by sandal-paste, Uśīra (a kind of aromatic grass), camphor, saffron and aloe-wood, chanting all the while sacred texts such as the Suvarṇagharmānuvāka or Ṛgveda, commencing with the words सुवर्णं घर्मम् etc., the Mahāpuruṣavidyā[1], a sacred text sacred to Lord Viṣṇu, the Supreme Person, the Puruṣa-Sūkta[2] and the texts of Sāmaveda such as the Rājana Sāma and the Rauhiṇa Sāma. (30-31)

वस्त्रोपवीताभरणपत्रस्रग्गन्धलेपनैः।
अलंकुर्वीत सप्रेम मद्भक्तो मां यथोचितम्॥ ३२॥

My devotee should also lovingly set Me off in the proper way with raiments, the sacred thread, jewels, wreaths of basil leaves, scents and sandal-paste. (32)

पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान्।
धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः॥ ३३॥

The worshipper should then reverently offer to Me water to wash My feet and rinse My mouth with, sandal-paste, flowers and grains of unbroken rice for decoration, incense, light and articles of food. (33)

गुडपायससर्पींषि शष्कुल्यापूपमोदकान्।
संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत्॥ ३४॥

If there be wealth, one should offer as food to Me daily or at least on festive occasions jaggery or sugar, rice boiled in milk and sweetened with sugar, ghee, large round cakes of ground rice, sugar and

1. जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन। सुब्रह्मण्य नमस्तेऽस्तु महापुरुषपूर्वज॥

2. The 16 Mantras of Ṛgveda. X. xc; Atharva. XIX.vi; the first 16 Mantras of Śukla Yajurveda XXXI and Kṛṣṇa Yajurveda III.xii; Sāmaveda 617—621.

sesamum seeds and cooked in oil; piles of sweet cakes made of meal and sugar and fried in ghee; lumps of sweets composed of meal cooked in ghee; a kind of porridge made of wheat flour with ghee, milk and molasses; curds and seasoned soup of pulses. (34)

अभ्यंगोन्मर्दनादर्शदन्तधावाभिषेचनम् ।
अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम्॥ ३५॥

Offering a brush made of a small green twig with one of its ends crushed for cleansing My teeth, perfumed oil for anointing My body with, a paste of saffron and camphor powder for being rubbed on the various parts of My body in order to clean it of dirt; bathing My image with a preparation composed of milk, curds, ghee, honey and sugar as well as with scented water; clothing Me with fine silk and adorning Me with jewels, sandal-paste and wreaths etc., and putting a mirror before Me in order to show Me how I look; offering Me food which could be easily swallowed without mastication as well as that needing mastication, together with fragrant water, betel leaves, a bed of flowers etc., and also singing songs and dancing etc., should be arranged at least on a sacred day, e.g., Ekādaśī or the full moon, and preferably everyday, if one's means allow it. (35)

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः ।
अग्निमाधाय परितः समूहेत् पाणिनोदितम्॥ ३६॥

Depositing fire in a sacrificial pit, dug and constructed with due ceremony alongwith three zone-like constructions, a hollow and a raised ground, one should collect and concentrate it with the hand once it has been kindled by fanning it. (36)

परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि ।
प्रोक्षण्याऽऽसाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम्॥ ३७॥
तप्तजाम्बूनदप्रख्यं शंखचक्रगदाम्बुजैः ।
लसच्चतुर्भुजं शान्तं पद्मकिंजल्कवाससम्॥ ३८॥
स्फुरत्किरीटकटककटिसूत्रवरांगदम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम्॥ ३९॥

Then enclosing it on all sides with twenty blades of Kuśa grass, one should sprinkle water on the Kuśa blades all round and, duly replenishing it with fuel while uttering the Vyāhṛtis (भूः, भुवः and so on) and placing to the north of the sacred fire articles to be offered to the fire and sprinkling them with water taken from the consecrating vessel, should contemplate Me in the fire as shining brightly like molten gold, distinguished by four arms resplendent with a conch, discus, mace and lotus, calm and composed, clad in silk possessing the golden hue of the filaments of a lotus, adorned with a brilliant diadem, bangles, a girdle round My waist and excellent armlets, bearing the mark of Śrīvatsa on My bosom, distinguished with the lustrous Kaustubha gem and with a garland of sylvan flowers. (37—39)

ध्यायन्नभ्यर्च्य दारूणि हविषाभिघृतानि च ।
प्रास्याज्यभागावाधारौ दत्त्वा चाज्यप्लुतं हविः॥ ४०॥
जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः ।
धर्मादिभ्यो यथान्यायं मन्त्रैः स्विष्टकृतं बुधः॥ ४१॥

Visualizing and worshipping Me as such and casting into the fire sacrificial sticks soaked in ghee and having made the two offerings of ghee known by the name of Āghāras and consisting of sprinkling ghee across the sacrificial pit from the northern to the southern end and from the southern to the northern end, uttering the formulas 'प्रजापतये स्वाहा', and 'इन्द्राय स्वाहा' and two more offerings known by the name of Ājyabhāgas and consisting of pouring ghee into the sacred fire uttering the formulas 'अग्नये स्वाहा' and 'सोमाय स्वाहा', respectively, should offer oblations soaked in ghee, uttering the fundamental Mantra, ॐ नमो नारायणाय, and then the hymn known by the name of Puruṣa-Sūkta, consisting of sixteen Mantras; taking a fresh oblation in a limited quantity with

every utterance. The knowing devotee should further offer oblations through the fire to Dharma and others in the order mentioned before (in verse 25 above), uttering the name of the deity with the indeclinable "Swāhā" added to it and then the oblation known as "Swiṣṭakṛt" (which is offered at the end of a sacrifice with the formula 'अग्नये स्विष्टकृते स्वाहा' and is so-called because it is believed to turn the sacrifice into a success). (40-41)

अभ्यर्च्याथ नमस्कृत्य पार्षदेभ्यो बलिं हरेत्।
मूलमन्त्रं जपेद् ब्रह्म स्मरन्नारायणात्मकम्॥ ४२॥

Having worshipped Me as indwelling the fire and saluted Me, the votary should offer oblations in the eight directions to My attendants (Nanda and others, mentioned in verse 28 above) and then returning to the place of worship and taking his seat before Me, should repeat the Mūla (principal) Mantra as long as possible, contemplating all the while on the Infinite in the form of Lord Nārāyaṇa. (42)

दत्त्वाऽऽचमनमुच्छेषं विष्वक्सेनाय कल्पयेत्।
मुखवासं सुरभिमत् ताम्बूलाद्यमथार्हयेत्॥ ४३॥

Then, visualizing Me as having finished My dinner in the meantime, he should offer water to Me for rinsing My mouth with and again inviting Me back to My seat, should make over the remnants to Viṣwaksena, the foremost attendant to the Lord. Again, offering betel-leaves etc., containing aromatic substances, intended to perfume the mouth, he should then conclude the worship by showering on Me flowers placed in the hollow of one's joined palms. (43)

उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम।
मत्कथाः श्रावयञ्छृण्वन् मुहूर्तं क्षणिको भवेत्॥ ४४॥

Then celebrating, recounting and dramatically representing My exploits, dancing out of joy while doing so and narrating or listening to My stories, one should remain immersed in joy awhile. (44)

स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि।
स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत्॥ ४५॥
शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम्।
प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात्॥ ४६॥

Glorifying Me through long or short hymns found in ancient works such as the Vedas and Purāṇas as well as through those composed by great men, and praying in the words "Be pleased, O Lord!" he should salute Me falling flat on the ground like a log, placing his head at My feet and with his arms joined together at his back, (after the fashion of a criminal) and saying, "O Lord, protect me, afraid as I am of the ocean of worldly existence rendered all the more fearful by the presence of the alligator in the shape of death, and as such have come to You for protection." (45-46)

इति शेषां मया दत्तां शिरस्याधाय सादरम्।
उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि तत् पुनः॥ ४७॥

Praying thus he should respectfully place on his head as if given by Me the flowers etc., offered to Me and in case he must send back the deity (from the image in the event of its being intended for temporary worship); the divine effulgence invoked into the image should be drawn back from it and merged into the divine flame burning in the lotus of the heart and the image deposited into some holy tank or river. (47)

अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत्।
सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः॥ ४८॥

One can worship Me through whichever of the media (enumerated in verse 9 above), e.g., an image, he conceives a reverence for on a particular occasion; for, being the Soul of the universe. I dwell in all created beings as well as in the Self of the worshipper himself. (48)

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः।
अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम्॥ ४९॥

Worshipping Me as aforesaid in accordance with the courses of worship taught in the Vedas as also in the Tantras, a man secures at My hands success of the kind coveted by him both here and hereafter. (49)

मदर्चां सम्प्रतिष्ठाप्य मन्दिरं कारयेद् दृढम्।
पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान्॥ ५०॥
पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम्।
क्षेत्रापणपुरग्रामान् दत्त्वा मत्सार्ष्टितामियात्॥ ५१॥

One who can afford to do so should cause a strong enduring house of worship to be built and, having duly installed My image in it, should further cause beautiful flower-gardens to be laid out and make a formal grant in favour of the temple of fields, markets, towns or villages helpful for the daily worship, occasional congregations on sacred days and festivals. Granting these for the regular and uninterrupted conduct of worship etc., from day to day as well as on specially sacred days, one bids fair to enjoy a fortune as great as Mine. (50-51)

प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम्।
पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात्॥ ५२॥

Through installation of an image, one bids fair to acquire sovereignty of the entire globe; by erecting a temple, he is sure to attain dominion of all the three worlds; through worship etc., one can hope to reach the realm of Brahmā and through all these three combined, one can attain a state of equality with Me. (52)

मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति।
भक्तियोगं स लभते एवं यः पूजयेत माम्॥ ५३॥

He who worships Me as aforesaid secures union in thought with Me through Devotion and through such course of disinterested Devotion one attains to Me alone. (53)

यः स्वदत्तां परैर्दत्तां हरेत सुरविप्रयोः।
वृत्तिं स जायते वड्भुग् वर्षाणामयुतायुतम्॥ ५४॥

He who takes away the endowment made either by himself or by others in favour of the image of a deity or a Brāhmaṇa continues for ten crores of years to be born as a creature living on ordure. (54)

कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च।
कर्मणां भागिनः प्रेत्य भूयो भूयसि तत् फलम्॥ ५५॥

Such a destiny (whether good or bad as depicted in verses 49 to 54 above) awaits hereafter the agent as well as his assistant, prompter and supporter too, since each of them is a partner in the act; and the reward or punishment is greater according as the action is more dignified or atrocious. (55)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तविंशोऽध्यायः॥ २७॥

Thus ends the twenty-seventh discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

The Highest Truth Discussed

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत्।
विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च॥ १॥

The glorious Lord began again: Visualizing the universe—though brought about by the co-operation of Prakṛti (Matter) and Puruṣa (the Spirit)—as one in substance as a manifestation of Brahma or the Absolute, one should neither praise nor condemn the tranquil, vehement or of torpid nature and corresponding actions of others. (1)

परस्वभावकर्माणि यः प्रशंसति निन्दति।
स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः॥ २॥

He who eulogizes or denounces the natural bent of mind and actions of others quickly strays from his real purpose of Self-Knowledge on account of his clinging to duality, which is unreal. (2)

तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः।
मायां प्राप्नोति मृत्युं वा तद्वन्नानार्थदृक् पुमान्॥ ३॥

On the senses, evolved from the Rājasika ego, being overpowered with sleep, the soul imprisoned in the body enters the realm of Māyā (illusion in the shape of the dream state in the event of the mind continuing to function) and having lost its consciousness of the body and its surroundings later on when the mind too becomes torpid, reaches the state of deep sleep, which has been likened to death. So does the man perceiving many things (instead of the one real substance) experience distraction on coming in contact with the pleasures of sense and later on finds himself sunk into the depths of ignorance. (3)

किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत्।
वाचोदितं तदनृतं मनसा ध्यातमेव च॥ ४॥

In the midst of duality, which is unreal, the question does not arise what is good (praiseworthy) and what is evil (deprecable) and to what extent a particular thing is good or bad; for, whatever is expressed through word, i.e., whatever is grasped through the senses, as well as whatever is contemplated with the mind is false. (4)

छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः।
एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम्॥ ५॥

A reflection, an echo and an illusory object, such as a mother of pearl presenting the appearance of silver, though unreal, react on us as though they were real. So do the body and other entities continue to inspire fear till they disappear into their one substratum, viz., Brahma. (5)

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः।
त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः॥ ६॥

Therefore, this universe is no other than the Supreme Spirit, inasmuch as It is capable of assuming all forms and almighty, i.e., capable of evolving everything. It is that Universal Spirit alone which creates and is created, protects and is protected, destroys and is destroyed. It is both the subject and the object. (6)

तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः।
निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि।
इदं गुणमयं विद्धि त्रिविधं मायया कृतम्॥ ७॥

Therefore, no entity other than the Self existing apart from that which is created and so on has been posited by the Vedas. This threefold appearance in the shape of creation, continuance and destruction of the universe in the Self has been declared by the wise as baseless. Know

the threefold existence in the shape of the perceiver, the perceived and the act of perception, being a product of the three Guṇas, as brought about by Māyā, My deluding potency. (7)

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम्।
न निन्दति न च स्तौति लोके चरति सूर्यवत्॥ ८॥

He who comes to know what is meant by this ripeness of Jñāna and Vijñāna as taught by Me would neither extol nor revile anyone and would move about in the world, free from partiality and prejudice as the sun. (8)

प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा।
आद्यन्तवदसज्ज्ञात्वा निःसंगो विचरेदिह॥ ९॥

Realizing this world as having a beginning and an end and, therefore, unreal when conceived as apart from the Spirit by means of perception, inference, the authority of the scriptures and one's own direct experience, one should move about in this world unattached. (9)

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः।
अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते॥ १०॥

Uddhava submitted: Transmigration, or in other words, the experience of pleasure and pain etc., is undergone neither by the soul, who is the perceiver and, therefore, self-luminous, nor by the body, which is the object of perception and, therefore, other than the Self. All the same, it is experienced, O Lord! The question, therefore, arises: by whom is it undergone? (10)

आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः।
अग्निवद्दारुवदचिद्देहः कस्येह संसृतिः॥ ११॥

The soul is undecaying, unqualified, free from impurities, self-effulgent like fire and unobscured (by the evil of Avidyā or nescience) while the body is material like wood. Therefore, which of the two undergoes transmigration? (11)

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम्।
संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः॥ १२॥

The glorious Lord replied: So long as there is contact of the undiscriminating soul with the body, senses and vital airs metempsychosis continues to bear fruit in the shape of pleasure and pain, even though it has no reality. (12)

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा॥ १३॥

Even though phenomena in the shape of the various bodies do not exist in the Self, metempsychosis consisting in the experience of pleasure and pain does not cease in the case of the embodied soul continuing to think of the objects of senses, even as calamities do not cease to afflict a man in the dream state so long as the dream is not broken, although the objects seen in it, including the body appearing in the dream, do not actually exist. (13)

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत्।
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते॥ १४॥

Just as the dream experience brings many a woe to a man who has not yet woken—while the same surely does not infatuate him who has woken up—so what brings sorrow to the ignorant does not afflict a wise man. (14)

शोकहर्षभयक्रोधलोभमोहस्पृहादयः।
अहंकारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः॥ १५॥

Grief, delight, fear, anger, greed, infatuation, craving and other moods as well as birth and death are seen in relation to the ego and not to the Self. (15)

देहेन्द्रियप्राणमनोऽभिमानो
जीवोऽन्तरात्मा गुणकर्ममूर्तिः।
सूत्रं महानित्युरुधेव गीतः
संसार आधावति कालतन्त्रः॥ १६॥

The spirit hidden behind the body, the

senses, the vital airs and the mind and identifying itself with them is called the Jīva. The subtle body, constituted of the Guṇas and Karmas, is its material manifestation and is variously known as the Sūtrātmā or the Mahat-tattva. Controlled by God in the form of the Time-Spirit, it revolves in Saṁsāra, the whirligig of metempsychosis. (16)

अमूलमेतद् बहुरूपरूपितं
मनोवचःप्राणशरीरकर्म ।
ज्ञानासिनोपासनया शितेन-
च्छित्त्वा मुनिर्गां विचरत्यतृष्णः ॥ १७ ॥

Cutting down with the sword of wisdom, whetted by worship of God, this tree of the ego-sense—which has no root and yet stands revealed in multitudinous forms such as those of gods, human beings etc., and is entertained in relation to the mind, speech, vital airs and body, a contemplative soul roams about on the globe devoid of all thirst for the pleasures of sense. (17)

ज्ञानं विवेको निगमस्तपश्च
प्रत्यक्षमैतिह्यमथानुमानम् ।
आद्यन्तयोरस्य यदेव केवलं
कालश्च हेतुश्च तदेव मध्ये ॥ १८ ॥

Wisdom consists in distinguishing the Self from the non-Self. Study of the Vedas and askesis in the shape of discharging one's own sacred obligations, the teachings of exalted souls, ratiocination consistent with those teachings and one's own realization, which does not contradict the two, constitute the means to the attainment of such discriminating knowledge. And such discrimination results in the conviction that what alone existed at the beginning of creation and will survive at the end of it, exists in the middle as well and that is Brahma, the revealer as well as the cause of the universe. (18)

यथा हिरण्यं स्वकृतं पुरस्तात्
पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाणं
नानापदेशैरहमस्य तद्वत् ॥ १९ ॥

Even as gold not yet wrought into various beautiful shapes as ornaments, which existed before as well as after all that is made of it, is the same even at the middle, while it is being called by different names (ear-ring, bangle and so on), so do I, the Cause of the universe, exist before and after the universe and am designated by different names even at the middle. In other words, the creation is in no way other than Me. (19)

विज्ञानमेतत्त्रियवस्थमंग
गुणत्रयं कारणकार्यकर्तृ ।
समन्वयेन व्यतिरेकतश्च
येनैव तुर्येण तदेव सत्यम् ॥ २० ॥

That one substance, viz., Brahma alone is real, because of which the fourth principle consisting of absolute Consciousness—O dear Uddhava, this mind subject to its three states, viz., waking, dream and deep slumber, the three Guṇas or modes of Prakṛti which bring about the three states as well as the threefold universe (consisting of the cause, viz., the Adhyātma or the senses, the effect, viz., the Adhibhūta or the five elements—earth etc., and the agent, viz., the Adhidaiva or the gods presiding over the Indriyas) appear through invariable concomitance, and which substance equally persists even when this threefold distinction disappears, viz., during Samādhi or the state of absorption. (20)

न यत् पुरस्तादुत यन्न पश्चा-
न्मध्ये च तन्न व्यपदेशमात्रम् ।
भूतं प्रसिद्धं च परेण यद् यत्
तदेव तत् स्यादिति मे मनीषा ॥ २१ ॥

That, on the other hand, which neither existed before nor will persist after, viz., the

manifest creation does not really exist even in the middle except in name alone. An effect is the same as that other substance viz., the cause through which it came into being and by which it stands revealed: such is My conviction. (21)

अविद्यमानोऽप्यवभासते यो
वैकारिको राजससर्ग एषः।
ब्रह्म स्वयंज्योतिरतो विभाति
ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥ २२ ॥

This world of modifications, though it did not exist before, has evolved from Brahma through Rajas and is revealed also by Brahma, which, on the other hand, is the cause of all by itself and not the effect of any other cause and the revealer, too. Therefore, it is Brahma alone which appears as this diversified universe, consisting, as it does, of the senses and their objects (the subtle elements), the mind (including the gods presiding over the senses and the mind) and the five gross elements. (22)

एवं स्फुटं ब्रह्मविवेकहेतुभिः
परापवादेन विशारदेन।
छित्त्वाऽऽत्मसन्देहमुपारमेत
स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥ २३ ॥

Resolving one's doubts concerning the Self by the aforesaid means of clearly distinguishing Brahma (vide verse 18 above) and by rejecting the possibility of the body etc., which are other than the Self being recognized as the Self and by the grace of a wise preceptor, and sated with the bliss of Self-Realization, one should dissociate oneself from all the senses etc., thirsting after enjoyment. (23)

नात्मा वपुः पार्थिवमिन्द्रियाणि
देवा ह्यसुर्वायुजलं हुताशः।
मनोऽन्नमात्रं धिषणा च सत्त्व-
महंकृतिः खं क्षितिरर्थसाम्यम्॥ २४ ॥

Indeed the body, which is a product of the earth, the senses, the deities presiding over them, life-breath, the air, water, fire and the mind, which is sustained by food, reason and the intellect, the ego, ether, earth, the five objects of the senses and Prakṛti, the state of equilibrium of the three Guṇas, are not the Self since they are all material. (24)

समाहितैः कः करणैर्गुणात्मभि-
र्गुणो भवेन्मत्सुविविक्तधाम्नः।
विक्षिप्यमाणैरुत किं नु दूषणं
घनैरुपेतैर्विगतै रवेः किम्॥ २५ ॥

What gain can there be to him who has fully realized My Truth through his senses, made up of the three Guṇas, being composed or, say, what harm can befall him through his senses being tossed about? What gain or loss can accrue to the sun through the clouds having gathered about it or dispersed? (25)

यथा नभो वाय्वनलाम्बुभूगुणै-
र्गतागतैर्वर्तुगुणैर्न सज्जते।
तथाक्षरं सत्त्वरजस्तमोमलै-
रहंमतेः संसृतिहेतुभिः परम्॥ २६ ॥

Even as the sky is not affected by the drying, burning, drenching and soiling properties of the air, fire, water and earth or by the peculiarities, that come and go, of the various seasons, so the transcendent indestructible is never contaminated by the impurities (impure tendencies and actions) of Sattva, Rajas and Tamas, which bring about the transmigration of one who looks upon the body as his Self. (26)

तथापि संगः परिवर्जनीयो
गुणेषु मायारचितेषु तावत्।
मद्भक्तियोगेन दृढेन यावद्
रजो निरस्येत मनःकषायः॥ २७ ॥

All the same, attachment to the pleasures of sense, which are the creations of Māyā (Prakṛti) should be completely eschewed until the impurity attaching to the mind in

the form of passion is shaken off through the intense practice of Devotion. (27)

यथाऽऽमयोऽसाधुचिकित्सितो नृणां
पुनः पुनः संतुदति प्ररोहन्।
एवं मनोऽपक्वकषायकर्म
कुयोगिनं विध्यति सर्वसंगम्॥ २८॥

Just as a disease in men sprouts again and again, if treated improperly, and causes much pain, so does the mind whose passions and the latencies of Karma to which they are traceable have not been burnt and which has conceived an attachment for all wealth, sons, wife and so on, brings about the fall of one who has not attained perfection in Yoga (wisdom). (28)

कुयोगिनो ये विहितान्तरायै-
र्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।
ते प्राक्तनाभ्यासबलेन भूयो
युञ्जन्ति योगं न तु कर्मतन्त्रम्॥ २९॥

Those imperfect Yogīs, who are thus frustrated by living impediments in the form of human beings such as wife and sons, kinsfolk and disciples, placed by the gods, take once more to the practice of Yoga, by force of the habit acquired in previous births, but never to the elaborate course of action. (29)

करोति कर्म क्रियते च जन्तुः
केनाप्यसौ चोदित आनिपातात्।
न तत्र विद्वान् प्रकृतौ स्थितोऽपि
निवृत्ततृष्णः स्वसुखानुभूत्या॥ ३०॥

Impelled by some agency (the Inner Controller or force of destiny etc.,) the ignorant man performs actions till his death and is subjected to joy and sorrow, i.e., undergoes transmigration thereby. The enlightened soul, however, is not so subjected, though seated in the body (a product of Matter), his thirst for the pleasures of sense having ceased due to his enjoying the bliss of Self-Realization and hence does not undergo transmigration through performing actions all his life. (30)

तिष्ठन्तमासीनमुत व्रजन्तं
शयानमुक्षन्तमदन्तमन्नम् ।
स्वभावमन्यत् किमपीहमान-
मात्मानमात्मस्थमतिर्न वेद॥ ३१॥

He whose mind is fixed on the Self is not aware of the body whether it is standing or sitting, walking or lying down, answering the calls of nature or masticating food or pursuing any other natural activity. (31)

यदि स्म पश्यत्यसदिन्द्रियार्थं
नानानुमानेन विरुद्धमन्यत्।
न मन्यते वस्तुतया मनीषी
स्वाप्नं यथोत्थाय तिरोदधानम्॥ ३२॥

If at all a man of wisdom perceives the various objects of his extroverted senses, he does not recognize as real anything other than the Self, for such a thing would be contrary to reason—any more than a man rising from sleep recognizes as real an object seen in a dream and as such vanishing. (32)

पूर्वं गृहीतं गुणकर्मचित्र-
मज्ञानमात्मन्यविविक्तमंग ।
निवर्तते तत् पुनरीक्षयैव
न गृह्यते नापि विसृज्य आत्मा॥ ३३॥

This psycho-physical organism, a product of ignorance, wonderfully wrought by the three Guṇas (modes of Prakṛti) and Karmas (conforming to those Guṇas), which was formerly in the state of bondage, perceived as non-distinct from the Self, O dear Uddhava, now disappears in the light of Self-Knowledge. The Self, however, can neither be apprehended nor rejected. (33)

यथा हि भानोरुदयो नृचक्षुषां
तमो निहन्यान्न तु सद् विधत्ते।
एवं समीक्षा निपुणा सती मे
हन्यात्तमिस्रं पुरुषस्य बुद्धेः॥ ३४॥

Just as the emergence of the sun only disperses the darkness screening the human

eyes, but does not create anew what has already been there, so My consummate and true realization dispels the darkness enveloping the mind of man. (34)

एष स्वयंज्योतिरजोऽप्रमेयो
महानुभूतिः सकलानुभूतिः।
एकोऽद्वितीयो वचसां विरामे
येनेषिता वागसवश्चरन्ति॥ ३५॥

The Self is never hidden from our view, but ever directly perceptible. It is self-luminous, beyond birth and death etc., beyond all proof, unlimited in point of time and space etc., and therefore beyond all change, comprising all sorts of experiences, and remaining one without a second when all words cease to describe it. Speech and the senses function only when impelled by it. (35)

एतावानात्मसंमोहो यद् विकल्पस्तु केवले।
आत्मन्नृते स्वमात्मानमवलम्बो न यस्य हि॥ ३६॥

The notion of difference in the absolute Self is entirely a delusion of the mind; for other than one's own self there is no ground for this difference. (36)

यन्नामाकृतिभिर्ग्राह्यं पंचवर्णमबाधितम्।
व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम्॥ ३७॥

The view of some self-conceited men that the duality in the form of the body etc., perceptible with the senses in the form of so many names and forms and consisting of the five gross elements cannot be refuted is a meaningless tall talk. (37)

योगिनोऽपक्वयोगस्य युंजतः काय उत्थितैः।
उपसर्गैर्विहन्येत तत्रायं विहितो विधिः॥ ३८॥

If the body of a Yogī who has not yet achieved perfection in Yoga and who is still striving is visited by some calamities (ailments etc.,) appearing all of a sudden, the following is prescribed as a remedy.(38)

योगधारणया कांश्चिदासनैर्धारणान्वितैः।
तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्दहेत्॥ ३९॥

One should get rid of some obstacles such as heat and cold through Yogic concentration (severally on the moon and the sun), others (viz., flatulence and other ailments) by means of Yogic postures accompanied by concentration on the air and still others (viz., those brought about by evil stars and snakes etc.,) through askesis (self-denial), spells and drugs, as required. (39)

कांश्चिन्ममानुध्यानेन नामसंकीर्तनादिभिः।
योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः॥ ४०॥

Some obstacles such as lust and anger yielding evil results one should gradually get over through continued contemplation on Me, by loudly chanting the Divine Names and so on, and still others such as hypocrisy and pride by waiting upon masters of Yoga. (40)

केचिद् देहमिमं धीराः सुकल्पं वयसि स्थिरम्।
विधाय विविधोपायैरथ युंजन्ति सिद्धये॥ ४१॥

Some men, having controlled their senses and made their living body exceptionally strong (proof against disease and old age) and ever young by various means, take to the practice of Yoga for the attainment of mystic powers (such as transferring one's soul to a dead body and tenanting it). (41)

न हि तत् कुशलादृत्यं तदायासो ह्यपार्थकः।
अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः॥ ४२॥

That is, however, not to be made much of by the wise; for the pains taken over such a consummation are futile inasmuch as the body after all is perishable like the fruit of a tree and might drop any moment. (42)

योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात्।
तच्छ्रद्दध्यान्न मतिमान् योगमुत्सृज्य मत्परः॥ ४३॥

Even if the body of a man ever diligently practising Yoga attains exceptional fitness, a wise man should not lay much store by

such fitness, discontinuing the practice of Yoga; he should, on the other hand, remain devoted to Me. (43)

योगचर्यामिमां योगी विचरन् मदपाश्रय:।
नान्तरायैर्विहन्येत नि:स्पृह: स्वसुखानुभू: ॥ ४४ ॥

The Yogī who, depending on Me, diligently carries on the aforesaid practice of Yoga is not baffled by obstacles; he is, on the other hand, rid of all hankerings and enjoys the bliss of Self-Realization. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टाविंशोऽध्याय: ॥ २८ ॥

Thus ends the twenty-eighth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनत्रिंशोऽध्याय:

Discourse XXIX

Courses of conduct pleasing to the Lord: Uddhava's departure for Badarikāśrama

उद्धव उवाच

सुदुश्चरामिमां मन्ये योगचर्यामनात्मन:।
यथाञ्जसा पुमान् सिद्ध्येत् तन्मे ब्रूह्यञ्जसाच्युत ॥ १ ॥

Uddhava submitted: I consider this Yogic discipline extremely hard to practise for one who has not been able to control his mind. Therefore, pray! tell me explicitly, O immortal Lord, the means by which a man may easily attain perfection. (1)

प्रायश: पुण्डरीकाक्ष युंजन्तो योगिनो मन:।
विषीदन्त्यसमाधानान्मनोनिग्रहकर्शिता: ॥ २ ॥

Yogīs (strivers) trying to curb their mind, O lotus-eyed Lord, get tired in their attempt to control it and often feel frustrated because of their not being able to compose it. (2)

अथात आनन्ददुघं पदाम्बुजं
हंसा: श्रयेरन्नरविन्दलोचन।
सुखं नु विश्वेश्वर योगकर्मभि-
स्त्वन्माययामी विहता न मानिन: ॥ ३ ॥

It is for this very reason that men who are capable of distinguishing the substantial from the unsubstantial easily and definitely resort to Your lotus-feet, yielding the nectar of supreme bliss, O lotus-eyed Lord of the universe! Handicapped, however, are they by Your Māyā (deluding potency), who, being proud of their Self-Knowledge and knowledge of ritual acts, do not (so) resort to You. (3)

किं चित्रमच्युत तवैतदशेषबन्धो
दासेष्वनन्यशरणेषु यदात्मसात्त्वम्।
योऽरोचयत् सह मृगै: स्वयमीश्वराणां
श्रीमत्किरीटतटपीडितपादपीठ: ॥ ४ ॥

That You should be subject to the will of Your servants (devotees) that are exclusively devoted to You, O Befriender of all, is no wonder for You, O immortal Lord! who found delight in the company of animals (monkeys etc., in Your descent as Śrī Rāma as well as in Your infantile sports at Vṛndāvana), even though Your very footstool is ever and anon rubbed by the end of the brilliant diadems of Brahmā and others, the rulers of the world! (4)

तं त्वाखिलात्मदयितेश्वरमाश्रितानां
सर्वार्थदं स्वकृतविद् विसृजेत को नु।
को वा भजेत् किमपि विस्मृतयेऽनु भूत्यै
किं वा भवेन्न तव पादरजोजुषां न: ॥ ५ ॥

What man, who is conscious of good

offices done by you to Your devotees in the past can possibly turn his back on You as aforesaid, the Ruler and the Beloved, nay, the very Self of the entire creation, who bestow all desired boons upon those that have sought shelter with You? What knowing man will as a matter of fact go in for something other than You, even though gifted by You, which is conducive to good fortune (alone) and later on, to forgetfulness about You? What good fortune will not attend on us, who take delight in the dust of Your feet! (5)

नैवोपयन्त्यपचितिं कवयस्तवेश
ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्व-
न्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति॥ ६॥

Even enlightened souls cannot get square with You, O Lord! even through the span of life allotted to Brahmā (viz., 31,10,40,00,00,00,000 years) and feel overjoyed while recalling Your obligations; for they know that appearing in the form of the preceptor outside and in the form of the Inner Controller within their heart, it is You who drive away the sin and impurities of embodied souls and reveal Your true nature to them. (6)

श्रीशुक उवाच

इत्युद्धवेनात्यनुरक्तचेतसा
पृष्टो जगत्क्रीडनकः स्वशक्तिभिः।
गृहीतमूर्तित्रय ईश्वरेश्वरो
जगाद सप्रेममनोहरस्मितः॥ ७॥

Śrī Śuka began again: Questioned thus by Uddhava, whose mind was excessively devoted to Him, Śrī Kṛṣṇa (the suzerain Lord even of Brahmā and others, the rulers of the universe), who, having assumed three forms under the names of Brahmā, Viṣṇu and Śiva through His own potencies in the shape of Rajas, Sattva and Tamas, toys with the world, lovingly spoke as follows with a soul-ravishing smile on His lips. (7)

श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमंगलान्।
याञ्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम्॥ ८॥

The glorious Lord said: "Hullo! I shall tell you the most auspicious courses of conduct pleasing to Me, following which with reverence a mortal conquers death, which is so difficult to conquer. (8)

कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन्।
मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः॥ ९॥

"With mind and intellect dedicated to Me and his mind and soul finding delight in the courses of conduct pleasing to Me, a man should gradually learn to perform all actions for My sake, remembering Me all the while. (9)

देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान्।
देवासुरमनुष्येषु मद्भक्ताचरितानि च॥ १०॥

"He should take up his abode in holy lands inhabited by pious men devoted to Me and follow the conduct of my devotees among the gods, demons and human beings. (10)

पृथक् सत्रेण वा मह्यं पर्वयात्रामहोत्सवान्।
कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभिः॥ ११॥

"He should arrange either individually or collectively in My honour on sacred days (such as Ekādaśī) processions and great festivities alongwith songs, dances etc., spending large sums of money on a monarchical scale. (11)

मामेव सर्वभूतेषु बहिरन्तरपावृतम्।
ईक्षेतात्मनि चात्मानं यथा खममलाशयः॥ १२॥

"Pure of mind, he should behold Me alone, the Supreme Self, as pervading within as well as without and unconditioned as the sky in all created beings as also in his own self. (12)

इति सर्वाणि भूतानि मद्भावेन महाद्युते।
सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः॥ १३॥
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिंगके।
अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः॥ १४॥

"He who, embracing thus the point of view of Self-Knowledge alone, regards all created beings as identical with Me, O highly enlightened one, and honours them as such, nay, who looks with equanimity upon a Brāhmaṇa and a low-born individual, a thief and a devotee of Brāhmaṇas, the sun and a spark, a tender-hearted and a cruel man, is taken to be wise. (13-14)

नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात्।
स्पर्धासूयातिरस्काराः साहंकारा वियन्ति हि॥ १५॥

"The spirit of rivalry with equals, fault-finding (with one's superiors) and contempt (for one's inferiors) coupled with self-conceit surely disappear before long from the mind of a man incessantly engaged in looking upon men and women as no other than Myself. (15)

विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम्।
प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम्॥ १६॥

"Ignoring his own people even if they laugh at him and giving up the body-consciousness (as a result of which one comes to regard oneself as superior or the low-born, or animals etc., as inferior to one's own self) and casting to the winds all sense of shame, he should bow low to all, down to a dog, a pariah, a cow and a donkey, falling flat on the ground like a log of wood. (16)

यावत् सर्वेषु भूतेषु मद्भावो नोपजायते।
तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः॥ १७॥

"Until the conviction about all created beings being identical with Myself gets rooted in him, he should worship Me in the aforesaid manner through the active agency of his speech, mind and body. (17)

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया।
परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः॥ १८॥

"Everything is reduced to Brahma (the Absolute) in his eyes. And seeing Brahma and Brahma alone everywhere by virtue of knowledge raised to the level of realization, gained by looking upon everything as Brahma, and freed from all doubts, he should cease from all activity. (18)

अयं हि सर्वकल्पानां सध्रीचीनो मतो मम।
मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः॥ १९॥

"Looking upon all created beings as Myself through the active agency of mind, speech and body—this indeed is considered by Me to be the best of all disciplines conducive to My realization. (19)

न ह्यंगोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि।
मया व्यवसितः सम्यङ्निर्गुणत्वादनाशिषः॥ २०॥

"There is no fear of loss in the least degree of this course of conduct in the form of My worship, O dear Uddhava, once it has been taken up in right earnest, because it is free from all craving and since it has been deliberately determined by Me, unaffected as it is by the three Guṇas. (20)

यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत्।
तदायासो निरर्थः स्याद् भयादेरिव सत्तम॥ २१॥

"Nay, whatever worldly exertion, though fruitless (e.g., the act of fleeing and crying through fear etc.,) yet dedicated in a disinterested spirit to Me, the Supreme, is exalted to the level of Dharma (righteousness), O most pious Uddhava ! (21)

एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम्।
यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम्॥ २२॥

"Here lies the wisdom of the wise, nay, the cleverness of the clever consists in this alone that one attains in this very life to Me, the only immortal and real substance, through this bogus and mortal frame. (22)

एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य सङ्ग्रहः।
समासव्यासविधिना देवानामपि दुर्गमः॥ २३॥

"The aforesaid teaching covers the entire range of Vedantic teaching, which has been taught by Me to you in a nutshell or in extenso, as necessary and which is so difficult to grasp even for the gods. (23)

अभीक्ष्णशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत्।
एतद् विज्ञाय मुच्येत पुरुषो नष्टसंशयः॥ २४॥

"Repeatedly has this Knowledge of Truth been expounded by Me in a very lucid and reasoned way. Having grasped it fully a man will have all his doubts dispelled and bids fair to get liberated. (24)

सुविवित्तं तव प्रश्नं मयैतदपि धारयेत्।
सनातनं ब्रह्मगुह्यं परं ब्रह्माधिगच्छति॥ २५॥

"Nay, he who treasures in his mind this question of yours as well as this discourse containing my reply to it will realize the everlasting transcendent Brahma, that lies hidden in the Vedas. (25)

य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्कलम्।
तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना॥ २६॥

"Again, I shall voluntarily confer My own Self on that teacher of Brahma who imparts this knowledge to My devotees most extensively. (26)

य एतत् समधीयीत पवित्रं परमं शुचि।
स पूयेताहरहर्मां ज्ञानदीपेन दर्शयन्॥ २७॥

"He who repeats aloud in an intelligent way this most sacred teaching of Mine, which is capable of sanctifying others too, will get purified, in that he will be revealing Me day to day to others by the lamp of wisdom. (27)

य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः।
मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते॥ २८॥

"A man who attentively listens to this dialogue with reverence from day to day will be practising in effect supreme devotion to Me and will not be bound by actions. (28)

अप्युद्धव त्वया ब्रह्म सखे समवधारितम्।
अपि ते विगतो मोहः शोकश्चासौ मनोभवः॥ २९॥

"I hope, O Uddhava, my friend, the true nature of Brahma has been fully understood by you; I presume also that your mind-born infatuation and grief too has totally disappeared. (29)

नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च।
अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम्॥ ३०॥

"Let this teaching of Mine not be imparted by you to a hypocrite, an unbeliever, a cheat, an irreverent listener, one who is not a devotee and to an insolent person. (30)

एतैर्दोषैर्विहीनाय ब्रह्मण्याय प्रियाय च।
साधवे शुचये ब्रूयाद् भक्तिः स्याच्छूद्रयोषिताम्॥ ३१॥

"One should speak about it to him who is utterly devoid of the aforementioned faults, to a devotee of the Brāhmaṇas, to one's own favourite, to a pious and holy man, nay, even to the Śūdras and womenfolk if there is Devotion in them. (31)

नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते।
पीत्वा पीयूषममृतं पातव्यं नावशिष्यते॥ ३२॥

"Nothing remains to be known by a seeker of Knowledge after knowing this, just as nothing remains to be quaffed after taking a draught of the immortalizing nectar. (32)

ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे।
यावानर्थो नृणां तात तावांस्तेऽहं चतुर्विधः॥ ३३॥

"To devotees like you, O dear Uddhava, I Myself cover the entire range of the fourfold object of human pursuit, which is partially attained by men in the shape of, say, final beatitude through Self-Knowledge, Dharma or religious merit through the performance of prescribed duty, mystic powers included under the category of Kāma or enjoyment through the practice of Yoga, wealth through the pursuit of agriculture etc., the vocation of a Vaiśya, and dominion, also included in the category of enjoyment through the wielding of a sceptre, a symbol of ruling power. (33)

मर्त्यो यदा त्यक्तसमस्तकर्मा
निवेदितात्मा विचिकीर्षितो मे।
तदामृतत्वं प्रतिपद्यमानो
मयाऽऽत्मभूयाय च कल्पते वै॥ ३४॥

"When, having relinquished all duties, a mortal dedicates himself to Me, he is chosen

by Me as an object of special favour; and, attaining immortality, he then gets qualified in reality for becoming one with Me (or acquiring divine powers)." (34)

श्रीशुक उवाच

स एवमादर्शितयोगमार्ग-
स्तदोत्तमश्लोकवचो निशम्य।
बद्धांजलिः प्रीत्युपरुद्धकण्ठो
न किंचिदूचेऽश्रुपरिप्लुताक्षः॥ ३५॥

Śrī Śuka went on: Hearing the discourse of Śrī Kṛṣṇa of excellent renown, Uddhava, who had thus been shown the path of Yoga (union with the Lord), stood with joined palms, his eyes overflowing with tears, and could not at that time utter a word (in return) as his throat was choked with emotion. (35)

विष्टभ्य चित्तं प्रणयावघूर्णं
धैर्येण राजन् बहु मन्यमानः।
कृतांजलिः प्राह यदुप्रवीरं
शीर्ष्णा स्पृशंस्तच्चरणारविन्दम्॥ ३६॥

Controlling his mind, agitated through affection, by firmness, O king, and accounting himself blessed, he now replied as follows to Śrī Kṛṣṇa (the greatest hero among the Yadus) with joined palms, touching His lotus-feet with his head. (36)

उद्धव उवाच

विद्रावितो मोहमहान्धकारो
य आश्रितो मे तव सन्निधानात्।
विभावसोः किं नु समीपगस्य
शीतं तमो भीः प्रभवन्त्यजाद्य॥ ३७॥

Uddhava submitted: "The thick darkness of ignorance that had been hugged by me has been dispersed by Your teaching. Can cold and darkness or the fear born of these possibly prevail against a man who has sought the presence of fire, O Creator even of Brahmā? (37)

प्रत्यर्पितो मे भवतानुकम्पिना
भृत्याय विज्ञानमयः प्रदीपः।
हित्वा कृतज्ञस्तव पादमूलं
कोऽन्यत् समीयाच्छरणं त्वदीयम्॥ ३८॥

"The lamp of wisdom that had been snatched away by Your Māyā has been restored to me, Your servant, by You, compassionate as You are. Leaving the soles of Your feet, what grateful man would seek any other asylum? (38)

वृक्णश्च मे सुदृढः स्नेहपाशो
दाशार्हवृष्ण्यन्धकसात्वतेषु।
प्रसारितः सृष्टिविवृद्धये त्वया
स्वमायया ह्यात्मसुबोधहेतिना॥ ३९॥

"Nay, the most tough snare of my affection for the Dāśārhas, the Vṛṣṇis, the Andhakas and the Sātvatas, that had been spread by You through Your deluding potency for the propagation of species, has actually been torn asunder by You with the sword of Self-Realization. (39)

नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम्।
यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी॥ ४०॥

"My salutation be to You, O Supreme Master of Yoga! Pray, instruct me, who have come to You for protection, so that unceasing love for Your lotus-feet may abide in my heart." (40)

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम्।
तत्र मत्पादतीर्थोदे स्नानोपस्पर्शनैः शुचिः॥ ४१॥
ईक्षयालकनन्दाया विधूताशेषकल्मषः।
वसानो वल्कलान्यंग वन्यभुक् सुखनिःस्पृहः॥ ४२॥
तितिक्षुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः।
शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः॥ ४३॥
मत्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन्।
मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव।
अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम्॥ ४४॥

The glorious Lord replied: "Enjoined by Me, O Uddhava! proceed to My hermitage, called by the name of Badarikāśrama. Hallowed there by bathing in and drinking

the water of the holy Gaṅgā, which has washed My feet and acquired sanctity thereby, nay, purged of all impurities by the very sight of the Alakanandā (a tributary of the Gaṅgā), wearing the bark of trees, O dear one ! living on wild fruits and free from all hankering for pleasure, enduring all experiences in the form of pairs of opposites such as cold and heat, amiable of disposition, with your senses fully controlled, calm and possessed of a collected mind, endowed with wisdom and Self-Realization, ruminating most thoughtfully upon whatever you have learnt from Me and devoting your speech and mind to Me, remain assiduously engaged in duties pleasing to Me. Transcending the three courses of destiny, viz., ascent to heaven in a celestial form, rebirth as a human being and being cast into the womb of any subhuman creature, according to the predominance of Sattva, Rajas and Tamas, respectively, you will then attain to Me. (41—44)

श्रीशुक उवाच

स एवमुक्तो हरिमेधसोद्धवः
प्रदक्षिणं तं परिसृत्य पादयोः।
शिरो निधायाश्रुकलाभिरार्द्रधी-
र्न्यषिञ्चदद्वन्द्वपरोऽप्यपक्रमे ॥ ४५ ॥

Śrī Śuka resumed: Instructed thus by Śrī Kṛṣṇa, devotion to whom puts an end to metempsychosis, Uddhava went round the Lord keeping Him always to his right so as to ensure His constant goodwill and, placing his head on His feet while departing, bathed them with drops of tears, his mind too being moistened with emotion, even though he had transcended the pairs of opposites in the form of joy and sorrow etc., as a result of the Lord's teaching. (45)

सुदुस्त्यजस्नेहवियोगकातरो
न शक्नुवंस्तं परिहातुमातुरः।
कृच्छ्रं ययौ मूर्धनि भर्तृपादुके
बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥ ४६ ॥

Alarmed at his impending separation from Śrī Kṛṣṇa—whose affection was most difficult to turn one's back upon—and unable to leave Him, Uddhava felt ill at ease and suffered great agony. Then bearing on his head the pair of wooden sandals belonging to his Master and gifted by Himself as a token of His pleasure and bowing to Him again and again, he departed. (46)

ततस्तमन्तर्हृदि संनिवेश्य
गतो महाभागवतो विशालाम्।
यथोपदिष्टां जगदेकबन्धुना
तपः समास्थाय हरेरगाद् गतिम् ॥ ४७ ॥

Having firmly installed the Lord in the inmost of his heart, the great votary of the Lord then reached Viśālā (another name of Badarikāśrama); and, practising austerities according to rules, attained to the state of Śrī Hari as taught by Śrī Kṛṣṇa*, the sole Befriender of the universe. (47)

य एतदानन्दसमुद्रसम्भृतं
ज्ञानामृतं भागवताय भाषितम्।
कृष्णेन योगेश्वरसेविताङ्घ्रिणा
सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥ ४८ ॥

He who tastes ever so little with real reverence this nectar of wisdom, churned out of the ocean of bliss in the shape of the Upaniṣads, so-called because they reveal the nature of Brahma, which is all bliss, and taught to Uddhava (a great devotee of the Lord) by no less a personage than Śrī Kṛṣṇa, whose lotus feet are resorted to even by masters of Yoga like Lord Śiva, is not only himself liberated but the world at large gets liberated through his fellowship. (48)

भवभयमपहन्तुं ज्ञानविज्ञानसारं
निगमकृदुपजह्रे भृंगवद् वेदसारम्।
अमृतमुदधितश्चापाययद् भृत्यवर्गान्
पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥ ४९ ॥

I bow to the Supreme Person known by the name of Śrī Kṛṣṇa, the First Cause, the

* Vide verse 34 above.

Author of the Vedas, who in order to put an end to rebirth (in the case of devotees that have turned their face away from the world) and the fear of old age and disease etc., (in the case of those following the ways of the world) extracted like a bee the twofold nectar, viz., (1) the quintessence of the Vedas in the form of Jñāna (Self-Knowledge) and Vijñāna (God-Realization)—which are the only valuable things in life, and (2) the immortalizing beverage of the gods, churned out of the ocean, and gave the twofold nectar to the aforementioned two classes of His devotees to drink. (49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

Thus ends the twenty-ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिंशोऽध्यायः

Discourse XXX

Holocaust of Yadu's Race

राजोवाच

ततो महाभागवत उद्धवे निर्गते वनम्।
द्वारवत्यां किमकरोद् भगवान् भूतभावनः ॥ १ ॥

King Parīkṣit submitted: Uddhava, a great devotee of the Lord, having proceeded to the woodland of Badarikāśrama, what did the Lord, the father of all created beings, do next in Dwārakā? (1)

ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः।
प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत् ॥ २ ॥
प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शेकुः।
कर्णाविष्टं न सरति ततो यत् सतामात्मलग्नम्।
यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां।
दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः ॥ ३ ॥

His own race having been wiped out through the curse of Brāhmaṇas, how did Śrī Kṛṣṇa (the foremost of the Yadus) cast off His body, the most beloved of the eyes of all, from which ladies could not withdraw their eyes once riveted on it; which, having once entered the ears of the virtuous and then clung to their mind (through the passage of the ears), never departs from it; whose splendour (when glorified by poets) gives a delightful character to their speech and what goes without saying, brings honour to them, and looking on which, when seated in the chariot of the all-victorious Arjuna, warriors, who fell in battle, attained similarity to it ! (2-3)

ऋषिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान्।
दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यदूनिदम् ॥ ४ ॥

The sage, Śrī Śuka, replied: Seeing evil portents of a grave nature manifest in the heavens and on earth as well as in the air, Śrī Kṛṣṇa spoke thus to the Yadus, sitting together in the assembly hall known by the name of Sudharmā. (4)

एते घोरा महोत्पाता द्वार्वत्यां यमकेतवः।
मुहूर्त्तमपि न स्थेयमत्र नो यदुपुंगवाः ॥ ५ ॥

"These grave portents of a terrible nature appearing in Dwārakā are indications of a holocaust. We should not, therefore, stay here even for an hour, O leaders of the Yadus ! (5)

स्त्रियो बालाश्च वृद्धाश्च शंखोद्धारं व्रजन्त्वितः।
वयं प्रभासं यास्यामो यत्र प्रत्यक् सरस्वती ॥ ६ ॥

"Let the womenfolk, infants and aged

men move from this place to the sacred spot called Śaṅkhoddhāra; while we shall proceed to Prabhāsa, where the river Saraswatī flows towards the west (and joins the sea). (6)

तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः।
देवताः पूजयिष्यामः स्नपनालेपनार्हणैः॥ ७॥

"Having bathed in that river and thus purified, and remaining without food, we shall all worship the images of gods with a fully concentrated mind by bathing them, daubing them with sandal-paste and offering other articles of worship. (7)

ब्राह्मणांस्तु महाभागान् कृतस्वस्त्ययना वयम्।
गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभिः ॥ ८॥

"Having been blessed by the Brāhmaṇas through the recitation of benedictory Mantras (sacred texts) and offering of flowers etc., we shall also honour the highly blessed Brāhmaṇas by gifting them cows, lands, gold and raiments as well as elephants, horses, chariots and dwellings. (8)

विधिरेष ह्यरिष्टघ्नो मंगलायनमुत्तमम्।
देवद्विजगवां पूजा भूतेषु परमो भवः॥ ९॥

"That is the surest way of dispersing evil and the best means of securing happiness. Worship of gods, the Brāhmaṇas and cows brings supreme exaltation to men." (9)

इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः।
तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः॥ १०॥

Attentively hearing this speech of Śrī Kṛṣṇa (the enemy of the demon Madhu) and saying "Amen !", the elderly among the Yadus all proceeded to Prabhāsa in chariots after crossing the sea by means of barks. (10)

तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः।
चक्रुः परमया भक्त्या सर्वश्रेयोपबृंहितम्॥ ११॥

There the scions of Yadu performed with supreme Devotion whatever was enjoined by the Lord alongwith all other means of ensuring prosperity. (11)

ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु।
दिष्टविभ्रंशितधियो यद्द्रवैर्भ्रश्यते मतिः॥ १२॥

Then, their judgment having been vitiated by an evil destiny, they drank there a highly intoxicating and delicious drink known by the name of Maireyaka, by the filtrates of which the intellect is perverted. (12)

महापानाभिमत्तानां वीराणां दृप्तचेतसाम्।
कृष्णमायाविमूढानां संघर्षः सुमहानभूत्॥ १३॥

There ensued a very bitter clash between the heroes, who were all proud at heart and were hard drunk with the strong beverage and were further deluded by the enchanting potency of Śrī Kṛṣṇa. (13)

युयुधुः क्रोधसंरब्धा वेलायामाततायिनः।
धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोमरर्ष्टिभिः ॥ १४॥

Inflamed with anger and equipped with arms they contended with one another on the seashore by means of bows, swords, spears, maces, bludgeons and lances. (14)

पतत्पताकै रथकुञ्जरादिभिः
खरोष्ट्रगोभिर्महिषैर्नरैरपि ।
मिथः समेत्याश्वतरैः सुदुर्मदा
न्यहञ्छरैर्दद्भिरिव द्विपा वने॥ १५॥

Closing with one another in chariots and on elephants etc., as well as on the back of donkeys, camels, bulls, buffaloes and mules and men, bearing ensigns that fluttered in the breeze, the highly intoxicated warriors hit one another with arrows even as elephants in a forest would strike one another with their tusks. (15)

प्रद्युम्नसाम्बौ युधि रूढमत्सरा-
वक्रूरभोजावनिरुद्धसात्यकी ।
सुभद्रसङ्ग्रामजितौ सुदारुणौ
गदौ सुमित्रासुरथौ समीयतुः॥ १६॥

Pradyumna closed on the battlefield with Sāmba, Akrūra with Bhoja, Aniruddha with Sātyaki, Subhadra with Saṅgrāmajit, Gada (Śrī Kṛṣṇa's brother) with Śrī Kṛṣṇa's son of the same name and Sumitra with Āśuratha.

All the pairs looked very fierce, their rancour having grown very intense. (16)

अन्ये च ये वै निशठोल्मुकादय:
सहस्रजिच्छतजिद्भानुमुख्या: ।
अन्योन्यमासाद्य मदान्धकारिता
जघ्नुर्मुकुन्देन विमोहिता भृशम् ॥ १७ ॥

Blinded by intoxication and utterly infatuated by the enchanting potency of Śrī Kṛṣṇa, the Bestower of Liberation, others too, viz., Niśaṭha, Ulmuka and so on, the chief of whom were Sahasrajit, Śatajit and Bhānu, met and struck one another at close quarters. (17)

दाशार्हवृष्ण्यन्धकभोजसात्वता
मध्वर्बुदा माथुरशूरसेना: ।
विसर्जना: कुकुरा: कुन्तयश्च
मिथस्ततस्तेऽथ विसृज्य सौहृदम् ॥ १८ ॥

Casting all affection to the winds, then, the Dāśārhas, Vṛṣṇis, Andhakas, Bhojas and Sātvatas, the Madhus and the Arbudas, the Māthuras and the Śūrasenas, the Visarjanas, the Kukuras and the Kuntis—these contended with one another. (18)

पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च
स्वस्रीयदौहित्रपितृव्यमातुलै: ।
मित्राणि मित्रै: सुहृद: सुहृद्भि-
र्ज्ञातींस्त्वहञ्ज्ञातय एव मूढा: ॥ १९ ॥

Sons fought with their fathers and brothers with brothers; while maternal uncles, maternal grandfathers, nephews and sister's sons severally crossed their swords with their sister's sons, daughter's sons, uncles and maternal uncles. Likewise, friends contended with friends, and relations with relations; while kinsmen killed kinsmen, deluded as they all were. (19)

शरेषु क्षीयमाणेषु भज्यमानेषु धन्वसु।
शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जह्नुरेरका: ॥ २० ॥

When the stocks of arrows began to be exhausted, bows began to be broken when used as cudgels and the stocks of weapons began to be depleted, they tore up with their clenched hands blades of Erakā* grass. (20)

ता वज्रकल्पा ह्यभवन् परिघा मुष्टिना धृता: ।
जघ्नुर्द्विषस्तै: कृष्णेन वार्यमाणास्तु तं च ते ॥ २१ ॥
प्रत्यनीकं मन्यमाना बलभद्रं च मोहिता: ।
हन्तुं कृतधियो राजन्नापन्ना आततायिन: ॥ २२ ॥

Held by the clenched hand they turned into so many clubs studded with iron, which were almost as hard as adamant. They now began to strike their enemies with them, and, being checked by Śrī Kṛṣṇa, they took Him as well as Balabhadra to be their adversary, deluded as they were. Nay, resolved to kill Them, the desperadoes came up before Them, O king ! (21-22)

अथ तावपि सङ्क्रुद्धावुद्यम्य कुरुनन्दन।
एरकामुष्टिपरिघौ चरन्तौ जघ्नतुर्युधि ॥ २३ ॥

Highly irritated, They too took up handfuls of Erakā grass, presently converted into clubs, O delight of the Kurus, and struck them in return with those clubs, moving from one place to another. (23)

ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम् ।
स्पर्धाक्रोध: क्षयं निन्ये वैणवोऽग्निर्यथा वनम् ॥ २४ ॥

The fury, engendered by rivalry, of those warriors, who were possessed, as it were, by the curse of the Brāhmaṇas and whose judgment had been obscured by the deluding potency of Śrī Kṛṣṇa, brought about their destruction even as fire produced by the friction of bamboos would consume a whole forest. (24)

एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशव: ।
अवतारितो भुवो भार इति मेनेऽवशेषित: ॥ २५ ॥

All His own people as well as clans

* It will be remembered that when the steel pestle, generated by the curse of Brāhmaṇas, had been crushed into powder and cast into the sea, the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a grass named Erakā (vide verses 21 and 22 of Discourse-I above)

having thus perished, Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) concluded that the remaining burden of the earth was also removed. (25)

रामः समुद्रवेलायां योगमास्थाय पौरुषम्।
तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि॥ २६॥

Resorting at the seashore to Yoga in the form of concentration of mind on the Supreme Person, i.e., (in other words) identifying his self with the Supreme Spirit, Balarāma cast off the human semblance. (26)

रामनिर्याणमालोक्य भगवान् देवकीसुतः।
निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम्॥ २७॥

Perceiving the ascent of Balarāma (to His own realm Pātāla), Lord Śrī Kṛṣṇa (Son of Devakī) went up to a peepul (the sacred fig tree) and sat down quietly on the ground, resting His back against its trunk. (27)

बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया।
दिशो वितिमिराः कुर्वन् विधूम इव पावकः॥ २८॥

He revealed His resplendent four-armed form and, like a smokeless fire, dispelled by His own effulgence the gloom of all the quarters. (28)

श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम्।
कौशेयाम्बरयुग्मेन परिवीतं सुमंगलम्॥ २९॥

It bore the mark of Śrīvatsa (a curl of white hair on the breast), was dark-brown of hue like a rainy cloud, was wrapped in a pair of silk pieces and thereby shone like burnished gold and was most auspicious to look at. (29)

सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम्।
पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम्॥ ३०॥

It had a lotus-like countenance with a lovely smile playing on it, was graced with dark hair, had a pair of delightful lotus-like eyes and was adorned with a shining pair of alligator-shaped ear-rings. (30)

कटिसूत्रब्रह्मसूत्रकिरीटकटकांगदैः।
हारनूपुरमुद्राभिः कौस्तुभेन विराजितम्॥ ३१॥

It was decked with a girdle, the sacred thread, a diadem, a pair of bracelets and armlets as well as with a pearl necklace, a pair of anklets and rings and the Kaustubha gem. (31)

वनमालापरीतांगं मूर्तिमद्भिर्निजायुधैः।
कृत्वोरौ दक्षिणे पादमासीनं पंकजारुणम्॥ ३२॥

Its limbs were encircled by a garland of sylvan flowers; nay, It was waited upon by His own weapons—discus, mace and the Śārṅga bow etc., in a living form and was seated placing the left-foot, with its sole ruddy as a lotus, on the right thigh. (32)

मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा।
मृगास्याकारं तच्चरणं विव्याध मृगशंकया॥ ३३॥

Jarā, a hunter, who had forged the head of his arrow out of the iron piece that had been left after pulverizing the steel pestle (generated by the execration of Brāhmaṇas), pierced, as it were, His aforesaid foot, that resembled in shape the mouth of a deer, suspecting Him to be an antelope. (33)

चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः।
भीतः पपात शिरसा पादयोरसुरद्विषः॥ ३४॥

Discovering his quarry to be other than a four-armed personage, the hunter, who was frightened on account of his having committed an offence against the Lord, fell prostrate at the feet of Śrī Kṛṣṇa, a sworn enemy of the demons, touching them with his head. (34)

अजानता कृतमिदं पापेन मधुसूदन।
क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ॥ ३५॥

He submitted: "Be pleased, O Slayer of the demon Madhu, to forgive this transgression of mine, sinful as I am, O Sinless One, in that it has been perpetuated by this sinner unwittingly, O Lord of excellent renown! (35)

यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम्।
वदन्ति तस्य ते विष्णो मयासाधु कृतं प्रभो॥ ३६॥

"Offence has been done by me to You, O Lord Viṣṇu, whose remembrance, they

say, is capable of dispersing the darkness of men's ignorance. (36)

तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम्।
यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम्॥ ३७॥

"Therefore, speedily kill me, a sinful hunter of innocent deer, O Lord of Vaikuṇṭha, lest I should commit offence against noble souls any more as I have done this time. (37)

यस्यात्मयोगरचितं न विदुर्विरिञ्चो
रुद्रादयोऽस्य तनयाः पतयो गिरां ये।
त्वन्मायया पिहितदृष्टय एतदञ्जः
किं तस्य ते वयमसद्गतयो गृणीमः॥ ३८॥

"How can we of impious birth make any observation directly about this gesture (in the shape of the wholesale destruction of Yadu's race) of Gours as Śrī Kṛṣṇa, the work of whose handmaid, Māyā, even Brahmā, the creator, his sons, Rudra and others, and the seers of Veda whose vision has been obscured by Your Māyā, are unable to know." (38)

श्रीभगवानुवाच

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे।
याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम्॥ ३९॥

The glorious Lord said: "Don't you be afraid, O Jarā, get up; indeed this part of making Me the target of your arrow has been played by you as desired by Me. Ascend you, as permitted by Me, to heaven, the abode of the virtuous." (39)

इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा।
त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ॥ ४०॥

Commanded thus by Lord Śrī Kṛṣṇa, who takes a form at will, the hunter thrice walked round Him clockwise (so as to keep Him ever to his right and thus ensure His benignity) and, bowing to Him, ascended to heaven in an aerial car brought by His attendants to take him. (40)

दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम्।
वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ॥ ४१॥

Hunting up and tracking out the whereabouts of Śrī Kṛṣṇa by inhaling the breeze charged with the fragrance of Tulasī, Dāruka, the Lord's own charioteer, sought His presence. (41)

तं तत्र तिग्मद्युभिरायुधैर्वृतं
ह्यश्वत्थमूले कृतकेतनं पतिम्।
स्नेहप्लुतात्मा निपपात पादयो
रथादवप्लुत्य सबाष्पलोचनः॥ ४२॥

Seeing his Master actually seated there at the base of an Aśwattha (the sacred fig tree) and surrounded by weapons (appearing in a living form) possessing a dazzling brilliance, the charioteer jumped down from his box in the chariot and fell prostrate at His feet, with eyes full of tears, his mind overwhelmed with affection. (42)

अपश्यतस्त्वच्चरणाम्बुजं प्रभो
दृष्टिः प्रनष्टा तमसि प्रविष्टा।
दिशो न जाने न लभे च शान्तिं
यथा निशायामुडुपे प्रनष्टे॥ ४३॥

He said, "O Lord, my vision has completely gone and stands enveloped in darkness (opacity) ever since I have ceased to behold Your lotus-feet. Even now I fail to recognize the four quarters and find no peace of mind any more than a traveller in darkness, on the moon having set at night." (43)

इति ब्रुवति सूते वै रथो गरुडलाञ्छनः।
खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः॥ ४४॥

While the charioteer was speaking thus, the Lord's chariot, which was distinguished by the emblem of Garuḍa on its banner, rose to the sky, horses, banner and all, O king of kings, while Dāruka stood looking up. (44)

तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च।
तेनातिविस्मितात्मानं सूतमाह जनार्दनः॥ ४५॥

The transcendent weapons of Lord Viṣṇu (Śrī Kṛṣṇa) too followed the chariot, Śrī Kṛṣṇa, who is solicited by all men, said to

the charioteer, who felt much wonder-struck at the aforesaid occurrence: (45)

गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः।
संकर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि मद्दशाम्॥ ४६॥

"Proceed, O charioteer, to Dwārakā and communicate to My kinsfolk there the destruction of their relations at the hands of one another, nay, the departure for His own divine realm of Lord Saṅkarṣaṇa (Balarāma) as well as My own predicament. (46)

द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः।
मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति॥ ४७॥

"Tell them on My behalf: 'You should no longer stay at Dwārakā with your relations inasmuch as the sea will submerge the capital of the Yadus, now that it has been forsaken by Me. (47)

स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः।
अर्जुनेनाविताः सर्व इन्द्रप्रस्थं गमिष्यथ॥ ४८॥

" 'Taking with you each your own family and possessions as well as Our parents, Devakī and Vasudeva, and guarded by Arjuna, you should all leave for Indraprastha without exception.' (48)

त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः।
मन्मायारचनामेतां विज्ञायोपशमं व्रज॥ ४९॥

"As for yourself, follow the course of conduct (the path of Devotion) which is dear to Me, get established in the knowledge of your being one with Brahma, cultivate an attitude of nonchalance towards the world and, realizing this visible universe to be a creation of My Māyā (enchanting potency), acquire calmness of mind." (49)

इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः।
तत्पादौ शीर्ष्ण्युपाधाय दुर्मनाः प्रययौ पुरीम्॥ ५०॥

Instructed thus by the Lord, Dāruka went round the Lord clockwise so as to keep Him always to his right, bowed to Him again and again and, placing His feet on his head, proceeded to Dwārakā, sad at heart. (50)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रिंशोऽध्यायः॥ ३०॥

Thus ends the thirtieth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The Lord's ascent to His divine realm

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः।
महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः॥ १॥
पितरः सिद्धगन्धर्वा विद्याधरमहोरगाः।
चारणाः यक्षरक्षांसि किन्नराप्सरसो द्विजाः॥ २॥
द्रष्टुकामा भगवतो निर्याणं परमोत्सुकाः।
गायन्तश्च गृणन्तश्च शौरेः कर्माणि जन्म च॥ ३॥

Śrī Śuka began again: Now, after the departure of Dāruka, there appeared on the scene Brahmā, the creator, as well as Lord Śiva (the Source of the universe) alongwith His divine Spouse, Goddess Pārvatī, other gods led by the great Indra, the ruler of the gods, sages accompanied by the lords of creation, manes, Siddhas and Gandharvas, Vidyādharas and great Nāgas, Cāraṇas, Yakṣas and Rākṣasas, Kinnaras and Apsarās and Brāhmaṇas like Maitreya or birds belonging to the realm of Garuḍa, full of great longing and keen to witness the

Lord's ascent to His realm, and celebrating and narrating the exploits as well as the story of the advent of Lord Śrī Kṛṣṇa, a scion of Śūrasena. (1—3)

ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः।
कुर्वन्तः संकुलं राजन् भक्त्या परमया युताः॥ ४॥

Full of highest devotion, they rained showers of flowers, crowding the heavens with their rows of aerial cars, O Parīkṣit! (4)

भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभुः।
संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत्॥ ५॥

Casting His glance on Brahmā (the grandfather or forbear of the entire creation, the sages Marīci and others being its fathers) as well as on the other gods (His own glorious manifestations) and fixing His mind on His own divine essence, the all-pervading Lord closed His lotus-eyes. (5)

लोकाभिरामां स्वतनुं धारणाध्यानमंगलम्।
योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम्॥ ६॥

Not consuming, through concentration of mind on the element of fire, His own divine body, which sustains the entire universe and is the all-blissful object of meditation and concentration, He bodily ascended to His own divine realm. (6)

दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात्।
सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः॥ ७॥

Kettledrums sounded in heaven and flowers rained from the sky. Truth, piety, fortitude, glory and prosperity departed from the earth alongwith Him. (7)

देवादयो ब्रह्ममुख्या न विशन्तं स्वधामनि।
अविज्ञातगतिं कृष्णं ददृशुश्चातिविस्मिताः॥ ८॥

Gods and others, Brahmā being the foremost of them, did not behold Śrī Kṛṣṇa, whose ways are unknown to all, entering His own divine realm; while some of them (who were more fortunate than the rest) did perceive Him and felt much astonished. (8)

सौदामन्या यथाऽऽकाशे यान्त्या हित्वाभ्रमण्डलम्।
गतिर्न लक्ष्यते मर्त्यैस्तथा कृष्णस्य दैवतैः॥ ९॥

The movements of Śrī Kṛṣṇa cannot be perceived by the gods any more than those of lightning disappearing into the sky leaving a mass of clouds. (9)

ब्रह्मरुद्रादयस्ते तु दृष्ट्वा योगगतिं हरेः।
विस्मितास्तां प्रशंसन्तः स्वं स्वं लोकं ययुस्तदा॥ १०॥

Amazed to witness the aforesaid disappearance of Śrī Hari by dint of His wonderful Yogic power, and extolling it, the said gods, Brahmā, Śiva and others, for their part presently withdrew each to his own realm. (10)

राजन् परस्य तनुभृज्जननाप्ययेहा
मायाविडम्बनमवेहि यथा नटस्य।
सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते
संहृत्य चात्ममहिमोपरतः स आस्ते॥ ११॥

Know the advent, sports and disappearance of the Supreme Lord among embodied human beings, O king, to be a mere acting by dint of His Māyā (deluding potency) as that of a dramatic performer. Having created this universe by Himself (unaided by others and with no material other than His own volition) and then entering it as its Inner Controller, sported in it and withdrew it into Himself at the end at the time of final dissolution and having retired from all activity, He remains established in His own glory. (11)

मर्त्येन यो गुरुसुतं यमलोकनीतं
त्वां चानयच्छरणदः परमास्त्रदग्धम्।
जिग्येऽन्तकान्तकमपीशमसावनीशः
किं स्वावने स्वरनयन्मृगयुं सदेहम्॥ १२॥

Could He have been incapable of protecting Himself (preserving intact His own divine Personality)—He, who brought back in his mortal frame the son of His own teacher, Sāndīpani, that had been taken to the realm of Death, and revived you, O Parīkṣit, that had been burnt to death within your mother's womb by the supreme missile presided over by Brahmā and discharged by Aśwatthāmā,

the son of Droṇācārya, and thereby gave relief to your mother, who had sought refuge with Him, nay, who conquered even Lord Śiva, the Destroyer of Death himself, and bodily transferred to heaven the hunter, Jarā by name, that had struck the Lord with a shaft in the sole of His foot?* (12)

तथाप्यशेषस्थितिसम्भवाप्यये-
ष्वनन्यहेतुर्यदशेषशक्तिधृक् ।
नैच्छत् प्रणेतुं वपुरत्र शेषितं
मर्त्येन किं स्वस्थगतिं प्रदर्शयन्॥ १३॥

Though being the independent Cause of the evolution, continuance and destruction of the whole universe, wielding as He does all powers, the Lord did not, however, choose to retain His body here on earth, demonstrating thereby to the world the sublimity of the ways of those established in the Self and showing their unconcernedness about the mortal body. (13)

य एतां प्रातरुत्थाय कृष्णस्य पदवीं पराम्।
प्रयतः कीर्तयेद् भक्त्या तामेवाप्नोत्यनुत्तमाम्॥ १४॥

He who, rising from his bed in the morning, sings with devotion and full of self-control the story of the aforesaid transcendent voyage of Śrī Kṛṣṇa to His own divine realm will attain to the same highest destiny. (14)

दारुको द्वारकामेत्य वसुदेवोग्रसेनयोः।
पतित्वा चरणावस्त्रैर्न्यषिंचत् कृष्णविच्युतः॥ १५॥

Returning to Dwārakā and falling at the feet of Vasudeva and Ugrasena, the king of Dwārakā, Dāruka, the charioteer of Lord Śrī Kṛṣṇa, now bereft of Śrī Kṛṣṇa, bathed their feet with his tears. (15)

कथयामास निधनं वृष्णीनां कृत्स्नशो नृप।
तच्छ्रुत्वोद्विग्नहृदया जनाः शोकविमूर्च्छिताः॥ १६॥

He narrated the story of the wholesale destruction of the Vṛṣṇis, O Parīkṣit ! Grieved at heart to hear of it, the people of Dwārakā fainted with grief. (16)

तत्र स्म त्वरिता जग्मुः कृष्णविश्लेषविह्वलाः।
व्यसवः शेरते यत्र ज्ञातयो घ्नन्त आननम्॥ १७॥

Upset at the news of their separation from Śrī Kṛṣṇa, they hastened, beating their heads all the way, to the spot where their kinsmen were lying dead. (17)

देवकी रोहिणी चैव वसुदेवस्तथा सुतौ।
कृष्णरामावपश्यन्तः शोकार्ता विजहुः स्मृतिम्॥ १८॥

Stricken with grief at not perceiving their Sons, Śrī Kṛṣṇa and Balarāma, Devakī (Śrī Kṛṣṇa's mother) and Rohiṇī (Balarāma's mother) as well as Their father, Vasudeva, lost their consciousness. (18)

प्राणांश्च विजहुस्तत्र भगवद्विरहातुराः।
उपगुह्य पतींस्तात चितामारुरुहुः स्त्रियः॥ १९॥

Nay, afflicted at their separation from the Lord, they gave up the ghost on that very spot. The womenfolk ascended the funeral pile and, hugging each her own husband, entered the fire. (19)

रामपत्न्यश्च तद्देहमुपगुह्याग्निमाविशन्।
वसुदेवपत्न्यस्तद्गात्रं प्रद्युम्नादीन् हरेः स्नुषाः।
कृष्णपत्न्योऽविशन्नग्निं रुक्मिण्याद्यास्तदात्मिकाः॥ २०॥

The wives of Balarāma entered the fire, embracing the dead body of Balarāma; the wives of Vasudeva followed suit, hugging the latter's body, and the daughters-in-law of Śrī Kṛṣṇa did the same, clasping to the bosom of Pradyumna and other sons of the Lord. Similarly, Rukmiṇī and others, the Spouses of Śrī Kṛṣṇa, entered the fire with their mind fixed on the latter. (20)

अर्जुनः प्रेयसः सख्युः कृष्णस्य विरहातुरः।
आत्मानं सान्त्वयामास कृष्णगीतैः सदुक्तिभिः॥ २१॥

Distressed at his separation from Śrī Kṛṣṇa, his beloved friend, Arjuna, comforted himself with the utterances of Śrī Kṛṣṇa contained in the Bhagavadgītā, full of veracious statements. (21)

* Vide verse 33 of Discourse XXX above.

बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम्।
हतानां कारयामास यथावदनुपूर्वशः॥ २२॥

Arjuna then duly caused to be performed in order of seniority, by competent priests, funeral rites for the welfare in the other world of those of his kinsmen that had been slain on the battlefield and whose progeny too had perished in the war. (22)

द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात्।
वर्जयित्वा महाराज श्रीमद्भगवदालयम्॥ २३॥
नित्यं सन्निहितस्तत्र भगवान् मधुसूदनः।
स्मृत्याशेषाशुभहरं सर्वमंगलमंगलम्॥ २४॥

The ocean drowned in an instant the city of Dwārakā, forsaken as it was by Śrī Kṛṣṇa, barring, O great king, the palace of the Lord, which wipes out all evils in the form of sins and calamities and is the most auspicious of all auspicious things in that Lord Śrī Kṛṣṇa, the Slayer of the demon Madhu, is ever bodily present there. (23-24)

स्त्रीबालवृद्धानादाय हतशेषान् धनंजयः।
इन्द्रप्रस्थं समावेश्य वज्रं तत्राभ्यषेचयत्॥ २५॥

Taking with him to Indraprastha, the former capital of the Pāṇḍavas, the womenfolk, infants and aged men that had survived* the slain, and having settled them, Arjuna crowned as king, Vajra, the surviving son of Aniruddha, there. (25)

श्रुत्वा सुहृद्वधं राजन्नर्जुनात्ते पितामहाः।
त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम्॥ २६॥

Hearing from the mouth of Arjuna of the destruction of their kinsfolk, the Yadus, O king, your grandfathers, the Pāṇḍavas, all proceeded in a body to the Himālaya mountain, on their voyage to the other world, appointing you, of course, as their successor on the throne of Hastināpura. (26)

य एतद् देवदेवस्य विष्णोः कर्माणि जन्म च।
कीर्तयेच्छ्रद्धया मर्त्यः सर्वपापैः प्रमुच्यते॥ २७॥

The man who celebrates with reverence the aforesaid advent and exploits of Lord Viṣṇu, the adored of the gods themselves, is completely absolved from all sins. (27)

इत्थं हरेर्भगवतो रुचिरावतार-
वीर्याणि बालचरितानि च शन्तमानि।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो
भक्तिं परां परमहंसगतौ लभेत॥ २८॥

A man recounting as aforesaid the most auspicious infantile and other sports, full of delightful divine feats of the Almighty Lord Śrī Kṛṣṇa, the Dispeller of the agony of His devotees, heard of here in Śrīmad Bhāgavata as well as in the other scriptures, bids fair to attain supreme devotion to Śrī Kṛṣṇa, the goal of ascetics of the highest order. (28)

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामेकादशस्कन्धे एकत्रिंशोऽध्यायः॥ ३१॥

Thus ends the thirty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by Bhagavān Vedavyāsa and consisting of eighteen thousand Ślokas.

॥ इत्येकादशः स्कन्धः सम्पूर्णः॥

END OF BOOK ELEVEN

॥ हरिः ॐ तत्सत्॥

* The survivors must have presumably been other than the Yadus, inasmuch as the curse of the Ṛṣis embraced the entire race of Yadu—women, children and the aged not excepted; for, it is stated elsewhere that Vajra was the only exception that had escaped destruction.

॥ ॐ श्रीपरमात्मने नमः ॥

श्रीमद्भागवतमहापुराणम्

द्वादशः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmadbhāgavata-Mahāpurāṇa

Book Twelve

Discourse I

Lines of kings of Kaliyuga

राजोवाच

स्वधामानुगते कृष्णे यदुवंशविभूषणे।
कस्य वंशोऽभवत् पृथ्व्यामेतदाचक्ष्व मे मुने॥ १॥

King Parīkṣit submitted: When Śrī Kṛṣṇa, the Jewel of Yadu's line, had left for His own realm in Heaven, whose dynasty ruled over the earth? Pray ! tell me this, O Revered sage ! (1)

श्रीशुक उवाच

योऽन्त्यः पुरञ्जयो नाम भाव्यो बार्हद्रथो नृप।
तस्यामात्यस्तु शुनको हत्वा स्वामिनमात्मजम्॥ २॥
प्रद्योतसंज्ञं राजानं कर्ता यत् पालकः सुतः।
विशाखयूपस्तत्पुत्रो भविता राजकस्ततः॥ ३॥

Śrī Śuka replied: O Parīkṣit ! Purañjaya, who has been spoken of as the last-named king in the line of Bṛhadratha*, is yet to come. His minister Śunaka, for his part, will assassinate his master and install as king his own son, named Pradyota, whose son will be called Pālaka. His son will be known by the name of Viśākhyūpa and from him will follow Rājaka. (2-3)

नन्दिवर्धनस्तत्पुत्रः पञ्च प्रद्योतना इमे।
अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः॥ ४॥

His son will be called Nandivardhana. These five kings, collectively known as the Pradyotanas, will rule over the earth for a hundred and thirty-eight years. (4)

शिशुनागस्ततो भाव्यः काकवर्णस्तु तत्सुतः।
क्षेमधर्मा तस्य सुतः क्षेत्रज्ञः क्षेमधर्मजः॥ ५॥

Śiśunāga will come next and his son will be Kākavarṇa. The latter's son will be Kṣemadharmā and Kṣetrajña will be the son of Kṣemadharmā. (5)

विधिसारः सुतस्तस्याजातशत्रुर्भविष्यति।
दर्भकस्तत्सुतो भावी दर्भकस्याजयः स्मृतः॥ ६॥

His son will be Vidhisāra and Vidhisāra's son will be Ajātaśatru. Darbhaka will be his son and Darbhaka's son has been named as Ajaya. (6)

नन्दिवर्धन आजेयो महानन्दिः सुतस्ततः।
शिशुनागा दशैवैते षष्ट्युत्तरशतत्रयम्॥ ७॥
समा भोक्ष्यन्ति पृथिवीं कुरुश्रेष्ठ कलौ नृपाः।
महानन्दिसुतो राजन् शूद्रीगर्भोद्भवो बली॥ ८॥
महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत्।
ततो नृपा भविष्यन्ति शूद्रप्रायास्त्वधार्मिकाः॥ ९॥

Nandivardhana will be the son of Ajaya

* Vide IX.xxii.49, where Purañjaya has been referred to under the name of Ripuñjaya.

and Mahānandi will be the son sprung from the loins of Nandivardhana. These ten kings, collectively known as the Śiśunāgas, alone will rule over the earth for three hundred and sixty years during the age of Kali, O jewel among the Kurus ! Mahānandi's mighty son, who will be born of Śūdra woman, O king, will be a certain Nanda, who will own a huge army and untold riches and will bring about the ruin of the Kṣatriya race. Thenceforward the rulers of men will be mostly Śūdras given to unrighteous.(7—9)

स एकच्छत्रां पृथिवीमनुल्लङ्घितशासनः।
शासिष्यति महापद्मो द्वितीय इव भार्गवः॥ १०॥
तस्य चाष्टौ भविष्यन्ति सुमाल्यप्रमुखाः सुताः।
य इमां भोक्ष्यन्ति महीं राजानः स्म शतं समाः॥ ११॥

Like another Paraśurāma (a scion of the sage Bhṛgu) the said Mahāpadma will bring the entire gobe under one sceptre and nobody will dare violate his command. Eight sons with Sumālya as the eldest will be born to him; they will rule over this globe as kings for a hundred years all told: so the tradition goes. (10-11)

नव नन्दान् द्विजः कश्चित् प्रपन्नानुद्धरिष्यति।
तेषामभावे जगतीं मौर्या भोक्ष्यन्ति वै कलौ॥ १२॥

A certain Brāhmaṇa, Cāṇakya or Kauṭalya by name and also nicknamed as Vātsyāyana, will uproot all the nine Nandas (Mahāpadma and his eight sons) who will be at his mercy. On their destruction it is the Mauryas that will rule the earth during the Kali age. (12)

स एव चन्द्रगुप्तं वै द्विजो राज्येऽभिषेक्ष्यति।
तत्सुतो वारिसारस्तु ततश्चाशोकवर्धनः॥ १३॥

That very Brāhmaṇa will install Candragupta on the throne. His son indeed will be Vārisāra and Aśokavardhana will be born to the latter. (13)

सुयशा भविता तस्य सङ्गतः सुयशःसुतः।
शालिशूकस्ततस्तस्य सोमशर्मा भविष्यति॥ १४॥

His son will be Suyaśā and Suyaśā's, Saṁgata. Sāliśūka will be born to him and his son will be Somaśarmā. (14)

शतधन्वा ततस्तस्य भविता तद् बृहद्रथः।
मौर्या ह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरम्।
समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्वह॥ १५॥

Śatadhanvā will be born to Somaśarmā and to him, Bṛhadratha. Indeed, these ten[1] Maurya kings will hold sway over the earth for a hundred and thirty-seven years in the Kali age, O jewel of Kuru's line ! (15)

हत्वा बृहद्रथं मौर्यं तस्य सेनापतिः कलौ।
पुष्यमित्रस्तु शुङ्गाह्वः स्वयं राज्यं करिष्यति।
अग्निमित्रस्ततस्तस्मात् सुज्येष्ठोऽथ भविष्यति॥ १६॥

Assassinating Bṛhadratha, the Maurya, his generallissimo, Puṣyamitra, bearing the surname of Śuṅga, will assume the reins of the state himself.[2] Agnimitra will be born to Puṣyamitra and to him will be born Sujyeṣṭha. (16)

वसुमित्रो भद्रकश्च पुलिन्दो भविता ततः।
ततो घोषः सुतस्तस्माद् वज्रमित्रो भविष्यति॥ १७॥

His son will be Vasumitra and Vasumitra's Bhadraka; to him will be born Pulinda. Ghoṣa will be born as a son to Pulinda and from Ghoṣa will follow Vajramitra. (17)

ततो भागवतस्तस्माद् देवभूतिरिति श्रुतः।
शुङ्गा दशैते भोक्ष्यन्ति भूमिं वर्षशताधिकम्॥ १८॥

To him will be born Bhāgavata and to Bhāgavata, a son known by the name of Devabhūti. These ten Śuṅgas will rule the earth for more than a century. (18)

1. The number of Maurya kings including Emperor Candragupta is ten only. The list given in the Viṣnu and other Purāṇas includes the name of Daśaratha as the fifth in order from Candragupta. His name should therefore be taken as included in the list in order to complete the number ten.

2. The first two lines of verse 16 have not been recognized by Śrīdhara and some other commentators too.

ततः कण्वानियं भूमिर्यास्यत्यल्पगुणान् नृप।
शुङ्गं हत्वा देवभूतिं कण्वोऽमात्यस्तु कामिनम्॥ १९॥
स्वयं करिष्यते राज्यं वसुदेवो महामतिः।
तस्य पुत्रस्तु भूमित्रस्तस्य नारायणः सुतः।
नारायणस्य भविता सुशर्मा नाम विश्रुतः॥ २०॥

Then this earth will pass on to the Kaṇva Kings, though they will be possessed of poor merit, O protector of men! Having assassinated the lewd Devabhūti of the Śuṅga clan, his very clever minister, Vasudeva of the Kaṇva dynasty, will, as a matter of fact, assume the reins of government himself. Again, Bhūmitra will be his son and Bhūmitra's son will be Nārāyaṇa. And Nārāyaṇa's son will be widely known by the name of Suśarmā. (19-20)

काण्वायना इमे भूमिं चत्वारिंशच्च पञ्च च।
शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे॥ २१॥

These kings of Kaṇva's race will rule the earth for three hundred and forty-five years in the Kali age. (21)

हत्वा काण्वं सुशर्माणं तद्भृत्यो वृषलो बली।
गां भोक्ष्यत्यन्ध्रजातीयः कञ्चित् कालमसत्तमः॥ २२॥

Assassinating Suśarmā of Kaṇva's line, his own servant, Bali, a vile Śūdra of the Andhra race will hold sway on the earth for some time. (22)

कृष्णनामाथ तद्भ्राता भविता पृथिवीपतिः।
श्रीशान्तकर्णस्तत्पुत्रः पौर्णमासस्तु तत्सुतः॥ २३॥

His own brother, Kṛṣṇa by name, will succeed him as the ruler of the earth. His son will be Śrī Śāntakarṇa and the latter's son, Paurṇamāsa. (23)

लम्बोदरस्तु तत्पुत्रस्तस्माच्चिबिलको नृपः।
मेघस्वातिश्चिबिलकादटमानस्तु तस्य च॥ २४॥

His son will be Lambodara and Cibilaka will succeed him as king. Meghaswāti will succeed Cibilaka and Meghaswāti's son will be Aṭamāna. (24)

अनिष्टकर्मा हालेयस्तलकस्तस्य चात्मजः।
पुरीषभीरुस्तत्पुत्रस्ततो राजा सुनन्दनः॥ २५॥

Aniṣṭakarmā and Hāleya will come next and Hāleya's son will be Talaka. His son will be Purīṣabhīru and Sunandana will succeed him as king. (25)

चकोरो बहवो यत्र शिवस्वातिररिन्दमः।
तस्यापि गोमतीपुत्रः पुरीमान् भविता ततः॥ २६॥

Cakora will come next and then, by turn, his eight sons, collectively known as the Bahus, the last of whom will be Śivaswāti, a chastiser of his foes. His son, again, will be Gomatīputra and Purīmāna will come next. (26)

मेदःशिराः शिवस्कन्दो यज्ञश्रीस्तत्सुतस्ततः।
विजयस्तत्सुतो भाव्यश्चन्द्रविज्ञः सलोमधिः॥ २७॥

Medaśirā and Śivaskanda will come next and Śivaskanda's son will be Yajñaśrī. Vijaya will follow Yajñaśrī and his sons will be Candṛavijña and Lomadhi. (27)

एते त्रिंशन्नृपतयश्चत्वार्यब्दशतानि च।
षट्पञ्चाशच्च पृथिवीं भोक्ष्यन्ति कुरुनन्दन॥ २८॥

These thirty princes will successively rule over the earth for four hundred and fifty-six years, O delight of the Kurus! (28)

सप्ताभीरा आवभृत्या दश गर्दभिनो नृपाः।
कङ्काः षोडश भूपाला भविष्यन्त्यतिलोलुपाः॥ २९॥

Seven Ābhīra princes having their capital at Avabhṛti, ten Gardabhīs and sixteen of the Kaṅka dynasty, all most rapacious, will hold sway, one after another, as kings. (29)

ततोऽष्टौ यवना भाव्याश्चतुर्दश तुरुष्ककाः।
भूयो दश गुरुण्डाश्च मौना एकादशैव तु॥ ३०॥

Then will follow eight Yavanas, fourteen Turuṣkakas; again, ten Guruṇḍas and then Maunas numbering eleven only. (30)

एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च।
नवाधिकां च नवतिं मौना एकादश क्षितिम्॥ ३१॥
भोक्ष्यन्त्यब्दशतान्यङ्ग त्रीणि तैः संस्थिते ततः।
किलिकिलायां नृपतयो भूतनन्दोऽथ वङ्गिरिः॥ ३२॥
शिशुनन्दिश्च तद्भ्राता यशोनन्दिः प्रवीरकः।
इत्येते वै वर्षशतं भविष्यन्त्यधिकानि षट्॥ ३३॥

These thirty-two kings, excluding the Maunas, will rule over the earth for one thousand and ninety-nine years, while the eleven Maunas will hold sway over the earth for another three hundred years, O dear Parīkṣit! When they cease to be, Bhūtananda and his son, Vaṅgiri, the latter's younger brother, Śiśunandi, his son, Yaśonandi and grandson, Pravīraka—all these will actually reign at their capital, Kilikilā, for one hundred and six years only. (31—33)

तेषां त्रयोदश सुता भवितारश्च बाह्लिकाः।
पुष्पमित्रोऽथ राजन्यो दुर्मित्रोऽस्य तथैव च॥ ३४॥

They will leave thirteen sons, collectively known as the Bāhlikas. Again, there will be Puṣpamitra, a Kṣatriya, and, even so, his son, Durmitra. (34)

एककाला इमे भूपाः सप्तान्ध्राः सप्त कोसलाः।
विदूरपतयो भाव्या निषधास्तत एव हि॥ ३५॥

All these will hold sway over different territories at one and the same time. Seven of these will be kings of Andhra and seven of Kosala. The rulers of Vidūra and Niṣadha indeed will also come out of these, the Bāhlikas. (35)

मागधानां तु भविता विश्वस्फूर्जिः पुरञ्जयः।
करिष्यत्यपरो वर्णान् पुलिन्दयदुमद्रकान्॥ ३६॥

Among the rulers of Magadha there will be one, Viśwasphūrji, also known as Purañjaya the second, who will convert the higher castes into Pulindas, Yadus and Madrakas—tribes that will be no better than Mlecchas. (36)

प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यति दुर्मतिः।
वीर्यवान् क्षत्रमुत्साद्य पद्मवत्यां स वै पुरि।
अनुगङ्गामाप्रयागं गुप्तां भोक्ष्यति मेदिनीम्॥ ३७॥

Being evil-minded and powerful, he will exterminate the Kṣatriya race and settle in the city of Padmāvatī (his capital) a population consisting mostly of casteless people, ruling over the well-guarded tract of land extending along the banks of the Gaṅgā up to Prayāga from Haridwāra. (37)

सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः।
व्रात्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः॥ ३८॥

As Kaliyuga advances the Brāhmaṇas of Saurāṣṭra, Avantī, the Ābhīra territory and the principalities of Śūra, Arbuda and Mālawa will become Vrātyas or fallen men because of their giving up the Saṁskāras or purificatory rites, especially the ceremony of investiture with the sacred thread, and the rulers will be mostly of the Śūdra class. (38)

सिन्धोस्तटं चन्द्रभागां कौन्तीं काश्मीरमण्डलम्।
भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छाश्चाब्रह्मवर्चसः॥ ३९॥

Śūdras, fallen Brāhmaṇas and members of other higher castes who have given up the Vedic courses of conduct and Mlecchas will rule over the banks of the Indus and Chandrabhāgā, rivers the city of Kauntī and the territory of Kāśmīra. (39)

तुल्यकाला इमे राजन् म्लेच्छप्रायाश्च भूभृतः।
एतेऽधर्मानृतपराः फल्गुदास्तीव्रमन्यवः॥ ४०॥

These kings, O Parīkṣit, who will all be contemporaries, will be no better than Mlecchas in their course of conduct and will be given over to unrighteousness and mendacity, illiberal and furious. (40)

स्त्रीबालगोद्विजघ्नाश्च परदारधनादृताः।
उदितास्तमितप्राया अल्पसत्त्वाल्पकायुषः॥ ४१॥

They will kill women, children, cows and Brāhmaṇs, covet others' wives and wealth, experience vicissitudes of fortune in quick succession and will be poor of strength and courage and shortlived too. (41)

असंस्कृताः क्रियाहीना रजसा तमसाऽऽवृताः।
प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः॥ ४२॥

They will cease to perform purificatory rites, will be devoid of righteous actions, and dominated by Rajas and Tamas and, being Mlecchas in the garb of Kṣatriyas, will suck the blood of their own people. (42)

तन्नाथास्ते जनपदास्तच्छीलाचारवादिनः।
अन्योन्यतो राजभिश्च क्षयं यास्यन्ति पीडिताः॥ ४३॥

The people ruled over by them too will acquire their habits, ways of life and mode of speech and, oppressed by one another as well as by their rulers, will go to ruin. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे प्रथमोऽध्यायः॥ १॥

Thus ends the first discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The Evils of Kaliyuga

श्रीशुक उवाच

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया।
कालेन बलिना राजन् नङ्क्ष्यत्यायुर्बलं स्मृतिः॥ १॥

Śrī Śuka began again: Thenceforward, day after day, by force of the all-powerful Time, O king, righteousness, veracity, purity of mind and body, forgiveness, compassion, length of life, bodily strength and keenness of memory will decline. (1)

वित्तमेव कलौ नृणां जन्माचारगुणोदयः।
धर्मन्यायव्यवस्थायां कारणं बलमेव हि॥ २॥

In the Kali age wealth alone will be the criterion of pedigree, morality and merit. Again, might will be the only factor determining righteousness and fairness. (2)

दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके।
स्त्रीत्वे पुंस्त्वे च हि रतिर्विप्रत्वे सूत्रमेव हि॥ ३॥

Personal liking will be the deciding factor in making the choice of a partner in life, and trickery alone will be the motive force in business dealings. Capability of affording sexual delight will be the only criterion of masculine or feminine excellence and the sacred thread will be the only mark of Brahmanhood. (3)

लिङ्गमेवाश्रमख्यातावन्योन्यापत्तिकारणम्।
अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः॥ ४॥

External marks will be the only means of knowing the Āśrama or stage in life of an individual and the only guide in determining the mode of greeting which people should adopt when meeting one another. Justice will have every chance of being vitiated because of one's inability to gratify those administering it, and voluble speech will be the only criterion of scholarship. (4)

अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु।
स्वीकार एव चोद्वाहे स्नानमेव प्रसाधनम्॥ ५॥

Want of riches will be the sole test of impiety and hypocrisy will be the only touchstone of goodness. Mutual consent will be the sole determining factor in marriage and toilet alone will be regarded as a sign of bath. (5)

दूरे वार्ययनं तीर्थं लावण्यं केशधारणम्।
उदरम्भरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि॥ ६॥

A distant tank or pond will be the only holy resort for bath etc., and wearing long hair will be regarded as the only sign of beauty. Filling one's stomach will be the only end of human pursuit and audacity of speech will be the only criterion of veracity. (6)

दाक्ष्यं कुटुम्बभरणं यशोऽर्थे धर्मसेवनम्।
एवं प्रजाभिर्दुष्टाभिराकीर्णे क्षितिमण्डले॥ ७॥

ब्रह्मविट्क्षत्रशूद्राणां यो बली भविता नृपः।
प्रजा हि लुब्धै राजन्यैर्निर्घृणैर्दस्युधर्मभिः॥ ८॥
आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम्।
शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः ॥ ९॥

Skill will consist in supporting one's family; virtuous deeds will be performed only with the object of gaining fame; and when in this way the terrestrial globe will be overrun by wicked people, the person who would prove to be the most powerful amongst the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras will become the ruler. Robbed of their wealth and women by greedy and merciless Kṣatriyas, behaving like robbers, people will resort to mountains and forests and subsist on leaves, roots, flesh, honey, fruits, flowers and seeds. (7—9)

अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः।
शीतवातातपप्रावृड्हिमैरन्योन्यतः प्रजाः॥ १०॥

Already oppressed by famine and heavy taxation, people will perish through drought, excessive cold, storms, scorching sunshine, heavy rain, snowfall and mutual conflict. (10)

क्षुत्तृड्भ्यां व्याधिभिश्चैव सन्तप्स्यन्ते च चिन्तया।
त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम्॥ ११॥

In the age of Kali men will be tormented by hunger and thirst, ailments and worry and their maximum age will be only twenty to thirty years. (11)

क्षीयमाणेषु देहेषु देहिनां कलिदोषतः।
वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम्॥ १२॥

When through the evil effect of Kali the bodies of men get reduced in size and emaciated, the righteous course chalked out by the Vedas for men following the system of Varṇas (grades of society) and Āśramas (stages in life) gets lost, (12)

पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु।
चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु॥ १३॥

when religion is replaced by heresy to a large extent and rulers mostly turn out to be thieves, when men take to various pursuits like theft, mendacity, wanton destruction of life and so on; (13)

शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु।
गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु॥ १४॥

when members of the three higher castes are mostly converted into Śūdras and cows are reduced to the size of she-goats and begin to yield as much milk; when people belonging to the four Āśramas mostly become householders and the conotation of relationship will extend only to the relatives of one's wife; (14)

अणुप्रायास्वोषधीषु शमीप्रायेषु स्थास्नुषु।
विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्मसु॥ १५॥

annual plants get stunted in growth and trees are mostly reduced to the size of a Śamī (a small tree); clouds will mostly end in flashes of lightning (rather than pour rain) and dwellings will mostly look desolate for want of hospitality to strangers; (15)

इत्थं कलौ गतप्राये जने तु खरधर्मिणि।
धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति॥ १६॥

in this way when the Kali age, whose career is so severe to the people, is well-nigh past, the Lord will appear in His divine form, consisting of Sattva alone, for the protection of virtue. (16)

चराचरगुरोर्विष्णोरीश्वरस्याखिलात्मनः ।
धर्मत्राणाय साधूनां जन्म कर्मापनुत्तये॥ १७॥

Lord Viṣṇu, adored of the whole animate and inanimate creation, and the Soul of the universe, appears in this world of matter for protecting the virtue of the righteous and wiping out the entire stock of their Karma and thereby liberating them. (17)

सम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः।
भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति॥ १८॥

The Lord will appear under the name of Kalki in the house of the high-souled Viṣṇuyaśā—the foremost Brāhmaṇa of the village of Śambhala. (18)

अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः।
असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ॥ १९ ॥
विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः।
नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥ २० ॥

Riding a fleet horse named Devadatta (obviously because it will be presented to Him by the gods) and capable of subduing the wicked, the Lord of the universe, wielding the well-known eight divine powers (Aṇimā and so on) and possessed of endless virtues and matchless splendour, will traverse the globe on that swift horse and exterminate with His sword in tens of millions robbers wearing the insignia of royalty. (19-20)

अथ तेषां भविष्यन्ति मनांसि विशदानि वै।
वासुदेवाङ्गरागातिपुण्यगन्धानिलस्पृशाम् ।
पौरजानपदानां वै हतेष्वखिलदस्युषु ॥ २१ ॥

Now when all the robbers are thus exterminated, the minds of the people of the cities and the countryside will become pure indeed because of their enjoying the breezes wafting the most sacred fragrance of pigments on the person of Lord Vāsudeva. (21)

तेषां प्रजाविसर्गश्च स्थविष्ठः सम्भविष्यति।
वासुदेवे भगवति सत्त्वमूर्तौ हृदि स्थिते ॥ २२ ॥

With Lord Vāsudeva, the embodiment of strength, in their heart their progeny will grow exceedingly strong as before. (22)

यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः।
कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥ २३ ॥

When Lord Śrī Hari, the Protector of Dharma, appears as Kalki, Satyayuga will prevail once more at that time and the progeny of the people will be of a Sāttvika (virtuous) disposition. (23)

यदा चन्द्रश्च सूर्यश्च तथा तिष्यबृहस्पती।
एकराशौ समेष्यन्ति तदा भवति तत् कृतम् ॥ २४ ॥

When the moon, the sun and the Jupiter rise together in one zodiacal house and the Puṣya constellation is in the ascendant, then it will be known as Satyayuga. (24)

येऽतीता वर्तमाना ये भविष्यन्ति च पार्थिवाः।
ते त उद्देशतः प्रोक्ता वंशीयाः सोमसूर्ययोः ॥ २५ ॥

Those kings of the solar and lunar dynasties who are no more, who are present and who are yet to come have been briefly mentioned to you. (25)

आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम्।
एतद् वर्षसहस्रं तु शतं पञ्चदशोत्तरम् ॥ २६ ॥

The period commencing from your birth and ending with the coronation of Nanda would come to one thousand one hundred and fifteen years. (26)

सप्तर्षीणां तु यौ पूर्वौ दृश्येते उदितौ दिवि।
तयोस्तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ॥ २७ ॥

When constellations comprising the Great Bear rise in the heavens, two of them become visible first. Midway between, in the north-western line, appears at night one of the constellations from among Aświnī and others. (27)

तेनैत ऋषयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम्।
ते त्वदीये द्विजाः काले अधुना चाश्रिता मघाः ॥ २८ ॥

The stars of the Great Bear remain united with that constellation for one hundred human years. The said stars now appear near the constellation known by the name of Maghā during your regime. (28)

विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ दिवं गतः।
तदाविशत् कलिर्लोकं पापे यद् रमते जनः ॥ २९ ॥

The all-effulgent personality consisting of pure Sattva of Lord Viṣṇu Himself appeared under the name of Śrī Kṛṣṇa. The moment He ascended to His divine abode in Heaven, the Kali age entered the world, when people take delight in sin. (29)

यावत् स पादपद्माभ्यां स्पृशन्नास्ते रमापतिः।
तावत् कलिर्वै पृथिवीं पराक्रान्तुं न चाशकत् ॥ ३० ॥

So long as the aforesaid Lord of Lakṣmī touched the earth, Kali could not prevail over it. (30)

यदा देवर्षयः सप्त मघासु विचरन्ति हि।
तदा प्रवृत्तस्तु कलिर्द्वादशाब्दशतात्मकः॥ ३१॥

When the seven stars constituting the Great Bear enter the constellation of Maghā, Kaliyuga embarks on its career of twelve hundred celestial years (or 432,000) human years. (31)

यदा मघाभ्यो यास्यन्ति पूर्वाषाढां महर्षयः।
तदा नन्दात् प्रभृत्येष कलिर्वृद्धिं गमिष्यति॥ ३२॥

When from the Maghās the stars of the Great Bear pass on to the constellation of Pūrvāṣāḍhā, then from the time of King (Mahāpadma) Nanda onwards Kali will gain ascendancy. (32)

यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि।
प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः॥ ३३॥

Persons learned in ancient history maintain that the age of Kali set in on the very day, nay, the very moment Śrī Kṛṣṇa ascended to His abode in heaven. (33)

दिव्याब्दानां सहस्रान्ते चतुर्थे तु पुनः कृतम्।
भविष्यति यदा नृणां मन आत्मप्रकाशकम्॥ ३४॥

Parīkṣit! at the end of one thousand celestial years and of the fourth Yuga, Kaliyuga, Kṛtayuga will prevail again, when the mind of men will reveal to them the true nature of the Self. (34)

इत्येष मानवो वंशो यथा संख्यायते भुवि।
तथा विट्शूद्रविप्राणां तास्ता ज्ञेया युगे युगे॥ ३५॥

Even as the career of Manu's race on earth has been described with its ups and downs, the rise and fall, from age to age, of the Vaiśyas, Śūdras and Brāhmaṇas too should be similarly understood. (35)

एतेषां नामलिङ्गानां पुरुषाणां महात्मनाम्।
कथामात्रावशिष्टानां कीर्तिरेव स्थिता भुवि॥ ३६॥

Of the high-souled men mentioned heretofore, who are now known merely by their names and who survive in the form of their stories only, glory alone remains on earth. (36)

देवापिः शन्तनोर्भ्राता मरुश्चेक्ष्वाकुवंशजः।
कलापग्राम आसाते महायोगबलान्वितौ॥ ३७॥

Devāpi, brother of Śantanu, and Maru of Ikṣwāku's line, both of whom are possessed of great powers of Yoga, are still alive in the village of Kalāpa. (37)

ताविहैत्य कलेरन्ते वासुदेवानुशिक्षितौ।
वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः॥ ३८॥

Instructed and commanded by Lord Vāsudeva (Kalki), both will appear once more on earth at the close of the Kali age, and propagate virtue as before alongwith the institution of Varṇas (grades of society) and Āśramas (stages of life). (38)

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्।
अनेन क्रमयोगेन भुवि प्राणिषु वर्तते॥ ३९॥

The round of the four Yugas, viz., Satya, Tretā, Dwāpara and Kali, runs its course in this order of sequence for all living beings on earth. (39)

राजन्नेते मया प्रोक्ता नरदेवास्तथापरे।
भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः॥ ४०॥

These rulers of men mentioned by me as also others claimed this earth as their own, but they had to leave it in the end and died, O king! (40)

कृमिविड्भस्मसंज्ञान्ते राजनाम्नोऽपि यस्य च।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः॥ ४१॥

He who perpetrates violence against living beings for the sake of this body, which will be ultimately called by the name of 'worm', 'excrement' or 'ashes', no matter if it enjoys the title of 'king' now, is not alive to his own interests; for such violence surely paves the way to hell. (41)

कथं सेयमखण्डा भूः पूर्वैर्मे पुरुषैर्धृता।
मत्पुत्रस्य च पौत्रस्य मत्पूर्वा वंशजस्य वा॥ ४२॥
तेजोऽबन्नमयं कायं गृहीत्वाऽऽत्मतयाबुधाः।
महीं ममतया चोभौ हित्वान्तेऽदर्शनं गताः॥ ४३॥

"How may this earth, held in sovereignty

entirely by my forbears and now enjoyed by me, continue to be in the possession of my son and grandson and posterity?" Indulging in such anxious thoughts rulers wanting in wisdom and looking upon the body, which is a product of five elements, as their own self and the earth as their possession, have eventually quitted both and vanished into nothing. (42-43)

ये ये भूपतयो राजन् भुञ्जन्ति भुवमोजसा।
कालेन ते कृताः सर्वे कथामात्राः कथासु च॥ ४४॥

All those rulers, O king, who by force of their might enjoyed the sovereignty of the globe have converted into mere legendary figures in stories narrated in discourses.(44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वितीयोऽध्यायः॥ २॥

Thus ends the second discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

Vanity of kings; righteous conduct for every Yuga; the means to escape the evils of Kaliyuga—loud chanting of the Divine Name

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूरियम्।
अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः॥ १॥

Śrī Śuka began again: Seeing the kings so impatient to conquer her, this earth laughs at them and says: "How surprising it is that these kings, mere playthings in the hands of Death, wish to conquer me thoroughly! (1)

काम एष नरेन्द्राणां मोघः स्याद् विदुषामपि।
येन फेनोपमे पिण्डे येऽतिविश्रम्भिता नृपाः॥ २॥

"Fruitless is this ambition of the kings, by which these rulers of men have been led to repose utter faith in the human body, which is evanescent like a bubble of water, even though they are aware of this fact. (2)

पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः।
ततः सचिवपौराप्तकरीन्द्रानस्य कण्टकान्॥ ३॥
एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम्।
इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम्॥ ४॥

"They say to themselves: 'Having at the outset conquered the six Indriyas (the five senses of perception and the mind), we shall then reduce to submission the counsellors and ministers of hostile kings as well as their relations and friends, the citizens and drivers of elephants (in fact, the entire army of the enemy); and having removed all thorns in the form of thieves and robbers, we shall thus by degrees bring under subjection the whole earth with the oceans as its girdle.' With their hearts held fast by such aspirations they fail to see Death standing at hand. (3-4)

समुद्रावरणां जित्वा मां विशन्त्यब्धिमोजसा।
कियदात्मजयस्यैतन्मुक्तिरात्मजये फलम्॥ ५॥

"Having conquered by their might one Dwīpa surrounded by the ocean, they embark on a sea-voyage in order to conquer other continents. What a poor reward it is for their conquest of the mind and senses since all this is transient! Liberation is the true recompense for subduing the self." (5)

यां विसृज्यैव मनवस्तत्सुताश्च कुरूद्वह।
गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः॥ ६॥

"These stupid fellows", Mother Earth goes on, O jewel among the Kurus, "hope to conquer through war me, whom even the Manus and their sons had only to leave in the end and departed as they came! (6)

मत्कृते पितृपुत्राणां भ्रातृणां चापि विग्रहः।
जायते ह्यसतां राज्ये ममताबद्धचेतसाम्॥ ७॥

"For my sake, indeed, springs up a conflict between father and sons as well as between brothers of evil intent, whose mind is held fast by the notion of myness with respect to their kingdom. (7)

ममैवेयं मही कृत्स्ना न ते मूढेति वादिनः।
स्पर्धमाना मिथो घ्नन्ति म्रियन्ते मत्कृते नृपाः॥ ८॥

"Contending with one another in the words: 'This entire globe is mine and not yours, O fool!' rulers of men strike one another and die on my account. (8)

पृथुः पुरूरवा गाधिर्नहुषो भरतोऽर्जुनः।
मान्धाता सगरो रामः खट्वाङ्गो धुन्धुहा रघुः॥ ९॥

"Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Sahastrabahu, the thousand-armed, Arjuna, Māndhātā, Sagara, Rāma, Khaṭwāṅga, Dhundhumāra, Raghu, (9)

तृणबिन्दुर्ययातिश्च शर्यातिः शन्तनुर्गयः।
भगीरथः कुवलयाश्वः ककुत्स्थो नैषधो नृगः॥ १०॥

"Tṛṇabindu and Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśwa, Kakutstha, Nala (king of the Niṣadhas), Nṛga, (10)

हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः।
नमुचिः शम्बरो भौमो हिरण्याक्षोऽथ तारकः॥ ११॥

"Hiraṇyakaśipu, the demon Vṛtra, Rāvaṇa, who caused people to cry in terror, Namuci, Śambara, the demon Naraka (son of Earth), Hiraṇyākṣa and Tāraka, (11)

अन्ये च बहवो दैत्या राजानो ये महेश्वराः।
सर्वे सर्वविदः शूराः सर्वे सर्वजितोऽजिताः॥ १२॥

ममतां मय्यवर्तन्त कृत्वोच्चैर्मर्त्यधर्मिणः।
कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो॥ १३॥

"and many other demons and kings, who were suzerain rulers of the world, who understood everything and were all brave and conquerors of all, and were invincible themselves, claimed me as their own and led an exalted life; but mortal as they were by nature, they were actually converted into mere themes of a story by the cruel hands of Death, their object remaining unaccomplished." So concluded Mother Earth, O Parīkṣit! (12-13)

कथा इमास्ते कथिता महीयसां
विताय लोकेषु यशः परेयुषाम्।
विज्ञानवैराग्यविवक्षया विभो
वचोविभूतीर्न तु पारमार्थ्यम्॥ १४॥

These stories of glorious men who, having spread their fame in the worlds, passed away, have been narrated to you with intent to impart to you the knowledge of the unsubstantial nature of worldly enjoyments and teach you how to develop a distaste for them, O lord! They are, however, a mere display of words and have no bearing on the highest truth. (14)

यस्तूत्तमश्लोकगुणानुवादः ।
संगीयतेऽभीक्ष्णममङ्गलघ्नः ।
तमेव नित्यं शृणुयादभीक्ष्णं
कृष्णेऽमलां भक्तिमभीप्समानः॥ १५॥

The exposition, on the other hand, of the virtues of Lord Viṣṇu of excellent renown, which are constantly extolled by the righteous, puts an end to all evil. One eager to attain pure devotion to Śrī Kṛṣṇa should repeatedly hear it everyday. (15)

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः।
विधमिष्यन्त्युपचितांस्तन्मे ब्रूहि यथा मुने॥ १६॥

King Parīkṣit submitted: Pray, tell me in detail, O divine sage, the way in which

men will be able to shake off the accumulated evils of the Kali age in the Kali age itself. (16)

युगानि युगधर्मांश्च मानं प्रलयकल्पयोः।
कालस्येश्वररूपस्य गतिं विष्णोर्महात्मनः॥ १७॥

Also tell me something about the Yugas (aeons), the courses of conduct prescribed for each Yuga, the duration of life of the cosmos as well as of the period of its final dissolution and the course of Kāla (the Time-Spirit),a potency of Lord Viṣṇu, the Supreme Spirit, the Director even of the Rulers of the universe, Brahmā, Śiva and so on. (17)

श्रीशुक उवाच

कृते प्रवर्तते धर्मश्चतुष्पात्तज्जनैर्धृतः।
सत्यं दया तपो दानमिति पादा विभोर्नृप॥ १८॥

Śrī Śuka replied: In the Satyayuga, O protector of men, Dharma (virtue) runs its course on all its four feet, and is held fast by the people of the age. Truth, compassion, asceticism and affording protection to all are the four feet of virtue in its integral form. (18)

सन्तुष्टाः करुणा मैत्राः शान्ता दान्तास्तितिक्षवः।
आत्मारामाः समदृशः प्रायशः श्रमणा जनाः॥ १९॥

People of that age are mostly contented, compassionate, friendly to all living beings, tranquil and forbearing. They practise self-control, take delight in the Self, look upon all with an equal eye and take pains for Self-Realization. (19)

त्रेतायां धर्मपादानां तुर्यांशो हीयते शनैः।
अधर्मपादैरनृतहिंसासन्तोषविग्रहैः॥ २०॥

In the Tretā age a quarter of all the four feet of Dharma (virtue) gets gradually encroached upon by falsehood, violence, discontent and discord—the four feet of Adharma (unrighteousness). (20)

तदा क्रियातपोनिष्ठा नातिहिंस्रा न लम्पटाः।
त्रैवर्गिकास्त्रयीवृद्धा वर्णा ब्रह्मोत्तरा नृप॥ २१॥

In that age of Tretā, people remain devoted to the performance of Vedic rites and austerities. They are not given to much violence nor are lewd. They pursue the three objects of human endeavour, viz., religious merit, worldly possessions and sense-enjoyment. People are advanced in Vedic rites and among the four grades of society the Brāhmaṇas form a majority, O protector of men! (21)

तपःसत्यदयादानेष्वर्धं ह्रसति द्वापरे।
हिंसातुष्ट्यनृतद्वेषैर्धर्मस्याधर्मलक्षणैः॥ २२॥

Assailed by the four feet of Adharma, violence, discontent, falsehood and hatred grow, while those of Dharma—compassion, austerity, truthfulness and a charitable disposition—diminish by one half each in the Dwāpara age. (22)

यशस्विनो महाशालाः स्वाध्यायाध्ययने रताः।
आढ्याः कुटुम्बिनो हृष्टा वर्णाः क्षत्रद्विजोत्तराः॥ २३॥

The people of that age are fond of glory and given to the performance of great sacrifices, take delight in learning the Vedas, are affluent and happy, and maintain big families. Among the four grades of society the Brāhmaṇas and Kṣatriyas are predominant. (23)

कलौ तु धर्महेतूनां तुर्यांशोऽधर्महेतुभिः।
एधमानैः क्षीयमाणो ह्यन्ते सोऽपि विनङ्क्ष्यति॥ २४॥

In the Kali age, however, a quarter alone of the four feet of Dharma remains. Nay, due to the feet of Adharma gaining ground that too steadily declines and ultimately disappears altogether. (24)

तस्मिँल्लुब्धा दुराचारा निर्दयाः शुष्कवैरिणः।
दुर्भगा भूरितर्षाश्च शूद्रदाशोत्तराः प्रजाः॥ २५॥

People in that age turn out to be greedy, immoral and merciless, enter into hostility without cause and are unlucky and extremely covetous. The Śūdras, fishermen and the like take the lead. (25)

सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः।
कालसञ्चोदितास्ते वै परिवर्तन्त आत्मनि॥ २६॥

The qualities of Sattva, Rajas and Tamas are seen manifested in men; impelled by force of time they wax or wane in the mind. (26)

प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च।
तदा कृतयुगं विद्याज्ज्ञाने तपसि यद् रुचिः॥ २७॥

When the mind, intellect and senses abound in Sattva, and when people are interested in practising asceticism and acquiring wisdom, then one should understand that Satyayuga prevails. (27)

यदा धर्मार्थकामेषु भक्तिर्भवति देहिनाम्।
तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन्॥ २८॥

When people are fond of religious merit, earthly possessions and worldly enjoyment, then know that there is Tretāyuga, when Rajas is active, O intelligent one! (28)

यदा लोभस्त्वसन्तोषो मानो दम्भोऽथ मत्सरः।
कर्मणां चापि काम्यानां द्वापरं तद् रजस्तमः॥ २९॥

When, however, greed, discontent, pride, hypocrisy and jealousy prevail and man is fond of actions prompted by desire, know that it is Dwāpara, when both Rajas and Tamas predominate. (29)

यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम्।
शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः॥ ३०॥
यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशनाः।
कामिनो वित्तहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः॥ ३१॥

When duplicity, mendacity, drowsiness, excessive sleep, violence, dejection, grief, infatuation, fear and wretchedness prevail, that is recognized as the age of Kali, characterized by the predominance of Tamas, as a result of which people become dull-witted, viz., unable to judge things in their proper perspective and are unlucky as also voracious, voluptuous and destitute. And women too turn out to be profligate and unchaste. (30-31)

दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः।
राजानश्च प्रजाभक्षाः शिश्नोदरपरा द्विजाः॥ ३२॥

Countries are infested with robbers; the Vedas stand condemned by heretics; rulers exploit the people; and the Brāhmaṇas remain devoted to the gratification of sexual desires and intent on filling their belly. (32)

अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः।
तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः॥ ३३॥

Religious students will give up the course of conduct prescribed for them and fail to observe purity, and householders will take to begging; hermits will take up their residence in villages and recluses will be seized with an ardent longing for wealth. (33)

ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः।
शश्वत्कटुकभाषिण्यश्चौर्यमायोरुसाहसाः॥ ३४॥

Women will be short-statured but voracious, prolific and destitute of modesty. They will always speak harsh words and will be given to thieving and wiles and very daring. (34)

पणयिष्यन्ति वै क्षुद्राः किराटाः कूटकारिणः।
अनापद्यपि मंस्यन्ते वार्तां साधुजुगुप्सिताम्॥ ३५॥

Low-minded traders will carry on business transactions and practise fraud. Even when they are not in distress people will favour pursuits which are condemned. (35)

पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अप्यखिलोत्तमम्।
भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः॥ ३६॥

Servants will leave their masters when reduced to penury, though superior in every other respect; and masters too will discharge their servant, when incapacitated for service through ailment etc., even though he may be hereditary. Even so, people will cease to maintain cows when they no longer yield milk. (36)

पितृभ्रातृसुहृज्ज्ञातीन् हित्वा सौरतसौहृदाः।
ननान्दृश्यालसंवादा दीनाः स्त्रैणाः कलौ नराः॥ ३७॥

In the age of Kali men will become slaves of women and miserable. Sexual

pleasure being the only ground of their affection, they will forsake their parents, brothers and other relations and kinsfolk and take counsel with their sisters-in-law and brothers-in-law alone. (37)

शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः।
धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम्॥ ३८॥

Śūdras will make their living by putting on the garb of hermits and receive charitable gifts. Those who have no knowledge of religion will occupy high seats and preach religion. (38)

नित्यमुद्विग्नमनसो दुर्भिक्षकरकर्शिता।
निरन्ने भूतले राजन्ननावृष्टिभयातुराः॥ ३९॥
वासोऽन्नपानशयनव्यवायस्नानभूषणैः।
हीनाः पिशाचसन्दर्शा भविष्यन्ति कलौ प्रजाः॥ ४०॥

Oppressed with famine and heavy taxation—land being divested of food-grains and stricken with fear of droughts, people in the Kali age will ever remain perturbed in mind. Destitute of clothes and ornaments, nay, even food and drink, bed and sexual enjoyment, they will go even without a bath and put on the appearance of a fiend. (39-40)

कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः।
त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि॥ ४१॥

Quarrelling even for a very small sum of money equivalent to 20 cowries, having cast all goodwill to the winds, people in Kaliyuga will kill even their own people and part with their own dear life. (41)

न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि।
पुत्रान् सर्वार्थकुशलान् क्षुद्राः शिश्नोदरम्भराः॥ ४२॥

Mean-minded fellows will concern themselves only with the gratification of their lust and satisfaction of their hunger and fail to maintain even their aged parents; while parents will disown their sons, though clever in all matters. (42)

कलौ न राजञ्जगतां परं गुरुं
त्रिलोकनाथानतपादपङ्कजम्।
प्रायेण मर्त्या भगवन्तमच्युतं
यक्ष्यन्ति पाखण्डविभिन्नचेतसः॥ ४३॥

With their mind perverted by heretics, O king, mortals in Kaliyuga will not generally worship Viṣṇu (the immortal Lord), the highest object of adoration for the whole universe, whose lotus-feet are bowed to by the rulers of the three worlds. (43)

यन्नामधेयं म्रियमाण आतुरः
पतन् स्खलन् वा विवशो गृणन् पुमान्।
विमुक्तकर्मार्गल उत्तमां गतिं
प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः॥ ४४॥

People in Kaliyuga will not worship Him by uttering whose name even helplessly while dying or afflicted, toppling down or stumbling, man is freed from all impediment in the shape of Karma and reach the highest goal. (44)

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसम्भवान्।
सर्वान् हरति चित्तस्थो भगवान् पुरुषोत्तमः॥ ४५॥

Enthroned in the mind of men Lord Śrī Hari, the Supreme Person, drives away all evils occasioned by the Kali age and arising from substances, place and mind. (45)

श्रुतः सङ्कीर्तितो ध्यातः पूजितश्चादृतोऽपि वा।
नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम्॥ ४६॥

Heard of or glorified by chanting His name or singing His praises, meditated upon and worshipped or even honoured, the Lord stays in men's heart and drives away all their sins committed in thousands of lives. (46)

यथा हेम्नि स्थितो वह्निर्दुर्वर्णं हन्ति धातुजम्।
एवमात्मगतो विष्णुर्योगिनामशुभाशयम्॥ ४७॥

Dwelling in the mind of Yogīs (strivers) Lord Viṣṇu wipes out the seeds of their evil Karma in the same way as fire applied to gold burns all its impurities caused by its admixture with other metals. (47)

विद्यातपःप्राणनिरोधमैत्री-
तीर्थाभिषेकव्रतदानजप्यैः।

नात्यन्तशुद्धिं लभतेऽन्तरात्मा
यथा हृदिस्थे भगवत्यनन्ते ॥ ४८ ॥

The mind of a man does not attain absolute purity through worship of gods, asceticism, control of breath, friendliness towards all, a bath in sacred waters, observance of sacred vows, charitable gifts and muttering of prayers as it does when the infinite Lord is enthroned in the heart.(48)

तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम्।
म्रियमाणो ह्यवहितस्ततो यासि परां गतिम् ॥ ४९ ॥

Therefore, with all your being, O king, instal Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) in your heart, thinking of Him with a concentrated mind while dying; You will thereby attain the supreme goal. (49)

म्रियमाणैरभिध्येयो भगवान् परमेश्वरः।
आत्मभावं नयत्यङ्ग सर्वात्मा सर्वसंश्रयः ॥ ५० ॥

The Lord, who is the Supreme Ruler of the universe, the Soul and Shelter of all, deserves to be meditated upon at all times; for, those who are about to die meditate upon Him (as a result of practice incessantly carried on while living); He leads them to the state of oneness with Him, O dear Parīkṣit ! (50)

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः।
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥ ५१ ॥

Indeed, there is one great virtue possessed by the Kali age, the repository of all evils, O Parīkṣit ! By merely chanting the names and glories of Śrī Kṛṣṇa one is freed from all attachments and reaches the Supreme. (51)

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ ५२ ॥

What is attained in the Satyayuga by one contemplating on Lord Viṣṇu, in Tretā by one who propitiates Him through sacrifices, and in Dwāpara through worship of the Lord, is attained in the Kali age merely by chanting the name and singing the praises of Śrī Hari. (52)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

The Fourfold Pralaya

श्रीशुक उवाच

कालस्ते परमाण्वादिर्द्विपरार्धावधिर्नृप।
कथितो युगमानं च शृणु कल्पलयावपि ॥ १ ॥

Śrī Śuka began again: The divisions of Time commencing from a Paramāṇu (its minutest division) and ending with two Parārdhas (comprising the life-time of Brahmā) have already been described to you, as also the duration of the four Yugas (in Discourse XI of Book Three). Now hear also the extent of a Kalpa (one round of creation) and Pralaya (the period of final dissolution), O king ! (1)

चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते।
स कल्पो यत्र मनवश्चतुर्दश विशांपते ॥ २ ॥

One thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali) are spoken of as a day of Brahmā. This constitutes

a Kalpa, in the course of which fourteen Manus successively hold sway, O king ! (2)

तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता।
त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि॥ ३॥

At the end of a Kalpa an equally long period of Pralaya (Dissolution) follows; it is spoken of as one night of Brahmā; for, during that period these three worlds (heaven, earth and the intermediate region) remain dissolved. (3)

एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक्।
शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः॥ ४॥

This is called Naimittika (occasional) Pralaya (because it is occasioned by Brahmā's going to bed and is different from the Mahāpralaya or Final Dissolution when Brahmā's career comes to a close). During this Pralaya Lord Nārāyaṇa (the Maker of the universe) withdraws the whole universe into Himself and remains asleep on His couch of Ananta (the serpent-god) and Brahmā (the self-born) follows suit. (4)

द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः।
तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै॥ ५॥

When the lifetime of Brahmā, the greatest of all the Jīvas, consisting of two Parārdhas, has expired, all the seven causal principles (viz., Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the cosmic Ego and the five Tanmātrās or subtle elements) actually get dissolved in Prakṛti or Primordial Matter. (5)

एष प्राकृतिको राजन् प्रलयो यत्र लीयते।
आण्डकोशस्तु सङ्घातो विघात उपसादिते॥ ६॥

This constitutes, O king, the Prākṛtika Pralaya, as in this the occasion for final dissolution having been reached, the aggregate of all the twenty-four fundamental principles in the form of the cosmic egg get finally dissolved. (6)

पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति।
तदा निरन्ने ह्यन्योन्यं भक्षमाणाः क्षुधार्दिताः॥ ७॥
क्षयं यास्यन्ति शनकैः कालेनोपद्रुताः प्रजाः।
सामुद्रं दैहिकं भौमं रसं सांवर्तको रविः॥ ८॥
रश्मिभिः पिबते घौरैः सर्वं नैव विमुञ्चति।
ततः संवर्तको वह्निः सङ्कर्षणमुखोत्थितः॥ ९॥

For one hundred years, O king, the god of rain does not send down any shower on earth. Then, tormented by hunger, the earth being divested of foodgrains, people actually begin to eat one another and, persecuted by time, gradually perish. Rendered much brighter by the 'period of final dissolution, the sun sucks up by its fearful rays all the water in the seas, on the earth and in the human bodies, and does not release it. Sprung from the mouth of Lord Saṅkarṣaṇa (the serpent-god) (7—9)

दहत्यनिलवेगोत्थः शून्यान् भूविवरानथ।
उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः॥ १०॥

and rising in flames by the force of the wind, the fire, characteristic of the period of dissolution, then burns the subterranean regions, already desolate (all their inhabitants having been burnt long before due to their moisture having been sucked up by the rays of the sun). (10)

दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत्।
ततः प्रचण्डपवनो वर्षाणामधिकं शतम्॥ ११॥
परः सांवर्तको वाति धूम्रं खं रजसाऽऽवृतम्।
ततो मेघकुलान्यङ्ग चित्रवर्णान्यनेकशः॥ १२॥
शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनैः।
तत एकोदकं विश्वं ब्रह्माण्डविवरान्तरम्॥ १३॥

Being burnt above and below as well as on all sides by the rays of the sun and the flames of fire, the cosmic egg now looks like a burnt ball of cowdung. Then a strong and violent wind characteristic of the period of final dissolution blows for a little more than a hundred years, so that the sky gets enveloped in dust and assumes a smoky appearance. Next, O dear one, numerous hosts of clouds of various colours pour down showers for a hundred years roaring

with violent peals of thunder. Then the universe within the cosmic egg is swept by a single sheet of water. (11—13)

तदा भूमेर्गन्धगुणं ग्रसन्त्याप उदप्लवे।
ग्रस्तगन्धा तु पृथिवी प्रलयत्वाय कल्पते॥ १४॥

Everything being submerged in water, the latter absorbs the essential property of the earth, viz., smell; denuded of its smell, the earth then gets dissolved in water. (14)

अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः।
ग्रसते तेजसो रूपं वायुस्तद्रहितं तदा॥ १५॥
लीयते चानिले तेजो वायोः खं ग्रसते गुणम्।
स वै विशति खं राजंस्ततश्च नभसो गुणम्॥ १६॥
शब्दं ग्रसति भूतादिर्नभस्तमनुलीयते।
तैजसश्चेन्द्रियाण्यङ्ग देवान् वैकारिको गुणैः॥ १७॥

Fire then absorbs the property of water, viz., taste; and deprived of its taste, the water too is forthwith absorbed in the fire. Then the air absorbs the property of fire, viz., colour; and, divested of colour, it loses itself into the air. Likewise, ether absorbs the property of the air viz., touch and gets dissolved in ether, O Parīkṣit! Then the Tāmasika aspect of the Cosmic Ego absorbs the property of ether, viz., sound; alongwith it, ether too gets dissolved in the Tāmasika Ahaṅkāra; and the Rājasika type of Ahaṅkāra absorbs the Indriyas alongwith their functions. Similarly, the Sāttvika type of Ahaṅkāra absorbs the gods (presiding over them), O dear Parīkṣit! (15—17)

महान् ग्रसत्यहङ्कारं गुणाः सत्त्वादयश्च तम्।
ग्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम्॥ १८॥

The Mahat-tattva absorbs the triple Ahaṅkāra; while the three Guṇas, modes of Prakṛti, viz., Sattva etc., absorb Mahat. Impelled by Time, the Unmanifest Prakṛti reduces the three modes of Prakṛti to the state of equilibrium, O king! (18)

न तस्य कालावयवैः परिणामादयो गुणाः।
अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम्॥ १९॥

Prakṛti is not subject to the six states* such as modification, brought about by the divisions of time (even as they pass), it is without beginning or end, unmanifest, constant, the cause of all and not subject to decay. (19)

न यत्र वाचो न मनो न सत्त्वं
तमो रजो वा महदादयोऽमी।
न प्राणबुद्धीन्द्रियदेवता वा
न सन्निवेशः खलु लोककल्पः॥ २०॥

In that state, there is no speech, no mind, no modes of Prakṛti, viz., Sattva, Rajas and Tamas, no Mahat and other products of Matter, no breath, no intellect, no senses, nor the deities presiding over them and no conception, much less location of Lokas (spheres). (20)

न स्वप्नजाग्रन्न च तत् सुषुप्तं
न खं जलं भूरनिलोऽग्निरर्कः।
संसुप्तवच्छून्यवदप्रतर्क्यं
तन्मूलभूतं पदमामनन्ति॥ २१॥

Again, there is no dream nor waking life nor deep slumber; no ether, water, earth, air, fire or sun. It is something like deep sleep or vacuity; nay, beyond conception. The Vedas speak of it as a state which is the root of the universe. (21)

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा।
शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः॥ २२॥

This is what is known as Prākṛtika Pralaya (the Dissolution of everything into Prakṛti or Primordial Matter), when, impelled by Time, the potencies of the Supreme Person as well as of the Unmanifest (Prakṛti) are completely and helplessly withdrawn into their substratum. (22)

बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम्।
दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत्॥ २३॥

* The six states are—(1) birth, (2) existence, (3) growth, (4) modification, (5) decay, and (6) death.

In the form of the intellect, the senses and their objects, it is consciousness alone, their ground or substratum, which shines forth. Whatever has a beginning and an end is unreal, because it is open to perception and has no existence apart from its cause. (23)

दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग् भवेत्।
एवं धीः खानि मात्राश्च न स्युरन्यतमादृतात्॥ २४॥

Light, the eye and colour (which are all modifications of fire) are not distinct from fire. Similarly, the intellect, senses and their objects are not distinct from Brahma (the only Reality), which is quite different from them inasmuch as It exists even when they cease to be, while the reverse is not true. (24)

बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते।
मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि॥ २५॥

Wakefulness, dream and deep slumber, it is said, are so many states of Buddhi, intellect; the plurality attributed to the pure Self (in the form of Viśwa, Taijasa and Prājña, as severally presiding over these states), is mere illusion, O Parīkṣit ! (25)

यथा जलधरा व्योम्नि भवन्ति न भवन्ति च।
ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात्॥ २६॥

Just as clouds appear and disappear in the sky, this universe, too, because it has a beginning and an end and since it is made up of parts, sometimes appears and sometimes disappears in Brahma. (26)

सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह।
विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः॥ २७॥

In this world of all objects, consisting of parts, the part alone has been declared in the Śruti texts to be real; for the parts are seen to exist even in the absence of a composite, just as the threads of a cloth can be seen even when the cloth is not there, O dear one ! (27)

यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः।
अन्योन्यापाश्रयात् सर्वमाद्यन्तवदवस्तु यत्॥ २८॥

Whatever is perceived as a cause or an effect is an illusion, because a cause and an effect are correlated to one another. Therefore, all that has a beginning and an end is unreal. (28)

विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा।
न निरूप्योऽस्त्यणुरपि स्याच्चेच्चित्सम आत्मवत्॥ २९॥

Though manifest to us, the phenomenal world cannot be explained in the least degree independently of the Self. If it were at all capable of being so explained, it would turn out to be self-effulgent like the conscious Self and as such unitary as the Self. (29)

नहि सत्यस्य नानात्वमविद्वान् यदि मन्यते।
नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव॥ ३०॥

There can be no diversity in that which is real. If an ignorant man were to recognize such diversity, it would be unreal like the distinction between the space enclosed by a pitcher and the infinite (expanse of the) sky, between the sun and its reflection in water, or between the air outside and inside the body. (30)

यथा हिरण्यं बहुधा समीयते
नृभिः क्रियाभिर्व्यवहारवर्त्मसु।
एवं वचोभिर्भगवानधोक्षजो
व्याख्यायते लौकिकवैदिकैर्जनैः॥ ३१॥

Even as in practical use gold is found by men wrought in numerous forms (ornaments) according to various processes, so the Lord, who is above sense-perception, is described by egotistic men in different ways in secular as well as Vedic parlance. (31)

यथा घनोऽर्कप्रभवोऽर्कदर्शितो
ह्यर्कांशभूतस्य च चक्षुषस्तमः।
एवं त्वहं ब्रह्मगुणस्तदीक्षितो
ब्रह्मांशकस्यात्मन आत्मबन्धनः॥ ३२॥

Just as a cloud, though born of the sun and revealed by the light of the sun, prevents the eye, which is a part of the sun, from beholding the sun, so does the ego, which

has its source in Brahma and is illumined by Brahma, stand in the way of the Jīva, a particle of Brahma, realizing Brahma, which is the same as the Jīva. (32)

घनो यदार्कप्रभवो विदीर्यते
चक्षुः स्वरूपं रविमीक्षते तदा।
यदा ह्यहङ्कार उपाधिरात्मनो
जिज्ञासया नश्यति तर्ह्यनुस्मरेत्॥ ३३॥

As soon as the cloud, born of the sun, is scattered, the eye sees the sun, which is its own self. Similarly, the moment the ego, which veils the true nature of the soul, yields to inquiry about the Self, the soul realizes its identity with Brahma. (33)

यदैवमेतेन विवेकहेतिना
मायामयाहङ्करणात्मबन्धनम्।
छित्त्वाच्युतात्मानुभवोऽवतिष्ठते
तमाहुरात्यन्तिकमङ्ग सम्प्लवम्॥ ३४॥

When, having torn—in the aforesaid manner with this dagger of wisdom, Ahaṅkāra, a product of Māyā, which veils the true nature of the soul, and having realized the all-perfect Self, the Jīva stands fulfilled, they call such a state the everlasting Dissolution, O dear Parīkṣit! (34)

नित्यदा सर्वभूतानां ब्रह्मादीनां परन्तप।
उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते॥ ३५॥

Some men, knowing the subtle state of things, O tormentor of foes! declare the creation and dissolution of all created beings from Brahmā downwards as going on all the time every moment. (35)

कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा।
परिणामिनामवस्थास्ता जन्मप्रलयहेतवः॥ ३६॥

The successive stages that are gone through by all changing things (such as a stream or the flame of a lamp) serve as an index of the constant appearance and dissolution of the body etc., of a created being, which are being rapidly worn away every moment by force of the stream of Time. (36)

अनाद्यन्तवतानेन कालेनेश्वरमूर्तिना।
अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव॥ ३७॥

The successive stages of growth and decay etc., of created beings, brought about by the aforementioned Time, a manifestation of the Almighty, which has no beginning or end, are certainly not perceived even as the stages of movement of luminaries coursing in the heavens. (37)

नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः।
आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी॥ ३८॥

In this way, the Nitya (constant) as well as the Naimittika (occasional), nay, the Prākṛtika or final and Ātyantika (everlasting) types of Dissolution have been described by me. Such is the course of Time. (38)

एताः कुरुश्रेष्ठ जगद्विधातु-
र्नारायणस्याखिलसत्त्वधाम्नः।
लीलाकथास्ते कथिताः समासतः
कात्स्न्र्येन नाजोऽप्यभिधातुमीशः॥ ३९॥

In this way, O jewel among the Kurus! have been narrated by Me in brief the stories of the sportful activities of Lord Nārāyaṇa, the Maker of the universe and the abode of all living beings as well as of all strength and goodness; for, not even Brahmā (the birthless creator) is capable of relating them in all their details and entirety. (39)

संसारसिन्धुमतिदुस्तरमुत्तितीर्षो-
र्नान्यः प्लवो भगवतः पुरुषोत्तमस्य।
लीलाकथारसनिषेवणमन्तरेण
पुंसो भवेद् विविधदुःखदवार्दितस्य॥ ४०॥

To a man tormented by the wild fire of manifold miseries and seeking to cross the ocean of metempsychosis, which is most difficult to cross, there is no vessel other than constantly enjoying the nectar-like stories of the sportful activities of Lord Puruṣottama, the Supreme Person. (40)

पुराणसंहितामेतामृषिर्नारायणोऽव्ययः।
नारदाय पुरा प्राह कृष्णद्वैपायनाय सः॥ ४१॥

Of yore, at the beginning of creation, the omniscient and immortal Lord Nārāyaṇa taught the compilation in the form of this Bhāgavata Purāṇa in four verses[1] to sage Nārada (through Brahmā[2]) and the latter to my father, the sage Kṛṣṇadwaipāyana Vedavyāsa. (41)

स वै मह्यं महाराज भगवान् बादरायणः।
इमां भागवतीं प्रीतः संहितां वेदसम्मिताम्॥ ४२॥

Full of delight, O great king, the said divine sage, Vedavyāsa, who lives in a grove of jujube trees, actually taught me this compilation (consisting of 18000 Ślokas), which is equal in worth to the Vedas. (42)

एतां वक्ष्यत्यसौ सूत ऋषिभ्यो नैमिषालये।
दीर्घसत्रे कुरुश्रेष्ठ सम्पृष्टः शौनकादिभिः॥ ४३॥

Requested by the sage, Śaunaka, and others, O jewel among the Kurus ! that Sūta (sitting over there) will expound it to the eighty-eight thousand Ṛṣis going to be assembled in a lengthy sacrificial session at Naimiṣāraṇya. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे चतुर्थोऽध्यायः॥ ४॥

Thus ends the fourth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The Final Teaching of Śukadeva concerning Brahma

श्रीशुक उवाच

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः।
यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः॥ १॥

Śrī Śuka began again : In this Bhāgavata-Mahāpurāṇa stands celebrated every now and then Lord Śrī Hari, the sole Controller of the universe, of whose exultation and anger were severally born Brahmā (the creator) and Rudra (the god of destruction). (1)

त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि।
न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि॥ २॥

You for your part, O king, give up this foolish notion, characteristic of a brute, that you will die. Unlike the body—which is born at a particular moment while it was non-existent before and, therefore, perishes—you, the soul that you are, were not so born and, therefore, will not die. (2)

न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान्।
बीजाङ्कुरवद् देहादेर्व्यतिरिक्तो यथानलः॥ ३॥

You were never born as a father, nor will you be born in the form of a son and again in that of a grandson, and so on as the tree from a seed and again a seed from the tree; for you are quite distinct from the body etc., just as fire is distinct from the firewood. (3)

स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम्।
यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽमरः॥ ४॥

Since—just as in the dream state a man himself sees his head lopped off—one witnesses the death etc., of one's body alone, and not of the Self, which is the seer and different from those states, the Self within you is, as a matter of fact, undying and unborn. (4)

1. Vide II.ix. 31—34
2. Vide II. ix. 43-44

घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा।
एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः॥ ५॥

Just as when an earthen pot is broken, the space enclosed by it is once more the same as it was before the pot came into existence; so when the body is finally dissolved as a result of Self-Realization, the individual soul becomes one with Brahma again. (5)

मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः।
तन्मनः सृजते माया ततो जीवस्य संसृतिः॥ ६॥

The mind alone creates bodies, objects of senses and actions for the soul. It is Māyā that creates the aforesaid mind; and from Māyā proceeds the transmigration of the Jīva. (6)

स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते।
ततो दीपस्य दीपत्वमेवं देहकृतो भवः।
रजःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति॥ ७॥

A light maintains its character as light only so long as there is found the combination of oil, that which holds the oil, a wick and fire. Even so, it is through the action of Rajas, Sattva and Tamas that a body appears and ceases; while transmigration has its root in mistaking the body as one's own Self. (7)

न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः।
आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः॥ ८॥

Just as with the going out of a light the element of fire does not perish, so the soul encased in a body does not perish with the body—the soul which is self-effulgent and lies beyond the physical no less than the astral body, inasmuch as it is the support of all, immutable and all-pervasive, nay, endless and unparalleled like the sky. (8)

एवमात्मानमात्मस्थमात्मनैवामृश प्रभो।
बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्तया॥ ९॥

Full of constant thought of Lord Vāsudeva, O king, investigate thus the truth of the Self, encased in your psychophysical organism, by your own effort with the help of syllogistic reasoning. (9)

चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः।
मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम्॥ १०॥

Urged by the curse of a Brāhmaṇa, the serpent Takṣaka will not be able to burn you, the soul within your body, even though it may burn the body. All the agents of Death combined cannot burn you, who are no other than the Death of deaths, the almighty Lord Himself. (10)

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम्।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले॥ ११॥
दशन्तं तक्षकं पादे लेलिहानं विषाननैः।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः॥ १२॥

"I am Brahma, the supreme support, and Brahma, the highest goal am I !" Thus identifying yourself with the Absolute, your very Self, and realizing your true nature, you will behold neither the serpent Takṣaka biting you at your feet with its poisonous fangs, nor your body nor the universe as apart from you. (11-12)

एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप।
हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि॥ १३॥

All this has been narrated to you by me, O dear Parīkṣit ! in response to what you, my very Self, inquired concerning the pastimes of Lord Śrī Hari, the Soul of the universe, O protector of men ! What more do you desire to hear? (13)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः॥ ५॥

Thus ends the fifth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Parīkṣit attains the supreme goal and Janamejaya commences a snake-sacrifice; Classification of the Vedas into so many Śākhās or schools

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद्
व्यासात्मजेन निखिलात्मदृशा समेन।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना
बद्धाञ्जलिस्तमिदमाह स विष्णुरातः॥ १॥

Sūta began again : Having heard this discourse of the sage Śuka (the son of Vyāsa), who beheld the universe within himself and looked upon all with an equal eye, the said Parīkṣit, who had been granted his life by the Lord, approached the soles of the sage's feet and with bent head and joined palms spoke thus. (1)

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना।
श्रावितो यच्च मे साक्षादनादिनिधनो हरिः॥ २॥

King Parīkṣit submitted: I stand accomplished of purpose and have been favoured by your gracious self in that I have been directly told of Śrī Hari, who has no beginning or end, as well as of the means of attaining Him. (2)

नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम्।
अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः॥ ३॥

I do not consider it surprising that the grace of exalted souls, who have given their mind to Śrī Hari (the immortal Lord), descends on the ignorant creatures tormented by agonies. (3)

पुराणसंहितामेतामश्रौष्म भवतो वयम्।
यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते॥ ४॥

We have heard from you the compilation in the form of this Purāṇa, in which the most illustrious Lord has been described as a matter of fact. (4)

भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम्।
प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया॥ ५॥

Lord ! I am afraid neither of Takṣaka nor of other agencies of death, since I have now entered the fearless and all-blissful state of oneness with Brahma, the Absolute, as shown by you. (5)

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे।
मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून्॥ ६॥

Now give me permission, O Brāhmaṇa sage ! I shall control all my senses including speech and, having established my mind, which is free from all cravings, in the thought of Lord Viṣṇu, who is above all sense-perception, give up the ghost. (6)

अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया।
भवता दर्शितं क्षेमं परं भगवतः पदम्॥ ७॥

My ignorance (nescience) including its seed has been eradicated by firmness in Jñāna (the knowledge of truth) and Vijñāna (its Realization) since the supreme state of the Lord, which rids one of all fear, has been revealed to me by you. (7)

सूत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः।
जगाम भिक्षुभिः साकं नरदेवेन पूजितः॥ ८॥

Sūta resumed: Thus addressed and worshipped by the king, the divine Śrī Śuka (son of Vedavyāsa) took leave of him and departed alongwith other ascetics. (8)

परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना।
समाधाय परं दध्यावस्पन्दासुर्यथा तरुः॥ ९॥

Uniting his mind by force of reason with the Self, the royal sage Parīkṣit for his part contemplated on the Supreme Spirit,

remaining breathless like the trunk of a tree. (9)

प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः।
ब्रह्मभूतो महायोगी निःसङ्गश्छिन्नसंशयः॥ १०॥

With all his doubts resolved, nay, identified with Brahma, the Absolute, and free from attachment, the great Yogī sat down on the bank of the holy Gaṅgā, facing the north on blades of Kuśa grass, the ends of which pointed to the east. (10)

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना।
हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम्॥ ११॥

Directed by the infuritated son of a Brāhmaṇa and going to see the king with the intention of biting him to death, O Brāhmaṇas! Takṣaka met on the way a Brāhmaṇa named Kaśyapa. (11)

तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम्।
द्विजरूपप्रतिच्छन्नः कामरूपोऽदशन्नृपम्॥ १२॥

Having gratified Kaśyapa, who knew how to counteract the effect of poison, with gifts of money and thus sending him back, the serpent, who was capable of assuming any form at will, and came disguised as a Brāhmaṇa, approached and bit the king.(12)

ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना।
बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम्॥ १३॥

By the action of fire produced by the poison of the snake, the body of the royal sage, who had become one with Brahma, was instantly reduced to ashes, while all men looked on. (13)

हाहाकारो महानासीद् भुवि खे दिक्षु सर्वतः।
विस्मिता ह्यभवन् सर्वे देवासुरनरादयः॥ १४॥

There arose a terrible outcry on earth as well as in the heavens and in all the quarters; while gods and demons as well as men and all others were really wonderstruck. (14)

देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः।
ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः॥ १५॥

Celestial kettle-drums sounded of their own accord, Gandharvas and Apsarās (celestial musicians and dancing girls) sang praises; while gods sent down showers of flowers, raising shouts of applause. (15)

जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम्।
यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः॥ १६॥

Enraged to hear of his father having been consumed by Takṣaka, Janamejaya with the help of Brāhmaṇa priests started in the course of a sacrifice offering snakes in the prescribed manner into the sacrificial fire. (16)

सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान्।
दृष्ट्वेन्द्रं भयसंविग्नस्तक्षकः शरणं ययौ॥ १७॥

Agitated with fear to see great serpents burning in blazing fire at the snake-sacrifice, Takṣaka sought the presence of Indra for protection. (17)

अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान्।
उवाच तक्षकः कस्मान्न दह्येतोरगाधमः॥ १८॥

Not seeing Takṣaka there, King Janamejaya (son of Parīkṣit) inquired of the Brāhmaṇas as to why Takṣaka, the vilest of all snakes, was not being burnt. (18)

तं गोपायति राजेन्द्र शक्रः शरणमागतम्।
तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ॥ १९॥

They replied, "Indra, O ruler of kings, protects him as the latter has sought him for protection. The snake has been held back by Indra, hence he does not fall into the fire."(19)

पारीक्षित इति श्रुत्वा प्राहर्त्विज उदारधीः।
सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते॥ २०॥

Hearing this, Janamejaya, son of Parīkṣit, highly intelligent as he was, said to the priests, "Why should Takṣaka not be invoked by you, O Brāhmaṇas, alongwith Indra to fall into the sacrificial fire?" (20)

तच्छ्रुत्वाऽऽजुहुवुर्विप्राः सहेन्द्रं तक्षकं मखे।
तक्षकाशु पतस्वेह सहेन्द्रेण मरुत्वता॥ २१॥

Hearing this the Brāhmaṇas invoked the presence of Takṣaka alongwith Indra in the sacrifice thus: "Takṣaka ! soon fall

down here with Indra, who has the forty-nine Maruts, wind-gods, for his followers." (21)

इति ब्रह्मोदिताक्षेपैः स्थानादिन्द्रः प्रचालितः।
बभूव सम्भ्रान्तमतिः सविमानः सतक्षकः॥ २२॥

Indra alongwith his aerial car, Takṣaka and all, was made to move from his abode by the maledictions uttered by the Brāhmaṇas and felt greatly agitated in mind. (22)

तं पतन्तं विमानेन सहतक्षकमम्बरात्।
विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः॥ २३॥

Bṛhaspati, the son of Aṅgirā, expostulated thus with the said king, Janamejaya when he saw Indra falling from the heavens alongwith Takṣaka and the celestial car: (23)

नैष त्वया मनुष्येन्द्र वधमर्हति सर्पराट्।
अनेन पीतममृतमथ वा अजरामरः॥ २४॥

"This king of serpents cannot be killed by you, O ruler of men; for he has drunk of nectar and is, therefore, unquestionably immortal and immune from old age. (24)

जीवितं मरणं जन्तोर्गतिः स्वेनैव कर्मणा।
राजंस्ततोऽन्यो नान्यस्य प्रदाता सुखदुःखयोः॥ २५॥

"Life and death of a living being as well as its existence in the other world is determined by its own doings, O king ! None else can bring happiness or misery to another than the latter's own doing. (25)

सर्पचौराग्निविद्युद्भ्यः क्षुत्तृड्व्याध्यादिभिर्नृप।
पञ्चत्वमृच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत्॥ २६॥

"When a living being meets its death through the medium of a snake, thief, fire or lightning, or through hunger, thirst, disease and the like, O protector of men, it only reaps thereby the fruit of such Karma(s) as have begun to bear fruit. (26)

तस्मात् सत्रमिदं राजन् संस्थीयेताभिचारिकम्।
सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते॥ २७॥

"Therefore, let this sacrifice, actuated as it is by a malevolent purpose, O king ! be stopped, as serpents burnt through it were all innocent. But you too are not to blame; for, as a matter of fact, it is the fruit of one's own past doings that is reaped by living beings." (27)

सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः।
सर्पसत्रादुपरतः पूजयामास वाक्पतिम्॥ २८॥

Sūta resumed: Thus advised, King Janamejaya said "Amen !" Nay, respecting the remonstrance of the great sage, he desisted from the snake-sacrifice, and duly worshipped Bṛhaspati, the master of eloquence. (28)

सैषा विष्णोर्महामायाबाध्ययालक्षणा यया।
मुह्यन्त्यस्यैवात्मभूता भूतेषु गुणवृत्तिभिः॥ २९॥

Such is the well-known, though inconceivable, great Māyā, enchanting potency of Lord Viṣṇu. Due to this Māyā, which cannot be (easily) set aside, living beings, that are His own particles, fall foul of their fellow-beings under the force of passions such as anger, which are the outcome of the three Guṇas. (29)

न यत्र दम्भीत्यभया विराजिता
मायाऽऽत्मवादेऽसकृदात्मवादिभिः।
न यद्विवादो विविधस्तदाश्रयो
मनश्च सङ्कल्पविकल्पवृत्ति यत्॥ ३०॥

Māyā, which repeatedly flashes on the mind through the notion, 'A is a wily man', does not boldly reveal itself in God when the nature of the Self is being inquired into by the exponents of the Self (but is shown to exist somehow like one in great fear without discharging its function of enchanting others). Nay, in relation to Him there is no room for wordy warfare of various descriptions, originating from Māyā, nor does the mind with its functions of ideation and doubt operate with regard to Him. (30)

न यत्र सृज्यं सृजतोभयोः परं
श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम्।

तदेतदुत्सादितबाध्यबाधकं
निषिध्य चोर्मीन् विरमेत् स्वयं मुनिः ॥ ३१ ॥

In relation to Him there does not exist any Karma (belonging to the category of virtue or sin) with factors responsible for it nor the fruit (in the shape of joy or sorrow) to be attained through both, nor the ego, the adjunct of a Jīva, accompanied by the three above-named, viz., Karma, the factors responsible for it and the fruit of it. Such is the nature of God, who is neither capable of being opposed by nor of opposing anyone. Therefore, renouncing the ego etc., which are like so many waves of Māyā, a sage should himself specifically revel in the Self. (31)

परं पदं वैष्णवमामनन्ति तद्
यन्नेति नेतीत्यतदुत्सिसृक्षवः।
विसृज्य दौरात्म्यमनन्यसौहृदा
हृदोपगुह्यावसितं समाहितैः ॥ ३२ ॥

Yogīs who have given up false identification with the body and the feeling of meum with regard to those connected with it and are exclusively devoted to God, and who are, therefore, keen to reject everything other than God as "not that", "not that", declare the aforesaid to be the supreme essence of the all-pervading Lord. Nay, it has been concluded to be such by those who, having embraced it with their heart through meditation, have been able to control their mind, senses and body. (32)

त एतदधिगच्छन्ति विष्णोर्यत् परमं पदम्।
अहं ममेति दौर्जन्यं न येषां देहगेहजम् ॥ ३३ ॥

They alone are able to attain this supreme state of Lord Viṣṇu, who are free from the evil notion of 'I' and 'mine' with regard to their body and home, etc., respectively. (33)

अतिवादांस्तितिक्षेत नावमन्येत कञ्चन।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ३४ ॥

One should put up with abusive words, and show disrespect to none, nor should one enter into hostility with anyone for the sake of this perishable body. (34)

नमो भगवते तस्मै कृष्णायाकुण्ठमेधसे।
यत्पादाम्बुरुहध्यानात् संहितामध्यगामिमाम् ॥ ३५ ॥

Salutation to the illustrious Lord Śrī Kṛṣṇa of infinite intelligence, through meditation on whose lotus feet I learnt this compilation in the form of Śrīmad Bhāgavata ! (35)

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः ।
वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः ॥ ३६ ॥

Śaunaka submitted : Into how many schools were the Vedas divided by Paila and other great souls, teachers of the Vedas and pupils of Vedavyāsa? Pray, relate this to us. (36)

सूत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः।
हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ॥ ३७ ॥
यदुपासनया ब्रह्मन् योगिनो मलमात्मनः।
द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम् ॥ ३८ ॥

Sūta replied : From the cavity in the heart of Brahmā (the creator), who occupies the highest position in the universe, while his mind was composed through meditation, O Śaunaka ! there arose a sound, which can be distinctly perceived by all through control of the function of hearing by closing one's ears, and by focussing one's mind on which, O Brāhmaṇa sage, Yogīs shake off the impurities of the mind—occasioned by the Adhibhūta (the body), Adhyātma (the organs of action) and Adhidaiva (the senses of perception)—and attain Liberation, i.e., cessation of birth and death. (37-38)

ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट्।
यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥ ३९ ॥
शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक्।
येन वाग् व्यज्यते यस्य व्यक्तिराकाश आत्मनः ॥ ४० ॥

From that sound emanated the sacred

syllable OṀ—consisting of three parts,—A, U, M,—whose origin is unmanifest, nay, which flashes in the heart by itself. It is this syllable which reveals the true nature of the almighty and infinite Supreme Spirit that hears this unmanifest (inarticulate humming) sound even when the sense of hearing has ceased to function due to the ears having been shut and whose cognition is intact even when all the senses are inoperative, as in sound sleep or Samādhi—by which (sacred syllable) speech in the form of the Vedas is manifested and which owes its manifestation in the cavity of the heart to the Supreme Spirit. (39-40)

स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः।
स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम्॥ ४१॥

That syllable again is directly expressive of its origin, the infinite Supreme Spirit; it is the hidden meaning of all Mantras (sacred texts), the eternal seed of the Vedas being no other than Brahma Itself. (41)

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह।
धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः॥ ४२॥

The syllable OṀ, O jewel of the Bhṛgus! comprised three letter-sounds—अ, उ, and म्, which severally hold in the form of a seed sets of three entities, viz., the three Guṇas (modes of Prakṛti—Sattva, Rajas and Tamas), the three names, Ṛk. Yajus and Sāma, the three substances (spheres, viz., Bhūḥ—the terrestrial globe, Bhuvaḥ—the aerial region and Swaḥ—heaven) and the three states of consciousness, viz., wakefulness, dream and sound sleep. (42)

ततोऽक्षरसमाम्नायमसृजद् भगवानजः।
अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम्॥ ४३॥

Out of the aforesaid three letters the almighty Brahmā (the birthless creator) evolved the alphabet, comprising Antaḥsthas (semi-vowels), Ūṣmas (aspirants), Swaras (vowels), Sparśas (sibilants) and the short, long and prolated measures of sounds. (43)

तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः।
सव्याहृतिकान् सोङ्कारांश्चातुर्होत्रविवक्षया॥ ४४॥

With this alphabet the mighty Brahmā gave expression through his four mouths to the four Vedas—alongwith the three Vyāhṛtis (Bhūḥ, Bhuvaḥ and Swaḥ) and OṀ (prefixed to the Gāyatrī-Mantra while reciting it)—with the intention of pointing out the duties of the four priests officiating at a sacrifice, viz., Hotā, Adhwaryu, Udgātā and Brahmā. (44)

पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान्।
ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन्॥ ४५॥

He then taught them to his (mind-born) sons (Marīci and others), who were (all) Brāhmaṇa sages and accordingly expert in reciting the Vedas with proper intonation etc. The latter in their turn proved to be the promulgators of righteousness and taught the Vedas to their sons, Kaśyapa and others. (45)

ते परम्परया प्राप्तास्तत्तच्छिष्यैर्धृतव्रतैः।
चतुर्युगेष्वथ व्यस्ता द्वापरादौ महर्षिभिः॥ ४६॥

Received from generation to generation in the course of the four Yugas by the pupils of the various sages—pupils who observed the vow of lifelong celibacy in order to retain them in their memory—the aforesaid Vedas were later on divided by great seers into Saṁhitās, Brāhmaṇas and so on at the end of the Dwāpara age (lit., the period preceded by the Dwāpara age). (46)

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः।
वेदान् ब्रह्मर्षयो व्यस्यन् हृदिस्थाच्युतचोदिताः॥ ४७॥

Perceiving the men to be shortlived, deficient in energy and dull-witted due to the action of Time (in the form of unrighteousness prevailing in it), the Brāhmaṇa seers rearranged the Vedas as directed by the immortal Lord residing in their heart. (47)

अस्मिन्नप्यन्तरे ब्रह्मन् भगवाँल्लोकभावनः।
ब्रह्मेशाद्यैर्लोकपालैर्याचितो धर्मगुप्तये॥ ४८॥
पराशरात् सत्यवत्यामंशांशकलया विभुः।
अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम्॥ ४९॥

Descended from the loins of the sage Parāśara through Satyavatī in the form of Vedavyāsa (representing a ray of Sattva, forming part of Māyā, the divine potency) as prayed to by Brahmā, Śaṅkara and other guardians of the spheres, for the vindication of righteousness, O Brāhmaṇa sage, in the current Manvantara too, The almighty Lord, the Life-giver of the universe, divided the Veda, O highly blessed one ! into four parts. (48-49)

ऋगथर्वयजुःसाम्नां राशीनुद्धृत्य वर्गशः।
चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव॥ ५०॥

Picking out and classifying in four distinct groups the multitudes of Mantras belonging to the categories of Ṛk, Atharva, Yajus and Sāma, even as various kinds of gems are assorted into so many groups, the said Maharṣi compiled four Saṁhitās or collections out of those Mantras. (50)

तासां स चतुरः शिष्यानुपाहूय महामतिः।
एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः॥ ५१॥

Summoning in his presence four of his foremost pupils, Paila and others, the powerful Vyāsa of mighty intellect imparted one of those collections to each, O Śaunaka ! (51)

पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह।
वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम्॥ ५२॥

He taught, they say, the very first Saṁhitā under the name of Bahvṛca-Saṁhitā (because consisting of a collection of Ṛks or psalms) to Paila and the body of sacred texts in prose, recited during sacrifices and bearing the name of Nigada (prose), to another named Vaiśampāyana. (52)

साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम्।
अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे॥ ५३॥

Even so, he taught the body of Sāmas or songs, going by the name of Chandoga-Saṁhitā, because sung in various metres to Jaimini and the fourth called Atharvāṅgirasī, to his fourth pupil Sumantu. (53)

पैलः स्वसंहितामूचे इन्द्रप्रमितये मुनिः।
बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकाम्॥ ५४॥

The sage Paila taught his own Bahvṛcha-Saṁhitā in two parts, one each to Indrapramiti and Bāṣkala; the latter too divided his branch into four parts and taught one each, (54)

चतुर्धा व्यस्य बोध्याय याज्ञवल्क्याय भार्गव।
पराशरायाग्निमित्रे इन्द्रप्रमितिरात्मवान्॥ ५५॥

O scion of Bhṛgu, to the disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, a man of self-control, (55)

अध्यापयत् संहितां स्वां माण्डूकेयमृषिं कविम्।
तस्य शिष्यो देवमित्रः सौभर्यादिभ्य ऊचिवान्॥ ५६॥

taught his collection to the learned sage Māṇḍūkeya; and his pupil was Devamitra, who, in his turn, imparted its knowledge to the sages Saubhari and others. (56)

शाकल्यस्तत्सुतः स्वां तु पञ्चधा व्यस्य संहिताम्।
वात्स्यमुद्गलशालीयगोखल्यशिशिरेष्वधात्॥ ५७॥

Māṇḍūkeya's son was Śākalya, who for his part divided his collection into five branches and taught them to his pupils Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira. (57)

जातूकर्ण्यश्च तच्छिष्यः सनिरुक्तां स्वसंहिताम्।
बलाकपैजवैतालविरजेभ्यो ददौ मुनिः॥ ५८॥

The sage Jātūkarṇya, another pupil of Śākalya, imparted the knowledge of his own collection (in three parts), as well as of its Nirukta (explanation of obscure words), to his four pupils, Balāka, Paija, Vaitāla and Viraja. (58)

बाष्कलिः प्रतिशाखाभ्यो बालखिल्याख्यसंहिताम्।
चक्रे बालायनिर्भज्यः कासारश्चैव तां दधुः॥ ५९॥

Bāṣkala's son, Bāṣkali, made out of all

the aforesaid branches the collection bearing the name of Vālakhilya-Saṁhitā. His pupils Bālāyani, Bhajya and Kāsāra, learnt and memorized it. (59)

बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्धृताः।
श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते॥ ६०॥

By these Brāhmaṇa sages were learnt and preserved the Saṁhitās forming part of Ṛgveda. Hearing of the calssification of these Mantras of the Veda one is completely absolved from all sins. (60)

वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन्।
यच्चेरुर्ब्रह्महत्यांहःक्षपणं स्वगुरोर्व्रतम्॥ ६१॥

As is well-known, some pupils of Vaiśampāyana were known as Carakādhwaryus because they went through on behalf of their teacher a course of penance to expiate the sin of Brahmanicide. (61)

याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत्।
चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम्॥ ६२॥

Thereupon Yājñavalkya, another disciple of Vaiśampāyana, submitted to his preceptor, "Oh, of what account, venerable sir, will be the reward obtained through the penance of these pupils of yours of poor strength! I shall undergo a course of penance very difficult to practise." (62)

इत्युक्तो गुरुरप्याह कुपितो याह्यलं त्वया।
विप्रावमन्त्रा शिष्येण मदधीतं त्यजाश्विति॥ ६३॥

Offended, when addressed thus, the preceptor retorted, "Get away from here. I have nothing more to do with you, a pupil condemning Brāhmaṇas. Give up at once all that you have learnt from me." (63)

देवरातसुतः सोऽपिच्छर्दित्वा यजुषां गणम्।
ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान्॥ ६४॥
यजूंषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽददुः।
तैत्तिरीया इति यजुःशाखा आसन् सुपेशलाः॥ ६५॥

Vomiting the portions of Yajurveda which he had learnt from his preceptor, Yājñavalkya, son of Devarāta, too immediately left the place. Sages beheld those portions of Yajurveda and, greatly enamoured of them, assumed the form of partridges and picked them up. Thenceforward that most attractive branch of Yajurveda came to be known by the name of Taittirīya (connected with partridges). (64-65)

याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन्।
गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम्॥ ६६॥

Seeking to obtain additional Śrutis not known even to his preceptor, Yājñavalkya, the Brāhmaṇa sage, thereupon duly extolled the Sun-god, the Master of the Vedas as follows. (66)

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि चाकाश इवोपाधिनाव्यवधीयमानो भवानेक एव क्षणलवनिमेषावयवोपचितसंवत्सरगणेनापामादानविसर्गाभ्यामिमां लोकयात्रामनुवहति॥ ६७॥

Yājñavalkya prayed: Hail to the almighty Sun-god, denoted by the sacred syllable OṀ! Dwelling as the very Soul of the universe in the heart of multitudes of created beings falling under four categories, viz., mammals, oviparous creatures, the sweat-born and those sprouting from the soil, from Brahmā down to a clump of grass—and outside too as the wheel of Time revolving in the form of years made up of minute parts like an instant, a moment and the twinkling of an eye, yet unlimited by any condition, like the sky, You maintain the progress of the world all alone by sucking in the hot season and releasing the moisture during the monsoon. (This passage explains the meaning of the first foot of the Gāyatrī-Mantra.) (67)

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहरहराम्नायविधिनोपतिष्ठमानानामखिलदुरित-

वृजिनबीजावभर्जन भगवतः समभिधीमहि तपनमण्डलम्॥ ६८॥

We duly and devoutly contemplate on that well-known orb of Your venerable Self, O Jewel among the gods, which is burning over there, O Father of the universe, who burn away all the sins and miseries resulting from them as well as their seed, viz., ignorance of those who wait upon You with prayers etc., in the manner prescribed by the Vedas thrice everyday (morning and evening as well as at midday). (This passage explains the meaning of the second foot of the Gāyatrī-Mantra. (68)

य इह वाव स्थिरचरनिकराणां निजनिकेतनानां मनइन्द्रियासुगणाननात्मनः स्वयमात्मान्तर्यामी प्रचोदयति॥ ६९॥

As the Inner Controller of the multitudes of immobile and mobile creatures in this visible universe, which, as is well-known, constitute Your own bodies, You being their very Self, You direct their mind, senses and vital airs, which are all material and therefore inert. (This explains the meaning of the third and last foot of the Gāyatrī-Mantra.) (69)

य एवेमं लोकमतिकरालवदनान्धकारसंज्ञाजगरग्रहगिलितं मृतकमिव विचेतनमवलोक्यानुकम्पया परमकारुणिक ईक्षयैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्मावस्थाने प्रवर्तयत्यवनिपतिरिवासाधूनां भयमुदीरयन्नटति॥ ७०॥

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः॥ ७१॥

Seeing this world swallowed by the diabolical python bearing the name of darkness and wearing a most dreadful aspect, and, therefore, lying unconscious as though dead, You alone rouse it by Your mere glance out of compassion, supremely compassionate as You are, and direct it thrice everyday to the adoration of the Supreme Spirit, leading to the highest good under the name of their own sacred duty. Like a king You go about instilling fear in the heart of the wicked and waited upon at every point by the guardians of the quarters with offerings of water and lotus buds in their joined palms. (70-71)

अथ ह भगवंस्तव चरणनलिनयुगलं त्रिभुवनगुरुभिर्वन्दितमहमयातयामयजुःकाम उपसरामीति॥ ७२॥

Obviously for the same reason, O Lord, do I resort to Your lotus-feet, bowed to by those Indra and others adored in all the three worlds, desirous as I am of receiving knowledge of the portions of Yajurveda, hitherto unknown to anyone else. That is all. (72)

सूत उवाच

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः।
यजूंष्ययातयामानि मुनयेऽदात् प्रसादितः॥ ७३॥

Sūta continued: Extolled thus, the celebrated and glarious Sun-god felt highly propitiated and, assuming the form of a horse, taught the sage such portions of the Yajurveda as were hitherto unknown to anyone else. (73)

यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः।
जगृहुर्वाजसन्यस्ताः काण्वमाध्यन्दिनादयः॥ ७४॥

Out of the countless Mantras of Yajurveda, revealed to him by the Sun-god, the powerful Yājñavalkya compiled as many as fifteen Śākhās known by the name of Vājasanī. Sages Kaṇva, Mādhyandina and others learnt them. (74)

जैमिनेः सामगस्यासीत् सुमन्तुस्तनयो मुनिः।
सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम्॥ ७५॥
सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान्।
सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विजः॥ ७६॥

Sage Sumantu was the son of Jaimini, the chanter of Sāmaveda (as taught to him by Vedavyāsa—vide verse 53 above) and

Sunvān was the son of Sumantu. Jaimini taught one collection to each of them. Then Sukarmā another Brāhmaṇa pupil of Jaimini, who had a mighty intellect, divided the tree of Sāmaveda into a thousand collections of psalms. (75-76)

हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः।
शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः॥ ७७॥

Hiraṇyanābha of Kosala, and Pauṣyañji, the two pupils of Sukarmā; and a third pupil, Āvantya by name, the foremost of the knowers of Brahma, learnt them. (77)

उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै।
पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते॥ ७८॥

Pauṣyañji and Āvantya as well as Hiraṇyanābha had, it is said, five hundred pupils, who hailed from the north and learnt as many Śākhās of Sāmaveda. Yet antiquarians call them Prācyas (perhaps construing this word in the sense of the ancient and not in the sense of easterners). (78)

लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च।
पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम्॥ ७९॥

Laugākṣi, Māngali, Kulya, Kusīda and Kukṣi, other pupils of Pauṣyañji, learnt a hundred collections each. (79)

कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः।
शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान्॥ ८०॥

Kṛta, another pupil of Hiraṇyanābha, taught twenty-four collections to his own pupils; while Āvantya, who was a man of self-control, taught the rest to his. (80)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे वेदशाखाप्रणयनं नाम षष्ठोऽध्यायः॥ ६॥

Thus ends the sixth discourse entitled "The classification of the Vedas into (so many) Śākhās, schools", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Different Schools of Atharvaveda and the Characteristics of the Purāṇas

सूत उवाच

अथर्ववित् सुमन्तुश्च शिष्यमध्यापयत् स्वकाम्।
संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान्॥ १॥

Sūta began again : Sumantu versed in Atharva-Veda, taught his collection to his pupil (Kabandha*) who in his turn taught it in two parts to his pupils, Pathya and Vedadarśa. (1)

शौक्लायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः।
वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो शृणु॥ २॥
कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित्।
बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च।
अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे॥ ३॥
नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसादयः।
एते आथर्वणाचार्याः शृणु पौराणिकान् मुने॥ ४॥

Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were the pupils of Vedadarśa, who taught them his collection in four parts; now hear the names of Pathya's pupils: Kumuda, Śunaka and Jājali, a master of

* The Viṣṇu Purāṇa, which says—
अथर्ववेद स मुनिः सुमन्तुरमितद्युतिः।
शिष्यमध्यापयामास कबन्धं सोऽपि च द्विधा॥
कृत्वा तु वेददर्शाय तथा पथ्याय दत्तवान्।

Atharvaveda, O Brāhmaṇa sage ! were the pupils of Pathya, from whom they received his collection in three parts. Babhru, a pupil of Śunaka (born in the line of Aṅgirā), and Saindhavāyana (another pupil) studied two separate collections at the feet of their master; while Sāvarṇya and others were the pupils of Babhru and Saindhavāyana. Even so, there were others, e.g., Nakṣatrakalpa and Śānti (the authors of Kalpas or treatises of these very names on ritual acts, giving rules for them), Kaśyapa and Āṅgirasa. These were the teachers of Atharva-Veda; now hear of the teachers of the Purāṇas, O Śaunaka ! (2—4)

त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः।
वैशम्पायनहारीतौ षड् वै पौराणिका इमे॥ ५॥

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārīta—these, as a matter of fact, are the six teachers of the Purāṇas. (5)

अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात्।
एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम्॥ ६॥

They learnt one collection each from the mouth of my father, Romaharṣaṇa, the pupil of Vedavyāsa; while I, as their pupil, studied all the collections. (6)

कश्यपोऽहं च सावर्णी रामशिष्योऽकृतव्रणः।
अधीमहि व्यासशिष्याच्चतस्रो मूलसंहिताः॥ ७॥

Kaśyapa, Sāvarṇi, Paraśurāma's pupil Akṛtavraṇa and myself (Ugraśravā) learnt four more original collections from my father, Romaharṣaṇa, pupil of Vyāsa. (7)

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम्।
शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः॥ ८॥

Now hear, O Brāhmaṇa sage ! with a clear mind, the characteristics of the Purāṇas as determined by Brāhmaṇa seers according to the viewpoint of the Vedas and Śāstras. (8)

सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च।
वंशो वंशानुचरितं संस्था हेतुरपाश्रयः॥ ९॥
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः।
केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया॥ १०॥

Those well-versed in the Purāṇas declare the Purāṇas as distinguished by ten features discussing the following ten topics, viz., Sarga (creation) of the universe, Visarga, Vṛtti, Rakṣā, the Manvantaras, Vaṁśas (dynasties of kings), Vaṁśānucarita, Saṁsthā, Hetu and Apāśraya.[1] Some teachers recognize the features of the Purāṇas as fivefold only, O Śaunaka ! side by side with the distinction of great and small according as they deal with ten topics or five[2] only. (9-10)

अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहमः।
भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते॥ ११॥

The evolution of Mahat-tattva (the principle of cosmic intelligence) through the disturbance in the equilibrium of the three Guṇas constituting the Unmanifest (Primordial Matter), of the threefold Ahaṅkāra (from the Mahat-tattva) and (from the threefold Ahaṅkāra) of the five subtle elements, the eleven Indriyas, the five senses of perception and the five organs of action and sixth, the mind, and their objects, viz., the five gross elements as well as the deities presiding over the senses is called Sarga or creation. (11)

पुरुषानुगृहीतानामेतेषां वासनामयः।
विसर्गोऽयं समाहारो बीजाद् बीजं चराचरम्॥ १२॥

1. These terms have already been mentioned with some variations in II.x.3—7. The words Vṛtti and Rakṣā should be taken as synonymous with 'Sthāna' and 'Poṣaṇa' occurring in that text, what has been referred to here under the name of 'Vaṁśānucarita' should be taken to mean 'Iśānukathā' the word 'Samsthā' should be understood in the sense of 'Nirodha' and also as covering the idea of 'Mukti', and the word 'Hetu' should be construed to mean 'Uti' or 'Apāśraya' of course is the same as Āśraya.

2. The five features are—Sarga and Pratisarga. Vaṁsas and the Manvantaras and Vaṁsānucaritas, as the following couplet shows:

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च। वंशानुचरितं चेति पुराणं पञ्चलक्षणम्।

The other five are understood as included in these.

Visarga is the name of this collective creation, both mobile and immobile, of the aforesaid causal principles fecundated by the Supreme Person (God), and brought about by the latencies of past Karma of the countless Jīvas, proceeding from seed to seed as a countinuum. (12)

वृत्तिर्भूतानि भूतानां चराणामचराणि च।
कृता स्वेन नृणां तत्र कामाच्चोदनयापि वा॥ १३॥

Immobile creatures, e.g., annual plants and trees etc., and in some cases the mobile too constitute the Vṛtti (means of subsistence) of mobile creatures. There again the sustenance of human beings has been determined (1) by their nature, (2) desire or (3) even by scriptural ordinance. (A description contained in Book Five of Śrīmad Bhāgavata, of the terrestrial globe, as the support of the entire creation, both mobile and immobile, thus falls under the category of 'Vṛtti'.) (13)

रक्षाच्युतावतारेहा विश्वस्यानु युगे युगे।
तिर्यङ्मर्त्यर्षिदेवेषु हन्यन्ते यैस्त्रयीद्विषः॥ १४॥

The exploits of the Avatāras of Bhagavān Viṣṇu, the immortal Lord, appearing from age to age according to the needs of every age among birds and beasts, human beings, Ṛṣis and gods—by whom the enemies of the Vedas, such as the demons, are put an end to for the protection of the righteous—constitute what is known as the 'Rakṣā', protection of the universe. (14)

मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वरः।
ऋषयोंऽशावतारश्च हरेः षड्विधमुच्यते॥ १५॥

The period over which the following six, viz., a Manu, the gods, the sons of the Manu, Indra, the ruler of the gods, the seven Ṛṣis and the partial manifestation of the Lord preside is what goes by the name of a Manvantara, characterized by six elements. (15)

राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः।
वंशानुचरितं तेषां वृत्तं वंशधराश्च ये॥ १६॥

'Vaṁśa' denotes the line, extending over all the three divisions of time, viz., the past, present and future, of king of pure descent as sprung from Brahmā. A connected account of such kings as also of their descendants, upholding the honour and prestige of the line, is what has been referred to by the name of Vaṁśānucarita. (16)

नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः।
संस्थेति कविभिः प्रोक्ता चतुर्धास्य स्वभावतः॥ १७॥

The fourfold dissolution of this visible universe, manifested by Māyā, viz., (1) occasional, (2) Prākṛitika, (3) constant, and (4) radical, has been spoken of by the sage as "Saṁsthā". (17)

हेतुर्जीवोऽस्य सर्गादेरविद्याकर्मकारकः।
यं चानुशयिनं प्राहुरव्याकृतमुतापरे॥ १८॥

The "Hetu", cause, of creation etc., of this phenomenal universe is the Jīva (the individual soul), the doer of actions prompted by ignorance, which some people, who stress its spiritual nature, characterize as having to its credit a stock of unrequited Karma; while others, who emphasize its conditioned existence, declare it as nameless and formless. (18)

व्यतिरेकान्वयो यस्य जाग्रत्स्वप्नसुषुप्तिषु।
मायामयेषु तद् ब्रह्म जीववृत्तिष्वपाश्रयः॥ १९॥
पदार्थेषु यथा द्रव्यं सन्मात्रं रूपनामसु।
बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम्॥ २०॥

'Apāśraya' stands for Brahma, the Absolute, which is present in all the three states undergone by a Jīva (individual soul), viz., wakefulness, dream and deep slumber, as well as in all substances which are products of Māyā (as their cause), and is also distinct from them, nay, which actually runs through all the nine states undergone by a living organism, from entry into the womb in the form of a seed to death (as their ground or substratum), and is also distinct from them (as their witness) even like the material of which substances are

made or as bare existence underlying names and forms. (19-20)

विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम्।
योगेन वा तदाऽऽत्मानं वेदेहाया निवर्तते॥ २१॥

When the mind becomes still of its own accord through realization of the illusoriness of Sarga etc., as in the case of Vāmadeva and other sages, or through concentration practised in one's current life, as in the case of mother Devahūti and others, then one realizes the Self consequent on the cessation of ignorance due to absence of distraction and, transcending the three states of consciousness, withdraws from worldly activity. (21)

एवंलक्षणलक्ष्याणि पुराणानि पुराविदः।
मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च॥ २२॥

Sages well-versed in the antiquities tell us of eighteen Purāṇas, big and small (in volume), distinguished by the aforesaid characteristics. (22)

ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम्।
नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम्॥ २३॥
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम्।
वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट्॥ २४॥

The eighteen Purāṇas go by the names of Brāhma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa. (23-24)

ब्रह्मन्निदं समाख्यातं शाखाप्रणयनं मुनेः।
शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम्॥ २५॥

In this way has been duly narrated by me, O Brāhmaṇa sage, the story as to how the sage Vedavyāsa and his pupils, their own pupils and pupils of their pupils classified the Vedas into so many branches—a story which intensifies to a great extent the Brahmanical (spiritual) aura of those who listen to it. (25)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे सप्तमोऽध्यायः॥ ७॥

Thus ends the seventh discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

The sage Mārkaṇḍeya embarks on a course of austerities and receives a boon

शौनक उवाच

सूत जीव चिरं साधो वद नो वदतां वर।
तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः॥ १॥

Śaunaka said: O Sūta, O good one, may you live long! Pray, tell us one thing, O jewel among speakers! You alone are able to show the way out to men wandering in endless darkness in the shape of mundane existence. (1)

आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः।
यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत्॥ २॥

People speak of Mārkaṇḍeya (the son of Mṛkaṇḍa) as a seer blessed with a long life, who remained alive even at the time of Pralaya (marking the close of a day of Brahmā), by which the whole of this visible universe was swallowed up. (2)

स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः।
नैवाधुनापि भूतानां सम्प्लवः कोऽपि जायते॥ ३॥

The said Mārkaṇḍeya, the foremost of the scions of Bhṛgu, however, was born in this very Kalpa and in our own race and so far as we know, no wholesale destruction of created beings has taken place during the present Kalpa even to this day. (3)

एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल।
वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम्॥ ४॥

It is further said that while drifting all alone in the single sheet of water with which the entire world was flooded, he beheld the Supreme Person lying as a matter of fact in the form of an uncommon babe on a leaf of a banyan tree, formed in the shape of a cup. (4)

एष नः संशयो भूयान् सूत कौतूहलं यतः।
तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः॥ ५॥

O Sūta, this is a matter for great doubt to us, due to which there is great curiosity in our mind. Pray, resolve the aforesaid doubt, O great Yogī, esteemed as you are even for your knowledge of the Purāṇas. (5)

सूत उवाच

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः।
नारायणकथा यत्र गीता कलिमलापहा॥ ६॥

Sūta replied: This inquiry made by you, O great sage, is surely intended to dispel a great misapprehension lurking in the mind of the people. Moreover, in replying to this you will have to be told the story of Śrī Nārāyaṇa, which when sung washes off the impurities of the Kali age. (6)

प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात्।
छन्दांस्यधीत्य धर्मेण तपःस्वाध्यायसंयुतः॥ ७॥

Having gone through at the hands of his father in due course the sacred rite of investiture with the sacred thread, which constitutes the second birth of a boy of the twice-born classes, and studied the Vedas in the righteous way according to the scriptural ordinance, Mārkaṇḍeya was equipped in course of time with asceticism and knowledge of the Veda. (7)

बृहद्व्रतधरः शान्तो जटिलो वल्कलाम्बरः।
बिभ्रत् कमण्डलुं दण्डमुपवीतं समेखलम्॥ ८॥
कृष्णाजिनं साक्षसूत्रं कुशांश्च नियमर्द्धये।
अग्न्यर्कगुरुविप्रात्मस्वर्चयन् सन्ध्ययोर्हरिम्॥ ९॥

Observing the vow of lifelong celibacy, and free from passions, he wore matted locks on his head and the sacred thread and a girdle of Mūñja grass about his person and used bark for his clothing. He carried in his hands a staff, a handful of the sacred Kuśa grass, a Kamaṇḍalu (a vessel made from the shell of a wild cocoanut) and the skin of a black buck and a rosary of Rudrākṣa beads on his person. For the enhancement of his virtue he worshipped Śrī Hari both morning and evening through the medium of the sacred fire, the sun, the preceptor and other Brāhmaṇas, as well as by identifying himself with Him. (8-9)

सायं प्रातः स गुरवे भैक्ष्यमाहृत्य वाग्यतः।
बुभुजे गुर्वनुज्ञातः सकृन्नो चेदुपोषितः॥ १०॥

Bringing food by way of alms morning and evening for the sake of his preceptor, he silently partook of it only when allowed by his teacher and at times remained without food if not so permitted due to the sudden appearance of an unexpected guest. (10)

एवं तपःस्वाध्यायपरो वर्षाणामयुतायुतम्।
आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम्॥ ११॥

Remaining devoted to austerities and study of the Vedas as aforesaid and worshipping Śrī Hari (the Ruler of the senses of all) for a crore of years, he conquered death, which is most difficult to conquer. (11)

ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्राश्च ये परे।
नृदेवपितृभूतानि तेनासन्नतिविस्मिताः॥ १२॥

Brahmā (the creator), Lord Śiva (the Source of the universe), Bhṛgu, Dakṣa and all the other sons of Brahmā, nay, men,

gods, manes and other created beings were much astonished at that extraordinary achievement of Mārkaṇḍeya. (12)

इत्थं बृहद्व्रतधरस्तपःस्वाध्यायसंयमैः।
दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना॥ १३॥

Observing thus the vow of lifelong celibacy and equipped with asceticism, study of the Vedas and self-control, the Yogī (Mārkaṇḍeya) contemplated on Lord Śrī Hari, who is above sense-perception, with a mind that had turned inward due to all hindrances in the shape of ignorance, egotism, likes and dislikes and fear of death standing in its way having been completely destroyed. (13)

तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः।
व्यतीयाय महान् कालो मन्वन्तरषडात्मकः॥ १४॥

Even as the said Yogī was busy concentrating his mind through the great Yoga of meditation on the Lord, a very long period, covering six Manvantaras, elapsed. (14)

एतत् पुरन्दरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे।
तपोविशङ्कितो ब्रह्मन्नारेभे तद्विघातनम्॥ १५॥

Coming to know of this and alarmed at the magnitude of his askesis, Indra, the lord of paradise, it is said, started interrupting it in this seventh Manvantara (for fear of losing his throne), O Śaunaka ! (15)

गन्धर्वाप्सरसः कामं वसन्तमलयानिलौ।
मुनये प्रेषयामास रजस्तोकमदौ तथा॥ १६॥

In order to bring about the sage's downfall he sent to the sage Gandharvas (heavenly musicians) and Apsarās (celestial nymphs), Kāma (the god of love), the deities presiding over the vernal season and the south wind (lit., a breeze blowing from the Malaya mountain), as well as greed (the pet child of Rajas) and pride. (16)

ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्व उत्तरे।
पुष्पभद्रा नदी यत्र चित्राख्या च शिला विभो॥ १७॥

They all repaired, O powerful sage ! to the hermitage of the sage along the northern slopes of the Himālayas, where flows the river Puṣpabhadrā and the rock named Citrā stands. (17)

तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम्।
पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम्॥ १८॥

The hallowed site of that hermitage was adorned with sacred trees and creepers, crowded with families of holy Brāhmaṇa sages and studded with sacred pools full of pellucid water. (18)

मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम्।
मत्तबर्हिनटाटोपं मत्तद्विजकुलाकुलम्॥ १९॥

The hermitage was full of the melodious humming of honey-intoxicated bees and the notes of joyous cuckoos. It was marked with the ecstasy of dance of blithesome peacocks and teemed with flocks of joyous birds. (19)

वायुः प्रविष्ट आदाय हिमनिर्झरशीकरान्।
सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम्॥ २०॥

A breeze bearing the cool spray from waterfalls and embraced by fragrant flowers entered the hermitage and gently played on it, kindling love in the hearts of men. (20)

उद्यच्चन्द्रनिशावक्त्रः प्रवालस्तबकालिभिः।
गोपद्रुमलताजालैस्तत्रासीत् कुसुमाकरः॥ २१॥

There appeared the vernal season with its evenings made charming by the rising moon and with rows of young leaves and bunches of flowers, and trees and creepers in close embrace. (21)

अन्वीयमानो गन्धर्वैर्गीतवादित्रयूथकैः।
अदृश्यतात्तचापेषुः स्वःस्त्रीयूथपतिः स्मरः॥ २२॥

The god of love, followed by Gandharvas with bands of musicians expert both in vocal and instrumental music, and leading troops of Apsarās, was also seen there with bow and arrows in hand. (22)

हुत्वाग्निं समुपासीनं ददृशुः शक्रकिङ्कराः।
मीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम्॥ २३॥

The faithful servants (emissaries) of Indra saw the sage comfortably seated with closed eyes near the sacred fire after pouring oblations into it, and formidable like fire in human form. (23)

ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः।
मृदङ्गवीणापणवैर्वाद्यं चक्रुर्मनोरमम्॥ २४॥

The damsels danced and the songsters sang, while other Gandharvas played charmingly on clay tomtoms, lutes and small drums before him. (24)

सन्दधेऽस्त्रं स्वधनुषि कामः पञ्चमुखं तदा।
मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन्॥ २५॥

Then Love put the five-pointed arrow to his bow; while Spring, Greed, the son of Rajas, and other servants of Indra tried to agitate the sage's mind. (25)

क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्तनगौरवात्।
भृशमुद्विग्नमध्यायाः केशविस्रंसितस्रजः॥ २६॥
इतस्ततोभ्रमद्दृष्टेश्चलन्त्या अनुकन्दुकम्।
वायुर्जहार तद्वासः सूक्ष्मं त्रुटितमेखलम्॥ २७॥

Even as Puñjikasthalī, the chief of the Apsarās, was sporting with a number of balls in front of the sage and running after them, her slender waist getting very unstable under the weight of her full breasts, wreaths of flowers dropping from her braid, and eyes moving this way and that, the breeze blew away the fine garment about her loins, the waist-band that held it fast, having given way. (26-27)

विससर्ज तदा बाणं मत्वा तं स्वजितं स्मरः।
सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः॥ २८॥

Taking the sage as won by himself, Love darted his shaft that very moment; but, like the undertaking of an unlucky man, all his efforts proved futile against the sage. (28)

त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने।
दह्यमाना निववृतुः प्रबोध्याहिमिवार्भकाः॥ २९॥

Thus offending against the sage, but being scorched by his glory, O sage, they withdrew like children that would run away after rousing a snake. (29)

इतीन्द्रानुचरैर्ब्रह्मन् धर्षितोऽपि महामुनिः।
यन्नागादहमो भावं न तच्चित्रं महत्सु हि॥ ३०॥

Though assailed as aforesaid by the servants of Indra, O Brāhmaṇa sage, the great sage Mārkaṇḍeya did not fall a prey to egotism. It is indeed no matter for wonder in the case of exalted souls. (30)

दृष्ट्वा निस्तेजसं कामं सगणं भगवान् स्वराट्।
श्रुत्वानुभावं ब्रह्मर्षेर्विस्मयं समगात् परम्॥ ३१॥

The glorious Indra, the lord of paradise, was seized with great wonder to see Love and his entourage cheerless and to hear from their lips the glory of the Brāhmaṇa sage. (31)

तस्यैवं युञ्जतश्चित्तं तपःस्वाध्यायसंयमैः।
अनुग्रहायाविरासीन्नरनारायणो हरिः॥ ३२॥

To shower His grace on the sage, who was thus concentrating his mind on the Lord through asceticism, study of the Vedas and self-control, Lord Śrī Hari appeared before him in the form of the divine sages Nara and Nārāyaṇa. (32)

तौ शुक्लकृष्णौ नवकञ्जलोचनौ
चतुर्भुजौ रौरववल्कलाम्बरौ।
पवित्रपाणी उपवीतकं त्रिवृत्
कमण्डलुं दण्डमृजुं च वैणवम्॥ ३३॥
पद्माक्षमालामुत जन्तुमार्जनं
वेदं च साक्षात्तप एव रूपिणौ।
तप्ततडिद्वर्णपिशङ्गरोचिषा
प्रांशू दधानौ विबुधर्षभार्चितौ॥ ३४॥

Lords Nara and Nārāyaṇa, the adored even of the chief of the gods, Brahmā and others, were severally fair and dark-brown of complexion with eyes resembling fresh-blown lotuses, possessed of four arms each and clad in the skin of a black buck and bark, respectively. They wore rings of the sacred Kuśa grass and the sacred threefold thread, each consisting of three strands, as

well as a string of lotus seeds and carried a Kamaṇḍalu, straight bamboo staff and a broom made of yarns for sweeping the ground and clearing it of insects without killing them as well as a handful of Kuśa. They were tall of stature and by the golden lustre of Their body, resembling the bright flashes of lightning, looked like two direct embodiments of asceticism itself. (33-34)

ते वै भगवतो रूपे नरनारायणावृषी।
दृष्ट्वोत्थायादरेणोच्चैर्ननामाङ्गेन दण्डवत्॥ ३५॥

Mārkaṇḍeya rose on seeing the sages Nara and Nārāyaṇa, the two well-known manifestations of the almighty Lord, and greeted Them with great reverence, his body fallen flat like a log on the ground. (35)

स तत्सन्दर्शनानन्दनिर्वृतात्मेन्द्रियाशयः।
हृष्टरोमाश्रुपूर्णाक्षो न सेहे तावुदीक्षितुम्॥ ३६॥

With his body, senses and mind exhilarated through joy occasioned by Their sight at close quarters, hair standing on end and eyes filled with tears, the sage could not look at them. (36)

उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाश्लिषन्निव।
नमो नम इतीशानौ बभाषे गद्गदाक्षरः॥ ३७॥

With joined palms he stood bent low, as though embracing Them out of longing, and said to the two almighty Lords in faltering tones, "Hail, hail to You both!" (37)

तयोरासनमादाय पादयोरवनिज्य च।
अर्हणेनानुलेपेन धूपमाल्यैरपूजयत्॥ ३८॥

Fetching Them a seat and washing Their feet, he worshipped Them by offering Them water to wash Their hands with, sandal-paste, incense and garlands. (38)

सुखमासनमासीनौ प्रसादाभिमुखौ मुनी।
पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत्॥ ३९॥

When the two most exalted sages were comfortably seated and looked favourably disposed, the sage bowed at Their feet once more and spoke as follows: (39)

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः
संस्पन्दते तमनु वाङ्मनइन्द्रियाणि।
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च
स्वस्याप्यथापि भजतामसि भावबन्धुः॥ ४०॥

Mārkaṇḍeya prayed : O Lord! how can I extol You? For, propelled by You alone function the vital air and following it, the speech, mind and Indriyas (the senses of perception and the organs of action), not only of all embodied beings but even of Brahmā, the birthless creator, and Lord Śiva, the god of destruction, as well as of myself; yet You behave as a friend of the soul (and not only of the body as the parents and others do) of those who worship You (with these)! (40)

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः
क्षेमाय तापविरमाय च मृत्युजित्यै।
नाना बिभर्ष्यवितुमन्यतनूर्यथेदं
सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः॥ ४१॥

These two forms of Your omnipotent Self, O Lord! stand revealed for the well-being, nay, for putting a stop to the threefold suffering and for the liberation (lit., subduing the death) of the denizens of the three worlds. But just as You assume many other forms (such as that of the divine Fish) in order to protect this universe, so too do You swallow everything after evolving it just like the spider which produces a web and then swallows it. (41)

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं
यत्स्थं न कर्मगुणकालरुजः स्पृशन्ति।
यद् वै स्तुवन्ति निनमन्ति यजन्त्यभीक्ष्णं
ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै॥ ४२॥

The impurities incident to actions, the three Guṇas (modes of Prakṛti) and Time and the aforesaid agonies etc., can never contaminate him who takes refuge in the soles of feet of that Saviour of the world and Ruler of the immobile as well as the mobile

creation in You. Nay, in order to attain to those feet, as is well-known, sages that have treasured up the spirit of the Vedas in their heart extol, devoutly bow to, worship and constantly meditate on them. I resort to those very soles. (42)

नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः
क्षेमं जनस्य परितोभिय ईश विद्मः।
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः
कालस्य ते किमुत तत्कृतभौतिकानाम्॥ ४३॥

We know no safe retreat, O Lord! for the Jīva, beset with fear on all sides, other than resorting to the feet of the Lord in You, the Embodiment of final beatitude. Even Brahmā, whose realm endures for two Parārdhas, is immensely afraid of Kāla, the Time-Spirit, which is a mere play of Your eyebrows; what wonder, then, that it inspires fear in the heart of living beings created by him? (43)

तद् वै भजाम्यृतधियस्तव पादमूलं
हित्वेदमात्मच्छदि चात्मगुरोः परस्य।
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं
विन्देत ते तर्हि सर्वमनीषितार्थम्॥ ४४॥

Therefore, turning my back upon giving up all attachment to this body and all that is connected with it—which obscures the Self and serves no real purpose, is unsubstantial and transient, and really no other than the conscious Self—I actually take refuge in the soles of feet of the Supreme in You, the Embodiment of true wisdom, the Director of the soul; for, if a man resorts to those feet, he bids fair to secure from You every object sought for by him. (44)

सत्त्वं रजस्तम इतीश तवात्मबन्धो
मायामयाः स्थितिलयोदयहेतवोऽस्य।
लीला धृता यदपि सत्त्वमयी प्रशान्त्यै
नान्ये नृणां व्यसनमोहभियश्च याभ्याम्॥ ४५॥

Although Rajas, Sattva, and Tamas, O Lord, which are products of Māyā (Prakṛti) and severally responsible for the appearance, continuance and dissolution of this visible universe, O Befriender of the soul! have been laid hold of by Yourself for carrying on Your pastimes of creation etc., Your Sāttvika form alone is conducive to everlasting peace in the form of final beatitude and not the other two, from which proceed suffering, infatuation and fear to men. (45)

तस्मात्तवेह भगवन्नथ तावकानां
शुक्लां तनुं स्वदयितां कुशला भजन्ति।
यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वं
लोको यतोऽभयमुतात्मसुखं न चान्यत्॥ ४६॥

Therefore, on realizing this truth, O Lord, men of wisdom in this world worship Your manifestation in the form of Lord Nārāyaṇa, which is made up of Sattva unmixed with Rajas and Tamas and which is so dear to the heart of Your devotees; for the followers of the Pañcarātra school recognize Sattva alone and no other Guṇa to be the manifestation of the Supreme Person and through Sattva alone is attained by them the Lord's realm as well as the state of fearlessness and the bliss of Self-Realization. (46)

तस्मै नमो भगवते पुरुषाय भूम्ने
विश्वाय विश्वगुरवे परदेवतायै।
नारायणाय ऋषये च नरोत्तमाय
हंसाय संयतगिरे निगमेश्वराय॥ ४७॥

Hail to You, the aforesaid Lord, the Inner Controller of all, all-pervading as well as existing in the form of the universe, the Preceptor of the universe, the Supreme Deity appearing in the forms of the immaculate Sage Nārāyaṇa and Nara (the foremost of all the Jīvas), who have controlled Your speech and promoted the cult of the Vedas. (47)

यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः
सन्तं स्वखेष्वसुषु हृद्यपि दृक्पथेषु।
तन्मायया ऽऽवृतमतिः स उ एव साक्षा-
दाद्यस्तवाखिलगुरोरुपसाद्य वेदम्॥ ४८॥

He whose judgment is clouded by Your Māyā (deluding potency) and whose intellect is bewildered in following the paths of the misguiding senses does not, as is well-known, cognize You, even though present in his own senses, vital airs and heart, as well as in the objects of the senses as the Inner Controller of all. The selfsame man, though ignorant only at the beginning, directly cognizes You on obtaining an insight into the Veda revealed by You, the Preceptor of all ! (48)

यद्दर्शनं निगम आत्मरहःप्रकाशं
मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।
तं सर्ववादविषयप्रतिरूपशीलं
वन्दे महापुरुषमात्मनिगूढबोधम् ॥ ४९ ॥

I bow to the Supreme Person in You, whose vision, that reveals the secret of the Self, can be, obtained only through the Veda and about whose true nature even sages—the foremost of whom is Brahmā, the birthless creator, feel bewildered, though striving to realize it through Sāṅkhya and Yoga etc.—nay, who assumes (presents Himself in) a character conforming to the conception of all the various schools of thought, and whose light in the form of the Self is screened by the body and other limitations. (49)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धेऽष्टमोऽध्यायः ॥ ८ ॥

Thus ends the eighth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

The sage Mārkaṇḍeya witnesses the Lord's Māyā

सूत उवाच

संस्तुतो भगवानित्थं मार्कण्डेयेन धीमता ।
नारायणो नरसखः प्रीत आह भृगूद्वहम् ॥ १ ॥

Sūta began again: Duly extolled in the aforesaid words by the talented sage Mārkaṇḍeya, Lord Nārāyaṇa, accompanied by Nara, felt highly pleased and spoke to that jewel among the Bhṛgus as follows: (1)

श्रीभगवानुवाच

भो भो ब्रह्मर्षिवर्योसि सिद्ध आत्मसमाधिना ।
मयि भक्त्यानपायिन्या तपःस्वाध्यायसंयमैः ॥ २ ॥

The glorious Lord replied : Hullo ! you have attained perfection, O jewel among the Brāhmaṇa seers ! through concentration of mind, through unceasing devotion to Me as well as through asceticism, study of the Vedas and self-control. (2)

वयं ते परितुष्टाः स्म त्वद्बृहद्व्रतचर्यया ।
वरं प्रतीच्छ भद्रं ते वरदेशादभीप्सितम् ॥ ३ ॥

We are highly pleased with you on account of your observing the vow of lifelong celibacy. May all be well with you ! Therefore, receive your coveted boon from Me, the Ruler of all those who are capable of granting boons. (3)

ऋषिरुवाच

जितं ते देवदेवेश प्रपन्नार्तिहराच्युत ।
वरेणैतावतालं नो यद् भवान् समदृश्यत ॥ ४ ॥

The sage submitted : Your own exalted nature has been testified to by You, O Ruler even of Brahmā, Śiva and others, the adored of the gods, in that You have been directly perceived by us, O Dispeller of the agony of those that have taken refuge in You ! This

much of favour shown by You is enough for us, O immortal Lord ! (4)

गृहीत्वाजादयो यस्य श्रीमत्पादाब्जदर्शनम्।
मनसा योगपक्वेन स भवान् मेऽक्षगोचरः॥ ५॥

Brahmā, the unborn creator, and others have felt perfectly gratified even on obtaining a vision of Your glorious lotus-like feet only in their mind purified through the practice of Yoga, i.e., concentration. The selfsame Lord in You has come within the range of my senses. What greater boon than this could I have? (5)

अथाप्यम्बुजपत्राक्ष पुण्यश्लोकशिखामणे।
द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाम्॥ ६॥

Nevertheless, O Lord with eyes resembling the petals of a lotus ! I would have a vision of Your Māyā, under the influence of which the world including the guardians of the spheres perceives diversity in the form of this manifold creation in the one Reality, viz., Yourself, O crest-jewel of those enjoying sacred renown ! (6)

सूत उवाच

इतीडितोऽर्चितः काममृषिणा भगवान् मुने।
तथेति स स्मयन् प्रागाद् बदर्याश्रममीश्वरः॥ ७॥

Sūta continued: Extolled in these words and worshipped by the sage according to his wishes, O Śaunaka ! the said almighty Lord replied, "So shall it be !" and withdrew to Badarikāśrama smiling. (7)

तमेव चिन्तयन्नर्थमृषिः स्वाश्रम एव सः।
वसन्नग्न्यर्कसोमाम्बुभूवायुवियदात्मसु॥ ८॥
ध्यायन् सर्वत्र च हरिं भावद्रव्यैरपूजयत्।
क्वचित् पूजां विसस्मार प्रेमप्रसरसम्प्लुतः॥ ९॥

Thinking every moment of the same object (the promised vision of the Lord's Māyā) and continuing in his own hermitage, Mārkaṇḍeya visualized Śrī Hari in the sacred fire, the sun, the moon, water, earth, the air, ether and his own self, nay, everywhere and worshipped Him with articles conceived by the mind. At times, however, when overwhelmed with an outburst of emotion, he forgot worshipping the Lord. (8-9)

तस्यैकदा भृगुश्रेष्ठ पुष्पभद्रातटे मुनेः।
उपासीनस्य सन्ध्यायां ब्रह्मन् वायुरभून्महान्॥ १०॥

One day, at eventide, O jewel among the Bhṛgus ! while the sage was worshipping the Lord on the bank of the river Puṣpabhadrā, O Brāhmaṇa sage ! a furious wind sprang up. (10)

तं चण्डशब्दं समुदीरयन्तं
बलाहका अन्वभवन् कराला:।
अक्षस्थविष्ठा मुमुचुस्तडिद्भिः
स्वनन्त उच्चैरभिवर्षधाराः॥ ११॥

Following close upon the blast, that made a terrible noise, appeared frightful clouds attended with flashes of lightning, and poured all round volleys of rain as thick as the axle of a chariot, loudly rumbling. (11)

ततो व्यदृश्यन्त चतुःसमुद्राः
समन्ततः क्ष्मातलमाग्रसन्तः।
समीरवेगोर्मिभिरुग्रनक्र-
महाभयावर्तगभीरघोषाः॥ १२॥

Then there were seen the oceans in the four quarters with most terrible whirlpools, fearful crocodiles and a loud roar, engulfing the earth on all sides with their waves tossed by the fury of the storm. (12)

अन्तर्बहिश्चाद्भिरतिद्युभिः खरैः
शतह्रदाभीरुपतापितं जगत्।
चतुर्विधं वीक्ष्य सहात्मना मुनि-
र्जलाप्लुतां क्ष्मां विमनाः समत्रसत्॥ १३॥

The sage felt perturbed at heart and was dismayed to behold the fourfold creation (as consisting of mammals, oviparous creatures, the sweat-born and those sprouting from the soil) alongwith himself tormented inside as well as outside by waves that rose to the skies as well as by severe blasts and strokes of lightning, and the earth submerged with water. (13)

तस्यैवमुद्वीक्षत ऊर्मिभीषणः
प्रभञ्जनाघूर्णितवार्महार्णवः ।
आपूर्यमाणो वरषद्भिरम्बुदैः
क्ष्मामप्यधाद् द्वीपवर्षाद्रिभिः समम् ॥ १४ ॥

While he was thus looking on, the boundless ocean—that looked terrible with its waves and with its waters tossed about by a violent wind, and was being flooded by the raining clouds—submerged the earth alongwith its Dwīpas (broad divisions) and Varsas (subdivisions) and mountains. (14)

सक्ष्मान्तरिक्षं सदिवं सभागणं
त्रैलोक्यमासीत् सह दिग्भिराप्लुतम्।
स एक एवोर्वरितो महामुनि-
र्बभ्राम विक्षिप्य जटा जडान्धवत् ॥ १५ ॥

The whole universe, comprising the earth and the aerial region, including heaven and the hosts of luminaries, was deluged alongwith the four quarters and the entire living creation. The great sage Mārkaṇḍeya, who was the only living being left alive, drifted along like a stupid and blind creature tossing about his matted locks. (15)

क्षुत्तृट्परीतो मकरैस्तिमिङ्गिलै-
रुपद्रुतो वीचिनभस्वता हतः।
तमस्यपारे पतितो भ्रमन् दिशो
न वेद खं गां च परिश्रमेषितः ॥ १६ ॥

Oppressed with hunger and thirst, assailed by alligators and whales, beaten by storm and waves, enveloped in endless darkness and overcome with exhaustion, the sage, while drifting along, could not make out the directions, nor the sky and earth. (16)

क्वचिद् गतो महावर्ते तरलैस्ताडितः क्वचित्।
यादोभिर्भक्ष्यते क्वापि स्वयमन्योन्यघातिभिः ॥ १७ ॥

Now fallen into a great whirlpool, and now buffeted by waves, he was sometimes bitten by the aquatic creatures, themselves killing one another in their attempt to seize him. (17)

क्वचिच्छोकं क्वचिन्मोहं क्वचिद् दुःखं सुखं भयम्।
क्वचिन्मृत्युमवाप्नोति व्याध्यादिभिरुतार्दितः ॥ १८ ॥

Now he fell a prey to grief and now to infatuation; now he experienced sorrow and at other times joy; now he fell a victim to fear and now he suffered death; while at other times he was afflicted with diseases and so on. (18)

अयुतायुतवर्षाणां सहस्राणि शतानि च।
व्यतीयुर्भ्रमतस्तस्मिन् विष्णुमायावृतात्मनः ॥ १९ ॥

Millions upon millions of years rolled away in the eyes of the sage, even as he remained drifting along in that deluge, his judgment having been clouded by the enchanting potency of Lord Viṣṇu. (19)

स कदाचिद् भ्रमंस्तस्मिन् पृथिव्याः ककुदि द्विजः।
न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ॥ २० ॥

Rolling about in that deluge, the said Brāhmaṇa once beheld on an elevation of earth a young and tender banyan tree adorned with leaves and fruits. (20)

प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम्।
शयानं पर्णपुटके ग्रसन्तं प्रभया तमः ॥ २१ ॥
महामरकतश्यामं श्रीमद्वदनपङ्कजम्।
कम्बुग्रीवं महोरस्कं सुनासं सुन्दरभ्रुवम् ॥ २२ ॥
श्वासैजदलकाभातं कम्बुश्रीकर्णदाडिमम्।
विद्रुमाधरभासेषच्छोणायितसुधास्मितम् ॥ २३ ॥
पद्मगर्भारुणापाङ्गं हृद्यहासावलोकनम्।
श्वासैजद्वलिसंविग्ननिम्ननाभिदलोदरम् ॥ २४ ॥
चार्वङ्गुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम्।
मुखे निधाय विप्रेन्द्रो धयन्तं वीक्ष्य विस्मितः ॥ २५ ॥

On a branch of the tree located in the north-east he saw a babe as well lying in a hollow leaf and dispelling the darkness by its splendour. Mārkaṇḍeya (the foremost of the Brāhmaṇas) was amazed to behold the babe, which possessed the dark-green hue of a precious emeraled, had a beautiful lotus-like countenance, a conch-shaped neck, a broad chest, a shapely nose and charming eyebrows, and was graced with locks waving

under the impact of its breaths. Its ears, shaped like the opening of a conch, were decked with the blossoms of pomegranate; its milk-like bright smiles were rendered rosy by the crimson lustre of its coral-hued lips. The ends of its eyes were reddish like the interior of a lotus; its glances were enlivened with a smile that captivated one's heart; its deep navel throbbed alongwith the folds of its belly—shaped like a leaf of the sacred fig-tree that heaved with its breaths. The babe had placed its lotus-like foot (toe) into its mouth, lifting it up with its hands, that had charming fingers, and was sucking it. (21—25)

तद्दर्शनाद् वीतपरिश्रमो मुदा
प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः ।
प्रहृष्टरोमाद्भुतभावशङ्कितः
प्रष्टुं पुरस्तं प्रससार बालकम्॥ २६॥

At the very sight of the babe the fatigue of the sage altogether disappeared, the lotuses of his heart and eyes opened for very joy, the hair of his body stood on end and the sage headed towards the babe in order to make inquiries of it, though filled with amazement at the sight of its wonderful form. (26)

तावच्छिशोर्वै श्वसितेन भार्गवः
सोऽन्तःशरीरं मशको यथाविशत्।
तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो
यथा पुरामुह्यदतीव विस्मितः॥ २७॥

Meanwhile, even like a mosquito, Mārkaṇḍeya, a scion of Bhṛgu, entered into the body of the babe alongwith its breath. There inside the belly of the babe too he saw the universe in its entirety, systematically arranged as before the deluge and felt astonished and perplexed. (27)

खं रोदसी भगणानद्रिसागरान्
द्वीपान् सवर्षान् ककुभः सुरासुरान्।
वनानि देशान् सरितः पुराकरान्
खेटान् व्रजानाश्रमवर्णवृत्तयः॥ २८॥
महान्ति भूतान्यथ भौतिकान्यसौ
कालं च नानायुगकल्पकल्पनम्।
यत् किञ्चिदन्यद् व्यवहारकारणं
ददर्श विश्वं सदिवावभासितम्॥ २९॥

He saw there the aerial region, heaven and earth, the hosts of luminaries, the mountains and seas, the broad divisions of the earth including their subdivisions, the quarters, the gods and the demons, forests, countries and rivers, towns and mines, residences of peasants and farmers, stations of herdsmen, the four Varṇas (grades of society) and Āśramas (stages in life) as well as their functions; the five gross elements as well as their products, Time with the various divisions such as Yugas and Kalpas conceived in it, nay, whatever else makes worldly life possible, in short, the whole universe, presented as though real. (28-29)

हिमालयं पुष्पवहां च तां नदीं
निजाश्रमं तत्र ऋषीनपश्यत्।
विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै
बहिर्निरस्तो न्यपतल्लयाब्धौ॥ ३०॥

He further saw the Himālaya mountain, the same river Puṣpabhadrā, his own hermitage on its bank and the sages dwelling there. Even while he was perceiving thus the (whole) universe, he was thrown out of the belly of the babe through its breath and fell back, as is well-known, into the sea of deluge. (30)

तस्मिन् पृथिव्याः ककुदि प्ररूढं
वटं च तत्पर्णपुटे शयानम्।
तोकं च तत्प्रेमसुधास्मितेन
निरीक्षितोऽपाङ्गनिरीक्षणेन ॥ ३१॥
अथ तं बालकं वीक्ष्य नेत्राभ्यां धिष्ठितं हृदि।
अभ्ययादतिसंक्लिष्टः परिष्वक्तुमधोक्षजम्॥ ३२॥

Perceiving there once more the banyan tree growing on an elevation of earth and the babe too lying in a hollow leaf, and gazed at by the babe with a sidelong glance accompanied by a smile full of the nectar of love, the sage, who was much too afflicted, proceeded to embrace the babe—who was

no other than Lord Viṣṇu, and had already entered his heart through the door of his eyes and taken His seat there. (31-32)

तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः।
अन्तर्दध ऋषेः सद्यो यथेहानीशनिर्मिता॥ ३३॥

That very moment the babe—who was the almighty Lord Himself, the Master of Yoga, Who dwells in the hearts of all—suddenly disappeared, and the effort of the sage to hug the babe met the same fate as the undertaking of an unlucky person. (33)

तमन्वथ वटो ब्रह्मन् सलिलं लोकसम्प्लवः।
तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः॥ ३४॥

Following the Lord, O Brāhmaṇa sage! the banyan tree, the deluge water and the dissolution of the universe also disappeared in an instant from the sight of the sage, who stood in his hermitage as before. (34)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे
मायादर्शनं नाम नवमोऽध्यायः॥ ९॥

Thus ends the ninth discourse entitled "Mārkaṇḍeya witnesses the Lord's Māyā," in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

Lord Śiva confers a boon on Mārkaṇḍeya

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम्।
वैभवं योगमायायास्तमेव शरणं ययौ॥ १॥

Sūta began again : Realizing in this way the aforesaid glory of Yogamāyā (creative energy) displayed by Lord Nārāyaṇa, the sage Mārkaṇḍeya sought Him alone for protection in the following words. (1)

मार्कण्डेय उवाच

प्रपन्नोऽस्म्यङ्घ्रिमूलं ते प्रपन्नाभयदं हरे।
यन्मायया अपि विबुधा मुह्यन्ति ज्ञानकाशया॥ २॥

Mārkaṇḍeya submitted : I have resorted to the soles of Your feet, which grant security to those who seek them for protection, O Hari ! under the influence of whose Māyā (deluding potency), which assumes the false appearance of enlightenment, even the learned fall a prey to delusion in the shape of egotism, mistaking themselves to be wise. (2)

सूत उवाच

तमेवं निभृतात्मानं वृषेण दिवि पर्यटन्।
रुद्राण्या भगवान् रुद्रो ददर्श स्वगणैर्वृतः॥ ३॥

Sūta continued : While journeying through the skies on the back of His bull with His Spouse, Goddess Umā, accompanied by His attendants, Lord Rudra (the god of destruction) saw the sage with his mind thus composed and collected. (3)

अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत।
पश्येमं भगवन् विप्रं निभृतात्मेन्द्रियाशयम्॥ ४॥
निभृतोदझषव्रातं वातापाये यथार्णवम्।
कुर्वस्य तपसः साक्षात् संसिद्धिं सिद्धिदो भवान्॥ ५॥

Perceiving the sage in that condition, Umā spoke as follows to Lord Śiva, who has His abode on Mount Kailāsa: "Kindly look at this Brāhmaṇa, O Lord, whose body, senses and mind have been stilled and who can as such be easily compared to a sea whose waters and fishes have become

motionless due to a storm having passed. Pray, manifest the fruit of his asceticism, since You are the Bestower of fruit. (4-5)

श्रीभगवानुवाच

नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत।
भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये॥ ६॥

The glorious Lord replied: This Brāhmaṇa sage would not have any blessing under any circumstance, not even final beatitude, inasmuch as he has attained supreme devotion to the immortal Lord, the Indweller of all hearts. (6)

अथापि संवदिष्यामो भवान्येतेन साधुना।
अयं हि परमो लाभो नृणां साधुसमागमः॥ ७॥

Even then we shall discourse with the saint, O Bhavānī, for it is the greatest gain to meet a pious soul. (7)

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः।
ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम्॥ ८॥

Sūta went on : Having thus observed to Pārvatī, the aforesaid Lord, the resort of the righteous, the Master of all sciences, the Ruler of all embodied souls, approached the sage. (8)

तयोरागमनं साक्षादीशयोर्जगदात्मनोः।
न वेद रुद्धधीवृत्तिरात्मानं विश्वमेव च॥ ९॥

Mārkaṇḍeya, however, who had all his mental faculties suspended, was conscious neither of his own body nor of the outside world and as such did not perceive even the advent of the very Sovereigns of the universe, Śaṅkara and Pārvatī, the Inner Controllers of all creation. (9)

भगवांस्तदभिज्ञाय गिरीशो योगमायया।
आविशत्तद्गुहाकाशं वायुश्छिद्रमिवेश्वरः॥ १०॥

Knowing his mental condition full well, the almighty Lord Śiva, the Ruler of Kailāsa, entered the cavity of his heart by virtue of His Yogamāyā (wonderful divine power), even as the air enters an opening. (10)

आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम्।
त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम्॥ ११॥
व्याघ्रचर्माम्बरधरं शूलखट्वाङ्गचर्मभिः।
अक्षमालाडमरुककपालासिधनुः सह॥ १२॥
बिभ्राणं सहसा भातं विचक्ष्य हृदि विस्मितः।
किमिदं कुत एवेति समाधेर्विरतो मुनिः॥ १३॥

The sage felt amazed to perceive as having entered into his very being and flashed all of a sudden in his heart Lord Śiva—a tall figure with three eyes and ten arms, wearing matted locks—reddish-brown like streaks of lightning—and effulgent like the rising sun, wrapping a tiger's skin for His loin-cloth and carrying in His hands a rosary of Rudrākṣa beads, a Ḍamarū (a sort of small drum shaped like an hour-glass), a begging-bowl made of skull, a sword and a bow with a trident, a club shaped like the foot of a bedstead and a shield—and, wondering what the vision was and whence, woke up from his trance. (11—13)

नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम्।
रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः॥ १४॥

Opening his eyes, Mārkaṇḍeya beheld Lord Rudra, the one Preceptor of all the three worlds, arrived in his hermitage alongwith His Divine Spouse, Umā, and His entourage, and saluted Him with his head bent low. (14)

तस्मै सपर्यां व्यदधात् सगणाय सहोमया।
स्वागतासनपाद्यार्घ्यगन्धस्रग्धूपदीपकैः॥ १५॥
आह चात्मानुभावेन पूर्णकामस्य ते विभो।
करवाम किमीशान येनेदं निर्वृतं जगत्॥ १६॥

He did worship to the Lord alongwith Umā and His attendants—by according them a hearty welcome, offering seats, water to wash their feet and hands with, sandal paste and garlands, and burning incense and lights—and submitted as follows: "What service can I do to You, O omnipresent Lord ! who are sated through realization of Your own blissful

nature, and because, of whom the whole world feels satisfied? (15-16)

नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च।
रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे॥ १७॥

Hail to You, the all-propitious and all-tranquil Lord, the embodiment of Sattva, and as such the Delighter of all! Hail to You, who are never frightful though assuming Rajas, and are never deluded though assuming Tamas! (17)

सूत उवाच

एवं स्तुतः स भगवानादिदेवः सतां गतिः।
परितुष्टः प्रसन्नात्मा प्रहसंस्तमभाषत॥ १८॥

Sūta continued : Highly pleased, when extolled thus, the aforesaid Lord, the foremost of the gods and the resort of the righteous, heartily laughed, and with a cheerful mind replied to the sage as follows: (18)

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः।
अमोघं दर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम्॥ १९॥

The glorious Lord said : "Ask of Us a boon of your choice, since We three, viz., Brahmā, Viṣṇu and Myself, are Masters of those who are capable of granting boons. Our sight can never go in vain; it is through us that a mortal can attain immortality. (19)

ब्राह्मणाः साधवः शान्ता निःसङ्गा भूतवत्सलाः।
एकान्तभक्ता अस्मासु निर्वैराः समदर्शिनः॥ २०॥
सलोका लोकपालास्तान् वन्दन्त्यर्चन्त्युपासते।
अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः॥ २१॥

"Not only the guardians of the spheres including the denizens of those spheres but Myself, the glorious Brahmā and the almighty Śrī Hari Himself salute, worship and wait upon Brāhmaṇas who are pious by nature, tranquil (free from envy etc.), devoid of attachment, yet affectionate towards all created beings, are exclusively devoted to Us and as such free from animosity, and look upon all with equanimity. (20-21)

न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते।
नात्मनश्च जनस्यापि तद् युष्मान् वयमीमहि॥ २२॥

"They do not perceive the least difference between Me, Lord Viṣṇu and Brahmā (the birthless creator), nor between themselves and any other living being; therefore, We resort to you. (22)

न ह्यम्मयानि तीर्थानि न देवाश्चेतनोज्झिताः।
ते पुनन्त्युरुकालेन यूयं दर्शनमात्रतः॥ २३॥

"Sacred places do not consist of holy waters alone nor do lifeless idols alone represent the gods. They, the sacred waters and lifeless idols, purify a man through a long process of time, whereas saints like you purify through mere sight. (23)

ब्राह्मणेभ्यो नमस्यामो येऽस्मद्रूपं त्रयीमयम्।
बिभ्रत्यात्मसमाधानतपःस्वाध्यायसंयमैः॥ २४॥

"We bow to the Brāhmaṇas, who cherish our verbal manifestation in the form of the three Vedas through concentration of the mind, reflection, study and self-control. (24)

श्रवणाद् दर्शनाद् वापि महापातकिनोऽपि वः।
शुध्येरन्नन्त्यजाश्चापि किमु सम्भाषणादिभिः॥ २५॥

"By merely hearing about you or seeing people like you even great sinners and the lowest born too get purified; what wonder, then, that people should get purified by conversing with you and so on." (25)

सूत उवाच

इति चन्द्रललामस्य धर्मगुह्योपबृंहितम्।
वचोऽमृतायनमृषिर्नातृप्यत् कर्णयोः पिबन्॥ २६॥

Sūta took up the thread again : The sage did not feel sated while drinking in the words of Lord Śiva (who wears the crescent as an ornament on His head), which were full of the secret of Dharma (virtue) and the very abode of nectar, as it were, to the ears. (26)

स चिरं मायया विष्णोर्भ्रामितः कर्शितो भृशम्।
शिववागमृतध्वस्तक्लेशपुञ्जस्तमब्रवीत्॥ २७॥

Having been made to revolve for long

by the Māyā (deluding potency) of Lord Viṣṇu, and subjected to a severe trial, the sage was relieved of all his afflictions by the nectar-like words of Lord Śiva and spoke to Him as follows: (27)

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम्।
यन्मन्तीशितव्यानि स्तुवन्ति जगदीश्वराः॥ २८॥

The sage submitted: Oh, this pastime of the almighty Lord is difficult to conceive for embodied creatures like us, following which Rulers of the universe bow to and glorify those who deserve to be commanded by Them ! (28)

धर्मं ग्राहयितुं प्रायः प्रवक्तारश्च देहिनाम्।
आचरन्त्यनुमोदन्ते क्रियमाणं स्तुवन्ति च॥ २९॥

In order to teach righteous conduct to the people at large those teachers of embodied beings as general rule not only practise such conduct themselves but also express approbation of and applaud it when practised by others. (29)

नैतावता भगवतः स्वमायामयवृत्तिभिः।
न दुष्येतानुभावस्तैर्मायिनः कुहकं यथा॥ ३०॥

The glory of the almighty Lord in You is not, however, marred by such exemplary conduct—in the shape of those actions such as bowing to us, which are but the operation of Your Māyā (enchanting potency)—any more than the enchanting power of an enchanter by his conjuring tricks. (30)

सृष्ट्वेदं मनसा विश्वमात्मनानुप्रविश्य यः।
गुणैः कुर्वद्भिराभाति कर्तेव स्वप्नदृग् यथा॥ ३१॥
तस्मै नमो भगवते त्रिगुणाय गुणात्मने।
केवलायाद्वितीयाय गुरवे ब्रह्ममूर्तये॥ ३२॥

Hail to that almighty Lord in You, who, having evolved the universe by His thought alone and then entered it in the form of the Jīva (individual soul), appears, like a dreaming man, as the doer through the three Guṇas (modes of Prakṛti)—which are the real agents—and who, though appearing as endowed with the three Guṇas, is yet their Controller absolute and one without a second, and the Preceptor of all in the form of the Veda ! (31-32)

कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात्।
यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत्॥ ३३॥

What greater boon shall I ask of You, O Perfect One, than Yourself, whose very sight is blessed, nay, through whose sight man bids fair to get sated and become true of resolve? (33)

वरमेकं वृणेऽथापि पूर्णात् कामाभिवर्षणात्।
भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि॥ ३४॥

Nonetheless I ask one boon of You—who are not only self-sufficient Yourself but shower blessings on Your devotees—viz., unfailing devotion to the almighty Lord Viṣṇu, and those devoted to Him, as well as to Yourself. (34)

सूत उवाच

इत्यर्चितोऽभिष्टुतश्च मुनिना सूक्तया गिरा।
तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः॥ ३५॥

Sūta further said : Thus worshipped and glorified by the sage in sweet words, Lord Śiva, the Destroyer of the universe, supported by His Consort too, addressed him thus: (35)

कामो महर्षे सर्वोऽयं भक्तिमांस्त्वमधोक्षजे।
आकल्पान्ताद् यशः पुण्यमजरामरता तथा॥ ३६॥
ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिमत्।
ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते॥ ३७॥

"Full of Devotion as you are to Lord Viṣṇu, who is above sense-perception, O great sage, let all this desire of yours be fulfilled; let your fame endure till the end of the Kalpa; let religious merit and immunity from old age and death be enjoyed by you and let knowledge relating to the past, present and future and Self-Realization coupled with dispassion and the teachership of a Purāṇa fall to your lot, invested as you are with Brahmanical (spiritual) glory." (36-37)

सूत उवाच

एवं वरान् स मुनये दत्त्वागात्र्यक्ष ईश्वरः।
देव्यै तत्कर्म कथयन्ननुभूतं पुरामुना॥ ३८॥

Sūta went on: Having thus granted boons to Mārkaṇḍeya, the three-eyed Lord withdrew, telling His Consort of the sage's deeds in the form of austerities as well as what had been experienced by him before.(38)

सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तमः।
विचरत्यधुनाप्यद्धा हरावेकान्ततां गतः॥ ३९॥

Having realized the glory of Mahāyoga, the Yoga of Jñāna, Mārkaṇḍeya, the foremost of the scions of Bhṛgu, for his part goes about the world at will even now, exclusively devoted as he is to Śrī Hari. (39)

अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमतः।
अनुभूतं भगवतो मायावैभवमद्भुतम्॥ ४०॥

This story of the wise Mārkaṇḍeya, as well as the wonderful glory of the Lord's Māyā as experienced by him has been narrated to you. (40)

एतत् केचिदविद्वांसो मायासंसृतिमात्मनः।
अनाद्यावर्तितं नृणां कादाचित्कं प्रचक्षते॥ ४१॥

This glory of the Lord's Māyā, experienced by the sage Mārkaṇḍeya as extending over a period of seven Kalpas according to ancient tradition, was, as a matter of fact, but accidental and a purely personal experience attributable to Divine Grace and not universal. Some, however, not knowing the appearance and disappearance of men in the shape of evolution and dissolution, as nothing but the Māyā of the Supreme Spirit, declare this experience as no other than the ordinary process of evolution and dissolution taking place from time without beginning and repeated seven times at the end of every thousand revolutions of the four Yugas during the lifetime of Mārkaṇḍeya himself. (41)

य एवमेतद् भृगुवर्य वर्णितं
रथाङ्गपाणेरनुभावभावितम्।
संश्रावयेत् संशृणुयादु तावुभौ
तयोर्न कर्माशयसंसृतिर्भवेत्॥ ४२॥

Both he who duly narrates to others and he who attentively hears, O jewel among the Bhṛgus! this story of Mārkaṇḍeya, recounted as aforesaid and enriched with the glory of Lord Viṣṇu, who wields the wheel of Time in the shape of the discus in His hands, are rid of transmigration, brought about by the latencies of Karma. (42)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे दशमोऽध्यायः॥ १०॥

Thus ends the tenth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

The significance of the Lord's own limbs, attendants and weapons and a description of the retinue of the Sun-god (changing every month in the course of a solar year)

शौनक उवाच

अथेममर्थं पृच्छामो भवन्तं बहुवित्तमम्।
समस्ततन्त्रराद्धान्ते भवान् भागवततत्त्ववित्॥ १॥

Śaunaka submitted : Now I refer to the following point to you, the foremost among those knowing many subjects, since you know the true meaning of the conclusions of all the

scriptures dealing with the worship of deities, O great devotee of the Lord ! (1)

तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः।
अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः॥ २॥
तन्नो वर्णय भद्रं ते क्रियायोगं बुभुत्सताम्।
येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम्॥ ३॥

May good betide you ! Pray, tell us—who are keen to know the course of active worship, through proficiency in which a mortal bids fair to attain immortality (in the shape of final beatitude) how those well-versed in the Tantras maditate in the course of worship on the limbs, attendants, weapons and ornaments of Lord Viṣṇu (the Lord of Śrī, the goddess of fortune), who is absolute Consciousness, and of what principles do they conceive them as constituted. (2-3)

सूत उवाच

नमस्कृत्य गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि।
याः प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पद्मजादिभिः॥ ४॥

Sūta resumed : Bowing to the feet of my preceptors, I shall speak to you all about the glorious manifestations even of Lord Viṣṇu, which are so difficult to comprehend and which have been discussed at some length by Brahmā (the lotus-born creator of the universe) and other teachers in the light of the Vedas and the Tantras. (4)

मायाद्यैर्नवभिस्तत्त्वैः स विकारमयो विराट्।
निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम्॥ ५॥

The well-known cosmic egg is made up of nine fundamental principles, Māyā (Prakṛti) and eight others, viz., Mahat-tattva or the principle of cosmic intelligence, Sūtra or the active aspect of Mahat-tattva, Ahaṅkāra or the cosmic ego, and the five Tanmātrās or subtle elements, as well as of the sixteen Vikāras or modifications, viz., the mind, the ten Indriyas and the five gross elements. In that cosmic form as presided over by the Spirit appears the three worlds (viz., heaven, earth and the intervening space). (5)

एतद् वै पौरुषं रूपं भूः पादौ द्यौः शिरो नभः।
नाभिः सूर्योऽक्षिणी नासे वायुः कर्णौ दिशः प्रभोः॥ ६॥
प्रजापतिः प्रजननमपानो मृत्युरीशितुः।
तद्बाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः॥ ७॥
लज्जोत्तरोऽधरो लोभो दन्ता ज्योत्स्ना स्मयो भ्रमः।
रोमाणि भूरुहा भूम्नो मेघाः पुरुषमूर्धजाः॥ ८॥

This as a matter of fact constitutes the Puruṣa (Cosmic) form of the Lord. The earth represents His feet; heaven the head; the mid-air region, His navel; the sun, His eyes; the air, His nostrils; the quarters, His ears; Prajāpati (the god presiding over creation), His generative organ; Death constitutes the Lord's anus; the guardians of the spheres, His arms; the moon, His mind and Yama (the god of retribution), His eyebrows; Lajjā (the goddess presiding over modesty), His upper lip, and Lobha (Greed), His lower lip; moonlight, the brightness of His teeth; Māyā (the deluding potency), His smile; the trees, the hair on the body of the infinite Lord; and clouds, the locks on the head of the Supreme Person. (6—8)

यावानयं वै पुरुषो यावत्या संस्थया मितः।
तावानसावपि महापुरुषो लोकसंस्थया॥ ९॥

Measured with reference to the disposition of the various spheres, the said Cosmic Person too actually bears the same proportion as this mortal man does when measured with reference to the disposition of his own limbs. (9)

कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः।
तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः॥ १०॥

The birthless Lord carries on His Person the pure consciousness of the Jīva, His own particle, in the form of the Kaustubha gem and it is the diffusive splendour of the latter which the Lord actually wears on His (right) breast as the mark of Śrīvatsa. (10)

स्वमायां वनमालाख्यां नानागुणमयीं दधत्।
वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम्॥ ११॥
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले।
मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयङ्करम्॥ १२॥

Carrying (on His person) His own Māyā, consisting of various Guṇas (or modes of

Prakṛti) in the form of Vanamālā (a garland of sylvan flowers); a golden piece of linen, consisting of the Vedas, (about His loins) and the sacred syllable OṀ (consisting of three parts A (अ) + U (उ) + M (म्) in the triple sacred thread. The Lord wears (the philosophical systems of) Sāṅkhya and Yoga as a pair of alligator-shaped ear-rings and the realm of Brahmā (the highest functionary of this universe), promising fearlessness to all its inhabitants, as His diadem. (11-12)

अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः।
धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते॥ १३॥

The Unmanifest Primordial Matter is the seat (couch), going by the name of Śeṣa (the serpent-god), on which He remains nestled in; and Sattvaguṇa (the principle of harmony or goodness), characterized by the six divine properties such as Dharma (righteousness) and Jñāna (wisdom), (the other four being Aiśwarya or universal dominion, Yaśa or glory, Śrī or affluence and Vairāgya or dispassion, as well as by the divine potencies known by the names of Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā)—is spoken of as the lotus spread on this seat. (13)

ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधत्।
अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम्॥ १४॥
नभोनिभं नभस्तत्त्वमसिं चर्म तमोमयम्।
कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम्॥ १५॥

He wields Prāṇa or the vital air (the foremost of the five airs existing in the body under the names of Prāṇa, Apāna, Vyāna, Udāna and Samāna)—accompanied by organic, mental and bodily strength—in the form of a mace (bearing the name of Kaumodakī); the principle of water, in the form of an excellent conch (Pāñcajanya by name); the principle of fire, as (the discus) Sudarśana; the principle of ether as a sword, clear as the sky; a shield consisting of Tamas (the principle of inertia and ignorance); a bow, made of horns, as representing Kāla (the Time-Spirit) and a quiver consisting of Karma (the principle of activity). (14-15)

इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम्।
तन्मात्राण्यस्याभिव्यक्तिं मुद्रयार्थक्रियात्मताम्॥ १६॥

Knowing persons declare the (ten cosmic) Indriyas (the five senses of perception and the five organs of action) to be His shafts, the cosmic mind characterized by the power of action to be His chariot, and the five Tanmātrās, subtle elements, to be the exterior of the chariot; and He exhibits His serviceability to His devotees in the shape of conferring boons on and assuring protection to them through Mudrās (positions of the hands such as Vara and Abhaya). (16)

मण्डलं देवयजनं दीक्षा संस्कार आत्मनः।
परिचर्या भगवत आत्मनो दुरितक्षयः॥ १७॥

The spot where the deity is worshipped should be visualized as the orb of the sun; the ceremony of initiation by a Guru into a certain Mantra (sacred text) should be contemplated as the act of self-consecration, which makes one eligible for the worship of a particular deity, and the worship of the Lord should be concieved as the eradication of all one's sins. (17)

भगवान् भगशब्दार्थं लीलाकमलमुद्वहन्।
धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत्॥ १८॥

Wielding (in one of His four hands) His six distinguishing attributes (viz., lordship, righteousness, renown, affluence, wisdom and dispassion each in its entirety (denoted by the term 'Bhaga'*) in the form of a lotus carried for the sake of diversion, and thus justifying the name of Bhagavān, the Lord also maintains (by His side in the hands of two of His divine attendants) righteousness and renown (two of the aforesaid six attributes) as a chowrie and a fan, respectively. (18)

आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम्।
त्रिवृद्वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम्॥ १९॥

He further bears over His head as an umbrella, O Brāhmanas! His own divine

* ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा॥

realm, viz., Vaikuṇṭha, which has no fear from any quarter. The Veda* , with its three divisions (Ṛk, Yajus and Sāma) figures (as His carrier) under the name of Garuḍa and supports Yajña† (the institution of sacrifice) as the Supreme Person Himself. (19)

अनपायिनी भगवती श्रीः साक्षादात्मनो हरेः ।
विष्वक्सेनस्तन्त्रमूर्तिर्विदितः पार्षदाधिपः ।
नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः ॥ २० ॥

Śrī Hari's own inseparable energy itself appears as Goddess Śrī (the goddess of fortune). The well-known Viṣwaksena, the chief of His attendants, embodies (in His person) the Tantras (such as the Pañcarātra Āgama, detailing the procedure of His worship). The eight celebrated attributes of Śrī Hari, Aṇimā (the capacity to assume an atomic form) etc., stand at His portals as the eight porters, Nanda and others. (20)

वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषः स्वयम् ।
अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहोऽभिधीयते ॥ २१ ॥

The Supreme Person, Lord Nārāyaṇa Himself, O Brāhmaṇa sage, is spoken of as manifested in the four adorable forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. (21)

स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः ।
अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते ॥ २२ ॥

The same Lord is philosophically contemplated upon under the names of Viśwa, Taijasa, Prājña and Turīya, respectively, when associated with the four states of individual consiousness, viz., (1) Wakefulness (in which the objects of sense are perceived through the senses), (2) the dream state (in which the mind alone—the sense par excellence—functions, the other senses remaining dormant), (3) the state of deep sleep (or complete forgetfulness marked by the latent impressions of the states of wakefulness and dream) and (4) the state of Self-Realization (in which the Self stands as the witness of all the three preceding states).(22)

अङ्गोपाङ्गायुधाकल्पैर्भगवांस्तच्चतुष्टयम् ।
बिभर्ति स्म चतुर्मूर्तिर्भगवान् हरिरीश्वरः ॥ २३ ॥

Distinguished by His aforesaid limbs, attendants (constituting His auxiliary limbs, as it were) weapons and ornaments, nay, possessing His six distinguishing attributes, collectively denoted by the term "Bhaga", and appearing in the four adorable forms (Vāsudeva and so on), the almighty Lord Śrī Hari Himself assumes these four aspects (Viśwa etc.). (23)

द्विजऋषभ स एष ब्रह्मयोनिः स्वयंदृक्
स्वमहिमपरिपूर्णो मायया च स्वयैतत् ।
सृजति हरति पातीत्याख्ययानावृताक्षो
विवृत इव निरुक्तस्तत्परैरात्मलभ्यः ॥ २४ ॥

O jewel among the twice-born ! the aforesaid Lord is the Source of the Vedas, self-effulgent and perfect in His own glory (all-blissful Self); yet He creates, preserves and destroys this (objective) universe by His own Māyā (deluding potency consisting of the three Guṇas) under different names, Brahmā, Viṣṇu and Śiva, respectively, though His consciousness remains uncircumscribed thereby. Though spoken of in the Śāstras as differentiated in this sense, He is really one inasmuch as He is realized by His devotees as their own Self. (24)

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रु-
ग्राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोपवनिताव्रजभृत्यगीत-
तीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान् ॥ २५ ॥

"Friend of Arjuna, jewel among the Vṛṣṇis, O glorious Kṛṣṇa ! who are fire, as it were, to burn the whole race of Kṣatriyas, that are proving hostile to the earth, O Govinda, Protector of cows, whose, prowess is ever undiminished, whose sanctifying glory is sung by hosts of cowherd—women as well as by devotees like Nārada, and whose names and praises are auspicious to hear, pray, protect us, Your votaries." (25)

* The Śruti says—सुपर्णोऽसि गरुत्मांस्त्रिवृत्ते शिरः ।

† This is born out by the Śruti when it says—यज्ञो वै विष्णुः ।

य इदं कल्य उत्थाय महापुरुषलक्षणम्।
तच्चित्तः प्रयतो जप्त्वा ब्रह्म वेद गुहाशयम्॥ २६॥

He who, rising early in the morning and getting clean through a bath etc., repeats this description of the Lord with his mind fixed on Him, realizes Brahma, enshrined in the heart of all, by merely repeating it. (26)

शौनक उवाच

शुको यदाह भगवान् विष्णुराताय शृण्वते।
सौरो गणो मासि मासि नाना वसति सप्तकः॥ २७॥

Śaunaka submitted : As the divine Śuka spoke to the listening Parīkṣit (the protege of Lord Viṣṇu), a different batch presided over by the Sun-god, consisting of seven[1] remains on duty month after month. (27)

तेषां नामानि कर्माणि संयुक्तानामधीश्वरैः।
ब्रूहि नः श्रद्दधानानां व्यूहं सूर्यात्मनो हरेः॥ २८॥

Pray, tell us, who are full of reverence, about the said entourage of Lord Śrī Hari, appearing in the form of the Sun-god—in other words, the names and functions of those groups (of six pairs) combined with the deities presiding over them. (28)

सूत उवाच

अनाद्यविद्यया विष्णोरात्मनः सर्वदेहिनाम्।
निर्मितो लोकतन्त्रोऽयं लोकेषु परिवर्तते॥ २९॥

Brought into existence by the birthless Māyā of Lord Viṣṇu, the Inner Controller of all embodied souls, this visible sun, which keeps the world going on, courses through the spheres. (29)

एक एव हि लोकानां सूर्य आत्माऽऽदिकृद्धरिः।
सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः॥ ३०॥

Though one without a second, the Sun-god—who is really the same as Śrī Hari, the Soul and first Cause of the worlds—has been spoken of by the seers under diverse names inasmuch as He is the source of all Vedic rites. (30)

कालो देशः क्रिया कर्ता करणं कार्यमागमः।
द्रव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः॥ ३१॥

Because of His Māyā, which has no beginning, Śrī Hari has been called, O Brāhmaṇa sage, by nine names as time, place, activity, the doer, an instrument, duty, a sacred text, material substance (rice etc.), and the fruit (heaven etc.). (31)

मध्वादिषु द्वादशसु भगवान् कालरूपधृक्।
लोकतन्त्राय चरति पृथग्द्वादशभिर्गणैः॥ ३२॥

Assuming the form of Time (out of the aforesaid nine), in order to keep the world going on, the Lord as the Sun-god runs His course through the twelve months beginning from Caitra, alongwith His twelve different batches of attendants. (32)

धाता कृतस्थली हेतिर्वासुकी रथकृन्मुने।
पुलस्त्यस्तुम्बुरुरिति मधुमासं नयन्त्यमी॥ ३३॥

The Sun-god (under the name of Dhātā), Kṛtasthalī (the Apsarā), Heti (the ogre), Vāsuki (the Nāga), Rathakṛt (the Yakṣa), Pulastya (the sage) and Tumburu (the Gandharva)—these seven run the month of Caitra. (33)

अर्यमा पुलहोऽथौजाः प्रहेतिः पुञ्जिकस्थली।
नारदः कच्छनीरश्च नयन्त्येते स्म माधवम्॥ ३४॥

Aryamā, Puñjikasthalī, Praheti, Kacchanīra, Athaujā, Pulaha and Nārada—these run the month of Vaiśākha[2]— (34)

मित्रोऽत्रिः पौरुषेयोऽथ तक्षको मेनका हहाः।
रथस्वन इति ह्येते शुक्रमासं नयन्त्यमी॥ ३५॥

Mitra, Menakā, Pauruṣeya, Takṣaka, Rathaswana, Atri and Hāhā—these run the month of Jeṣṭha. (35)

वसिष्ठो वरुणो रम्भा सहजन्यस्तथा हुहूः।
शुक्रश्चित्रस्वनश्चैव शुचिमासं नयन्त्यमी॥ ३६॥

Varuṇa, Rambhā, Citraswana, Śukra,

1. The group of seven already referred to in Book Five consists of a pair each of sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣāsas and the sun-god himself as the seventh—Vide V.xx.i. 18)

2. The names of the sun-god, Apsarā etc., in verse 34 *et eg* have been arranged in the order followed in verse 33.

Sahajanya, Vasiṣṭha and Hūhū—these run the month of Āṣāḍha. (36)

इन्द्रो विश्वावसुः श्रोता एलापत्रस्तथाङ्गिराः।
प्रम्लोचा राक्षसो वर्यो नभोमासं नयन्त्यमी॥ ३७॥

Indra, Pramlocā, Varya, Elāpatra, Śrotā, Aṅgirā and Viśwāvasu—these run the month of Śrāvaṇa. (37)

विवस्वानुग्रसेनश्च व्याघ्र आसारणो भृगुः।
अनुम्लोचा शङ्खपालो नभस्याख्यं नयन्त्यमी॥ ३८॥

Vivaswān, Anumlocā, Vyāghra, Śaṅkhapāla, Āsāraṇa, Bhṛgu and Ugrasena—these run the month called Bhādrapada. (38)

पूषा धनञ्जयो वातः सुषेणः सुरुचिस्तथा।
घृताची गौतमश्चेति तपोमासं नयन्त्यमी॥ ३९॥

Pūṣā, Ghṛtācī, Vāta, Dhanañjaya, Suruci, Gautama and Suṣeṇa—these run the month of Māgha. (39)

क्रतुर्वर्चा भरद्वाजः पर्जन्यः सेनजित्तथा।
विश्व ऐरावतश्चैव तपस्याख्यं नयन्त्यमी॥ ४०॥

Parjanya, Senajit, Varcā, Airāvata, Kratu, Bharadwāja and Viśwa—these run the month named Phālguna. (40)

अथांशुः कश्यपस्तार्क्ष्य ऋतसेनस्तथोर्वशी।
विद्युच्छत्रुर्महाशङ्खः सहोमासं नयन्त्यमी॥ ४१॥

Again, Aṁśu, Urvaśī, Vidyucchatru, Mahāśaṅkha, Tārkṣya, Kaśyapa and Rtasena—these run the month of Mārgaśīrṣa. (41)

भगः स्फूर्जोऽरिष्टनेमिरूर्ण आयुश्च पञ्चमः।
कर्कोटकः पूर्वचित्तिः पुष्यमासं नयन्त्यमी॥ ४२॥

Bhaga, Pūrvacitti, Sphūrja, Karkoṭaka, Ūrṇa, Āyu and Ariṣṭanemi—these run the month of Pauṣa. (42)

त्वष्टा ऋचीकतनयः कम्बलश्च तिलोत्तमा।
ब्रह्मापेतोऽथ शतजिद् धृतराष्ट्र इषम्भराः॥ ४३॥

Again, Twaṣṭā, Tilottamā, Brahmāpeta, Kambala, Śatajit, Jamadagni and Dhṛtarāṣṭra are the guardians of the month of Āświna. (43)

विष्णुरश्वतरो रम्भा सूर्यवर्चाश्च सत्यजित्।
विश्वामित्रो मखापेत ऊर्जमासं नयन्त्यमी॥ ४४॥

Viṣṇu, Rambhā, Makhāpeta, Aśwatara, Satyajit, Viśwāmitra and Sūryavarcā—these run the month of Kārtika. (44)

एता भगवतो विष्णोरादित्यस्य विभूतयः।
स्मरतां सन्ध्ययोर्नृणां हरन्त्यंहो दिने दिने॥ ४५॥

These constitute the glory of the Sun-god, who is none other than Lord Viṣṇu. They take away the sin of those who remember them morning and evening both day after day. (45)

द्वादशस्वपि मासेषु देवोऽसौ षड्भिरस्य वै।
चरन् समन्तात्तनुते परत्रेह च सन्मतिम्॥ ४६॥

Coursing round the universe, all the twelve months of a year alongwith His six attendants (enumerated in the foregoing verses) the said Deity unquestionably awakens good sense in the mind of His votary, both here and hereafter. (46)

सामग्यजुर्भिस्तल्लिङ्गैर्ऋषयः संस्तुवन्त्यमुम्।
गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽग्रतः॥ ४७॥

The sages (forming the entourage of the Sun-god) duly extol Him through hymns, of Sāmaveda, Ṛgveda and Yajurveda revealing His glory; the Gandharvas sing His praises, while the Apsarās dance before him. (47)

उन्नह्यन्ति रथं नागा ग्रामण्यो रथयोजकाः।
चोदयन्ति रथं पृष्ठे नैर्ऋता बलशालिनः॥ ४८॥

The Nāgas serve the purpose of keeping the parts of the chariot together; the Yakṣas make his chariot ready for service, while the mighty Rākṣasas push the chariot from behind. (48)

वालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः।
पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम्॥ ४९॥

Sixty thousand pure-minded Brāhmaṇa sages, collectively known as the Vālakhilyas, walk ahead facing the Sun-god (all the twelve months) and celebrate the Deity through laudatory Mantras. (49)

एवं ह्यनादिनिधनो भगवान् हरिरीश्वरः।
कल्पे कल्पे स्वमात्मानं व्यूह्य लोकानवत्यजः॥ ५०॥

Dividing Himself into twelve, each form presiding over the sun for one month, the almighty Lord Śrī Hari, who is without beginning or end, and is, therefore, birthless, protects the worlds as aforesaid in every Kalpa. (50)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे आदित्यव्यूहविवरणं नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh discourse entitled "A description of the Sun-god (presiding under different names over the twelve months of a year) with His entourage" in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

A Synopsis of all the twelve Skandhas of Śrīmad Bhāgavata

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे।
ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान्॥ १ ॥

Sūta began again : Hail to the exalted virtue in the shape of devotion to Śrī Hari ! Hail to Śrī Kṛṣṇa, the Maker of the universe ! Bowing again to the Brāhmaṇas as well, I shall expound the eternal verities, discussed in Śrīmad Bhāgavata. (1)

एतद् वः कथितं विप्रा विष्णोश्चरितमद्भुतम्।
भवद्भिर्यदहं पृष्टो नराणां पुरुषोचितम्॥ २ ॥

So have I narrated to you, O Brāhmaṇa sages ! this wonderful sublime story in the form of Śrīmad Bhāgavata of Lord Viṣṇu, about which you asked me and which is worth hearing for men in whom there is any trace of humanity left. (2)

अत्र सङ्कीर्तितः साक्षात् सर्वपापहरो हरिः।
नारायणो हृषीकेशो भगवान् सात्वतां पतिः॥ ३ ॥

Here stands duly celebrated Lord Nārāyaṇa Himself, the Ruler of our senses, the Protector of devotees, also known as Śrī Hari, the Dispeller of all sins. (3)

अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्ययम्।
ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम्॥ ४ ॥

In this has been discussed the mysterious transcendent Brahma, the source and end of all creation, the topic of spiritual enlightenment-cum-Realization and the means of awakening them. (4)

भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम्।
पारीक्षितमुपाख्यानं नारदाख्यानमेव च॥ ५ ॥

In addition to this, there has been discussed at length the discipline of Devotion, both as a means and an end itself, as well as Vairāgya (freedom from passion) hinging on the latter. (Now hear the contents of the twelve Skandhas in a more or less serial order.) The narrative of the birth etc., of Parīkṣit and as a prelude to it the story of the previous incarnation of the celestial sage, Nārada. (5)

प्रायोपवेशो राजर्षेर्विप्रशापात् परीक्षितः।
शुकस्य ब्रह्मर्षभस्य संवादश्च परीक्षितः॥ ६ ॥

The vow of the royal sage Parīkṣit as a sequel to the curse of a Brāhmaṇa boy to fast till death and the opening of the dialogue between Parīkṣit and Śuka, the foremost of Brāhmaṇas. (6)

(Here ends the theme of Book Two)

योगधारणयोत्क्रान्तिः संवादो नारदाजयोः।
अवतारानुगीतं च सर्गः प्राधानिकोऽग्रतः॥ ७ ॥

The process of ascent to the higher regions of a departing soul through Yogic concentration; the dialogue between Nārada

and his father, Brahmā, the birthless creator; an account of the Lord's descents in the order of sequence and a description of the cosmic evolution from Prakṛti (Primordial Matter) from the very beginning. (7)

(Here ends the theme of Book Two)

विदुरोद्धवसंवादः क्षत्तृमैत्रेययोस्ततः।
पुराणसंहिताप्रश्नो महापुरुषसंस्थितिः॥ ८॥

The dialogue between Vidura and Uddhava and then between Vidura and Maitreya; an inquiry regarding the Bhāgavata-Purāṇa; the dormant state of the Supreme Person during the period of Final Dissolution. (8)

ततः प्राकृतिकः सर्गः सप्त वैकृतिकाश्च ये।
ततो ब्रह्माण्डसम्भूतिर्वैराजः पुरुषो यतः॥ ९॥

Then follows a description of the flowering of Prakṛti (in the form of disturbance caused in the equilibrium of the three Guṇas) and the coming into being of the seven categories which are both of the nature of a cause and an effect (viz., of the Mahat-tattva into the cosmic ego and of the latter into the five Tanmātrās or subtle elements) and the gradual crystallization of the five Tanmātrās into the five gross elements and the eleven Indriyas, viz., the five senses of perception, the five organs of action and the mind, which are all of the nature of an effect only since they do not give rise to any further modification. Then ensues a description of the evolution of the cosmic egg, from which appears Brahmā (the offspring of the Cosmic Person). (9)

कालस्य स्थूलसूक्ष्मस्य गतिः पद्मसमुद्भवः।
भुव उद्धरणेऽम्भोधेर्हिरण्याक्षवधो यथा॥ १०॥

Then follows a description of Time in its subtle and gross states; the sprouting of the fourteen worlds (in the form of a lotus from the navel of the Cosmic Person) and how Hiraṇyākṣa was killed by the Lord in the form of the divine Boar in the course of His attempt to lift up the earth from the bottom of the ocean. (10)

ऊर्ध्वतिर्यगवाक्सर्गो रुद्रसर्गस्तथैव च।
अर्धनारीनरस्याथ यतः स्वायम्भुवो मनुः॥ ११॥
शतरूपा च या स्त्रीणामाद्या प्रकृतिरुत्तमा।
सन्तानो धर्मपत्नीनां कर्दमस्य प्रजापतेः॥ १२॥

The evolution of the higher (heavenly and aerial), subhuman and subterranean (Āsurika) orders of created beings and the appearance of Rudra (the god of destruction) and subsequently the division of Brahmā in two halves, one constituting a male and the other a female, from which sprang up the Manu named Swāyambhuva (because born of Brahmā, the self-born) and Śatarūpā, the first and foremost pattern of womanhood. Then follows the description of the progeny in the shape of nine daughters of the revered wife, Devahūti, of the sage, Kardama, a lord of creation. (11-12)

अवतारो भगवतः कपिलस्य महात्मनः।
देवहूत्याश्च संवादः कपिलेन च धीमता॥ १३॥

The descent of the Supreme Spirit as Lord Kapila and the dialogue of Devahūti with Kapila, the embodiment of wisdom. (13)

(Here ends the theme of Book Three)

नवब्रह्मसमुत्पत्तिर्दक्षयज्ञविनाशनम्।
ध्रुवस्य चरितं पश्चात्पृथोः प्राचीनबर्हिषः॥ १४॥
नारदस्य च संवादस्ततः प्रैयव्रतं द्विजाः।
नाभेस्ततोऽनुचरितमृषभस्य भरतस्य च॥ १५॥

The progeny through the nine daughters of Kardama of the nine lords of creation, Marīci and others; the destruction of the sacrificial performance undertaken by Dakṣa, the tenth lord of creation; the narrative of the devotee Dhruva and then of King Pṛthu; the dialogue between King Prācīnabarhi and the celestial sage Nārada and next follows the narrative of King Priyavrata, O Brāhmaṇas ! Then follow the stories of Kings Nābhi, Ṛṣabha and Bharata. (14-15)

द्वीपवर्षसमुद्राणां गिरिनद्युपवर्णनम्।
ज्योतिश्चक्रस्य संस्थानं पातालनरकस्थितिः॥ १६॥

A description of the Dwīpas, the nine broad divisions of the terrestrial plane, Varṣas (subdivisions of the Dwīpas) and the oceans (dividing the Dwīpas) and then

of the principal mountains and rivers forming part of the Dwīpas; the disposition of the stellar sphere and the location of the seven subterranean worlds and the infernal regions (closely followed by the story of Ajāmila, illustrating the means of averting descent into hell, in Book Six). (16)

(Here ends the theme of Books Four and Five)

दक्षजन्म प्रचेतोभ्यस्तत्पुत्रीणां च सन्ततिः।
यतो देवासुरनरास्तिर्यङ्नगखगादयः॥ १७॥

The descent of Dakṣa from the Pracetās; the progeny of his daughters, from whose womb appeared the gods, human beings and demons, animals, the immobile creation (the vegetable kingdom), birds and so on. (17)

त्वाष्ट्रस्य जन्म निधनं पुत्रयोश्च दितेर्द्विजाः।
दैत्येश्वरस्य चरितं प्रह्लादस्य महात्मनः॥ १८॥

Then follows an account, O Brāhmaṇa sages, of the birth and fall of the demon Vṛtra (son of Twaṣṭā, the architect of the gods) as well as of Hiraṇyakaśipu and Hiraṇyākṣa, the two sons of Diti, and the narrative of the high-souled Prahrāda, the ruler of the Daityas. (18)

(This sums up the contents of Books Six and Seven)

मन्वन्तरानुकथनं गजेन्द्रस्य विमोक्षणम्।
मन्वन्तरावताराश्च विष्णोर्हयशिरादयः॥ १९॥
कौर्मं धान्वन्तरं मात्स्यं वामनं च जगत्पतेः।
क्षीरोदमथनं तद्वदमृतार्थे दिवौकसाम्॥ २०॥

A connected account of the fourteen Manvantaras (divisions of a Kalpa, each presided over by a separate Manu); the deliverance of the king of elephants; the descents of Lord Viṣṇu, the Ruler of the universe, in the form of the divine Tortoise, Lord Dhanvantari, the divine Fish, the divine Dwarf, Hayagrīva, who bore the head of a horse; and others, one in each Manvantara; the churning of the ocean of milk for the sake of nectar by the denizens of heaven (both gods and demons) is likewise told. (19-20)

देवासुरमहायुद्धं राजवंशानुकीर्तनम्।
इक्ष्वाकुजन्म तद्वंशः सुद्युम्नस्य महात्मनः॥ २१॥

The great war between the gods and the demons; a description of the genealogy of kings; the birth of King Ikṣwāku and his genealogy; the narrative of the high-minded Sudyumna. (21)

इलोपाख्यानमत्रोक्तं तारोपाख्यानमेव च।
सूर्यवंशानुकथनं शशादाद्या नृगादयः॥ २२॥
सौकन्यं चाथ शर्यातेः ककुत्स्थस्य च धीमतः।
खट्वाङ्गस्य च मान्धातुः सौभरेः सगरस्य च॥ २३॥

In this connection is told the story of Sudyumna having been transformed into Ilā as well as the narrative of Tārā, wife of the sage Bṛhaspati; an account of the solar dynasty; the story of kings such as Śaśāda and Nṛga etc., the narrative of Sukanyā (daughter of Śaryāti) as well as the stories of kings Śaryāti and the wise Kakutstha as also of Khaṭwāṅga and Māndhātā, the sage Saubhari and King Sagara. (22-23)

रामस्य कोसलेन्द्रस्य चरितं किल्बिषापहम्।
निमेरङ्गपरित्यागो जनकानां च सम्भवः॥ २४॥

The narrative, which eradicates sin, of Lord Śrī Rāma, the Ruler of the kingdom of Kosala; how King Nimi cast off his body and the origin of the line of the Janakas. (24)

रामस्य भार्गवेन्द्रस्य निःक्षत्रकरणं भुवः।
ऐलस्य सोमवंशस्य ययातेर्नहुषस्य च॥ २५॥

How Lord Paraśurāma, the foremost of the scions of Bhṛgu, swept the Kṣatriya race off the earth; the stories of King Purūravā (the son of Ilā), the first of the lunar line, as well as of Yayāti and his father, Nahuṣa. (25)

दौष्यन्तेर्भरतस्यापि शन्तनोस्तत्सुतस्य च।
ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशोऽनुकीर्तितः॥ २६॥

The stories of King Bharata, the son of Duṣyanta, as well as of Śantanu and his son, Bhīṣma, and then is delineated the posterity of Yadu, the eldest son of Yayāti. (26)

(Here ends the theme of Books Eight and Nine)

यत्रावतीर्णो भगवान् कृष्णाख्यो जगदीश्वरः।
वसुदेवगृहे जन्म ततो वृद्धिश्च गोकुले॥ २७॥

It was in this line that the almighty Lord

of the universe took His descent under the name of Śrī Kṛṣṇa. His appearance in the house of Vasudeva and then how He was brought up in Gokula. (27)

तस्य कर्माण्यपाराणि कीर्तितान्यसुरद्विषः।
पूतनासुपयःपानं शकटोच्चाटनं शिशोः॥ २८॥

Here are recounted the many exploits of that Enemy of the Asuras, which are, as a matter of fact, endless in number as well as in extent how He even as a babe drank away the very life of the demoness Pūtanā alongwith the milk of her breasts and upturned a cart and destroyed the demon Utkaca who had entered the cart in a disembodied state. (28)

तृणावर्तस्य निष्पेषस्तथैव बकवत्सयोः।
धेनुकस्य सहभ्रातुः प्रलम्बस्य च संक्षयः॥ २९॥

How the demon, Tṛṇāvarta, who appeared in the form of a whirlwind, was crushed to death as well as the death of the demons, Baka and Vatsa, who remained disguised as a heron and a calf respectively and the destruction of Dhenuka, who had assumed the guise of a donkey, alongwith his kindred and that of Pralamba, who came disguised as a cowherd boy. (29)

गोपानां च परित्राणं दावाग्नेः परिसर्पतः।
दमनं कालियस्याहेर्महाहेर्नन्दमोक्षणम्॥ ३०॥

Deliverance of the cowherds from a forest conflagration that came rushing from all sides; subjugation of the serpent Kāliya and the rescue of Nanda, the Lord's own father, from the grip of a python. (30)

व्रतचर्या तु कन्यानां यत्र तुष्टोऽच्युतो व्रतैः।
प्रसादो यज्ञपत्नीभ्यो विप्राणां चानुतापनम्॥ ३१॥

How the maidens of Vraja observed a sacred vow of bathing in the Yamunā in winter and worshipping Goddess Kātyāyanī on its sandy bank for a month in order to secure the Lord for their husband, in the course of which the immortal Lord was pleased with their observances and conferred on them a boon; the Lord's grace on the wives of certain Brāhmaṇas engaged in a sacrifice and the remorse of the Brāhmaṇas for their failure to recognize the Lord and pay their homage to Him. (31)

गोवर्धनोद्धारणं च शक्रस्य सुरभेरथ।
यज्ञाभिषेकं कृष्णस्य स्त्रीभिः क्रीडा च रात्रिषु॥ ३२॥

The uplifting of Mount Govardhana in order to save Vraja from the fury of Indra, who sent devastating showers with intent to submerge the tract of Vraja and how later on (on recognizing His divinity) Indra, the rain-god, and the cow of plenty worshipped the Lord and bathed Him with milk; His pastimes with the damsels of Vraja through many nights. (32)

शङ्खचूडस्य दुर्बुद्धेर्वधोऽरिष्टस्य केशिनः।
अक्रूरागमनं पश्चात् प्रस्थानं रामकृष्णयोः॥ ३३॥

The destruction of the evil-minded Yakṣa, Śaṅkhacūḍa, who carried away a number of damsels in the midst of their pastimes with the Lord, as well as of the demons Ariṣṭa and Keśī that had assumed the disguise of a bull and a horse, respectively; Akrūra's visit to Vraja to take Śrī Kṛṣṇa and Balarāma to Mathurā on Kaṁsa's invitation and the subsequent departure of Balarāma and Śrī Kṛṣṇa for Mathurā. (33)

व्रजस्त्रीणां विलापश्च मथुरालोकनं ततः।
गजमुष्टिकचाणूरकंसादीनां च यो वधः॥ ३४॥

The wailing of the women of Vraja over their separation from Śrī Kṛṣṇa and then how the two divine Brothers saw Mathurā and killed at the bow-sacrifice the elephant, Kuvalayāpīḍa, as well as the wrestlers, Muṣṭika and Cāṇūra, and finally Kaṁsa, the wicked king of Mathurā himself, and others (his eight brothers). (34)

मृतस्यानयनं सूनोः पुनः सान्दीपनेर्गुरोः।
मथुरायां निवसता यदुचक्रस्य यत्प्रियम्।
कृतमुद्धवरामाभ्यां युतेन हरिणा द्विजाः॥ ३५॥

How He brought back the dead son of His teacher Śāndīpani and the good offices that were rendered to the Yādava clan by Śrī Kṛṣṇa while staying at Mathurā accompanied by Uddhava and Balarāma, O Brāhmaṇa sages! (35)

जरासन्धसमानीतसैन्यस्य बहुशो वधः।
घातनं यवनेन्द्रस्य कुशस्थल्या निवेशनम्॥ ३६॥

Extermination of the armies led by Jarāsandha, Kaṁsa's father-in-law and ally, many (seventeen) times; and how the Lord caused the destruction of the king of Yavanas (through Mucukunda) and founded the city of Kuśasthalī, Dwārakā. (36)

आदानं पारिजातस्य सुधर्मायाः सुरालयात्।
रुक्मिण्या हरणं युद्धे प्रमथ्य द्विषतो हरेः॥ ३७॥

How Śrī Hari brought a Pārijāta (a celestial tree) as well as (the council-chamber named) Sudharmā from paradise, the realm of the gods, and carried off Rukmiṇī, the princess of Vidarbha, after crushing the enemies in battle. (37)

हरस्य जृम्भणं युद्धे बाणस्य भुजकृन्तनम्।
प्राग्ज्योतिषपतिं हत्वा कन्यानां हरणं च यत्॥ ३८॥

How, when Lord Śiva, the god of destruction and the protector of Bāṇāsura, began to yawn in battle (when assailed by the Lord with a Jṛmbhaṇāstra during the invasion of Śoṇitapura, the capital of Bāṇāsura, by the Lord consequent on the capture of His grandson, Aniruddha, at the hands of the demon), the Lord lopped off the arms of Bāṇāsura (thus left unprotected) and, having made short work of the demon, Naraka, the ruler of Prāgjyotiṣapura in Assam, took away and married the sixteen thousand and odd maidens detained in his palace by the demon. (38)

चैद्यपौण्ड्रकशाल्वानां दन्तवक्त्रस्य दुर्मतेः।
शम्बरो द्विविदः पीठो मुरः पञ्चजनादयः॥ ३९॥
माहात्म्यं च वधस्तेषां वाराणस्याश्च दाहनम्।
भारावतरणं भूमेर्निमित्तीकृत्य पाण्डवान्॥ ४०॥

A description of the redoubtable might and destruction of King Śiśupāla, Pauṇḍraka and Śālva, of the evil-minded Dantavaktra, as well as of Dwivida (a monkey) and the demons Śambara (who stole away the Lord's eldest son, Pradyumna, as soon as born, from the very lying-in-chamber), Pīṭha, Mura, Pañcajana and others and how the Lord set the city of Vārāṇasī on fire and further relieved the earth's burden, making the sons of Pāṇḍu His instruments. (39-40)

(Here ends the theme of Book Ten)

विप्रशापापदेशेन संहारः स्वकुलस्य च।
उद्धवस्य च संवादो वासुदेवस्य चाद्भुतः॥ ४१॥
यत्रात्मविद्या ह्यखिला प्रोक्ता धर्मविनिर्णयः।
ततो मर्त्यपरित्याग आत्मयोगानुभावतः॥ ४२॥

In Book Eleven we are told how the destruction of His own race was brought about by the Lord under the pretext of the Brāhmaṇas' curse, and the wonderful dialogue between Uddhava and Śrī Kṛṣṇa (Son of Vasudeva), in which has been taught as a matter of fact the entire range of Self-Knowledge as also the final conclusion about the duties of the various Varṇas and Āśramas given and later on is told the story of the Lord's concealing His mortal semblance by dint of His own Yogic power. (41-42)

युगलक्षणवृत्तिश्च कलौ नृणामुपप्लवः।
चतुर्विधश्च प्रलय उत्पत्तिस्त्रिविधा तथा॥ ४३॥

The characteristics of the four Yugas and the conduct of people conforming to them, and the perversity of men in the Kali age, as well as the fourfold Pralaya (Dissolution) and the threefold creation, viz., Sāttvika, Rājasika and Tāmasika. (43)

देहत्यागश्च राजर्षेर्विष्णुरातस्य धीमतः।
शाखाप्रणयनमृषेर्मार्कण्डेयस्य सत्कथा।
महापुरुषविन्यासः सूर्यस्य जगदात्मनः॥ ४४॥

How the wise and saintly King Parīkṣit (the favoured of Lord Viṣṇu) cast off his body; classification of the Vedas into so many Śākhās (branches or schools); the holy narrative of the sage Mārkaṇḍeya; the disposition of the limbs and weapons etc., of Lord Viṣṇu (the Supreme Person) and the entourage of the Sun-god, the Soul of the universe (during the twelve months of a year). (44)

इति चोक्तं द्विजश्रेष्ठा यत्पृष्टोऽहमिहास्मि वः।
लीलावतारकर्माणि कीर्तितानीह सर्वशः॥ ४५॥

In this way has been stated by me in

this discourse, O jewel among the Brāhmaṇas ! whatever I was asked by you and something more too. And what is more valuable, the exploits of the various Avatāras, which are nothing but Their pastimes, have also been narrated in all their bearing. (45)

पतितः स्खलितश्चार्तः क्षुत्त्वा वा विवशो ब्रुवन्।
हरये नम इत्युच्चैर्मुच्यते सर्वपातकात्॥ ४६॥

Uttering at the top of his voice the formula "हरये नमः"—'Hail to Śrī Hari !' even involuntarily, without any conscious effort on his part, when fallen (in a well etc.), stumbled (while ascending a staircase), afflicted or after sneezing, a man is absolved of all sin. (46)

सङ्कीर्त्यमानो भगवाननन्तः
श्रुतानुभावो व्यसनं हि पुंसाम्।
प्रविश्य चित्तं विधुनोत्यशेषं
यथा तमोऽर्कोऽभ्रमिवातिवातः॥ ४७॥

Entering the mind of men even while His name or praise is being loudly chanted or when His glory is heard of by them, the infinite Lord, the wise declare, puts an end to all their misfortune in the same way as the sun dispels darkness and a tempestuous gale disperses the clouds. (47)

मृषा गिरस्ता ह्यसतीरसत्कथा
न कथ्यते यद् भगवानधोक्षजः।
तदेव सत्यं तदुहैव मङ्गलं
तदेव पुण्यं भगवद्गुणोदयम्॥ ४८॥
तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम्।
तदेव शोकार्णवशोषणं नृणां
यदुत्तमश्लोकयशोऽनुगीयते॥ ४९॥

They are indeed false and ignoble utterances and contain stories of the unrighteous, of which Lord Viṣṇu (who is above sense-perception) does not form a theme. That utterance alone, on the other hand, is true, that alone huzza ! is blessed, that alone is sacred and is the fountainhead of divine excellences, nay, that alone is pleasant, that alone gives newer and newer delight, that alone is a perennial source of great rejoicing to the mind, and, finally, that is the only means of drying up the ocean of grief of men, through which the glory of Lord Viṣṇu (of sacred renown) is constantly sung. (48-49)

न तद् वचश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित्।
तद् ध्वाङ्क्षतीर्थं न तु हंससेवितं
यत्राच्युतस्तत्र हि साधवोऽमलाः॥ ५०॥

That speech which, though full of figurative expressions, never utters the praises of Śrī Hari—that are capable of sanctifying the whole world—is the delight of voluptuous men, who wallow in the pleasures of sense like crows, that feed upon the dirty leavings of food. It is never resorted to by the swan-like wise men; for pure-minded saints take delight only where the immortal Lord Viṣṇu is glorified. (50)

स वाग्विसर्गो जनताघसम्प्लवो
यस्मिन्प्रतिश्लोकमबद्धवत्यपि।
नामान्यनन्तस्य यशोऽङ्कितानि य-
च्छृण्वन्ति गायन्ति गृणन्ति साधवः॥ ५१॥

On the other hand, that composition alone which, though faulty in diction, consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men love to hear, sing and repeat to an audience. (51)

नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम्।
कुतः पुनः शश्वदभद्रमीश्वरे
न ह्यर्पितं कर्म यदप्यनुत्तमम्॥ ५२॥

That wisdom too which is free from blemish, in that it is a direct means to the attainment of Liberation, does not adorn one's soul so much if it is destitute of devotion to the immortal Lord, Śrī Hari. How, then, can action which has not been consecrated to God, no matter if it is of the

noblest type, heighten the beauty of the soul, rooted as it is in sorrow at every stage, both while it is being performed and when it yields its fruit. (52)

यश:श्रियामेव परिश्रमः परो
वर्णाश्रमाचारतपःश्रुतादिषु ।
अविस्मृतिः श्रीधरपादपद्मयो-
र्गुणानुवादश्रवणादिभिर्हरेः ॥ ५३ ॥

The great pains taken over discharging the duties pertaining to one's Varṇa (grade in society) and Āśrama (stage in life), austerities and learning etc., culminate only in glory and prosperity. Through the utterance and hearing etc., of the praises of Śrī Hari, however, is secured unceasing remembrance of the lotus-feet of that Spouse of Śrī, the goddess of fortune. (53)

अविस्मृतिः कृष्णपदारविन्दयोः
क्षिणोत्यभद्राणि शमं तनोति च।
सत्त्वस्य शुद्धिं परमात्मभक्तिं
ज्ञानं च विज्ञानविरागयुक्तम् ॥ ५४ ॥

Ceaseless thought of the lotus-like feet of Śrī Kṛṣṇa puts an end to all evils and increases tranquillity of the mind, enhances purity of the intellect, stimulates devotion to the Supreme Spirit and promotes spiritual enlightenment coupled with Self-Realization and dispassion. (54)

यूयं द्विजाग्र्या बत भूरिभागा
यच्छश्वदात्मन्यखिलात्मभूतम् ।
नारायणं देवमदेवमीश-
मजस्रभावा भजताविवेश्य ॥ ५५ ॥

Oh, you are highly blessed, O jewels among the Brāhmaṇas! in that, having installed in your mind Lord Nārāyaṇa, who is the adored of all, and as such has no other object of adoration, and who is the Inner Controller of all, constantly worship Him, full of ceaseless Devotion as you are! (55)

अहं च संस्मारित आत्मतत्त्वं
श्रुतं पुरा मे परमर्षिवक्त्रात्।
प्रायोपवेशे नृपतेः परीक्षितः
सदस्यृषीणां महतां च शृण्वताम् ॥ ५६ ॥

I am also blessed in that I have been reminded by you of the exposition of the true nature of the Supreme Spirit (contained in this Purāṇa), which I listened to the other day from the lips of Śrī Śuka (the great seer) in the assembly of eminent sages, who also listened to it, while King Parīkṣit sat on the bank of the Gaṅgā with a vow to fast unto death. (56)

एतद्वः कथितं विप्राः कथनीयोरुकर्मणः।
माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥ ५७ ॥

In this way has been recounted to you, O Brāhmaṇa sages, the glory—that is capable of uprooting all evil—of Lord Vāsudeva, whose great exploits are worth narrating. (57)

य एवं श्रावयेन्नित्यं यामक्षणमनन्यधीः।
श्रद्धावान् योऽनुशृणुयात् पुनात्यात्मानमेव सः ॥ ५८ ॥

He who repeats this Purāṇa to others everyday with an undivided mind, say, for three hours or for that matter even for a second and in the same way he who listens to it repeatedly with reverence purifies his very soul. (58)

द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत्।
पठत्यनश्नन् प्रयतस्ततो भवत्यपातकी ॥ ५९ ॥

Listening to it on the twelfth or eleventh day of either fortnight of a lunar month, one enjoys a long life; while he who reads it devoutly while remaining without food is thereby rid of all sin. (59)

पुष्करे मथुरायां च द्वारवत्यां यतात्मवान्।
उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ॥ ६० ॥

Reading this compilation with a calm and collected mind at Puṣkara, Mathurā or Dwārakā while abstaining from food, one is rid of fear of rebirth. (60)

देवता मुनयः सिद्धाः पितरो मनवो नृपाः।
यच्छन्ति कामान् गृणतः शृण्वतो यस्य कीर्तनात् ॥ ६१ ॥

Pleased as a result of chanting this Purāṇa, gods, sages, Siddhas, manes, Manus and kings confer desired boons on the man repeating or listening to it. (61)

ऋचो यजूंषि सामानि द्विजोऽधीत्यानुविन्दते।
मधुकुल्या घृतकुल्याः पयःकुल्याश्च तत्फलम्॥ ६२॥

A Brāhmaṇa who reads this Purāṇa attains the same reward which he gets by studying all the three Vedas, Ṛgveda, Yajurveda and Sāmaveda, viz., streams of honey, streams of ghee and streams of milk, i.e., all kinds of blessings. (62)

पुराणसंहितामेतामधीत्य प्रयतो द्विजः।
प्रोक्तं भगवता यत्तु तत्पदं परमं व्रजेत्॥ ६३॥

Having devoutly studied this collection of verses in the form of a Purāṇa, a member of the twice-born classes attains to that highest goal which has as a matter of fact been extolled by the Lord (on many an occasion in the past). (63)

विप्रोऽधीत्याप्नुयात् प्रज्ञां राजन्योदधिमेखलाम्।
वैश्यो निधिपतित्वं च शूद्रः शुद्ध्येत पातकात्॥ ६४॥

Having studied this Purāṇa a Brāhmaṇa bids fair to attain true insight into the truth; a Kṣatriya, sovereignty over the whole earth with the oceans for its girdle; a Vaiśya, the position of Kubera (the lord of treasures); while a Śūdra is absolved from all sins. (64)

कलिमलसंहतिकालनोऽखिलेशो
हरिरितरत्र न गीयते ह्यभीक्ष्णम्।
इह तु पुनर्भगवानशेषमूर्तिः
परिपठितोऽनुपदं कथाप्रसङ्गैः॥ ६५॥

Śrī Hari, the Ruler of all, who is capable of destroying the entire mass of impurities of the Kali age, is not certainly sung elsewhere so frequently. In this work, however, that Lord appearing in all forms stands celebrated at every step through relevant episodes. (65)

तमहमजमनन्तमात्मतत्त्वं
जगदुदयस्थितिसंयमात्मशक्तिम्।
द्युपतिभिरजशक्रशङ्कराद्यै-
र्दुरवसितस्तवमच्युतं नतोऽस्मि॥ ६६॥

I bow to that birthless and infinite Lord Viṣṇu, the true principle of consciousness, whose own potencies in the form of Rajas, Sattva and Tamas are responsible for the appearance, continuance and dissolution of the universe and whose glorification is hardly known even to the lords of spheres like Brahmā (the birthless creator), Indra and Lord Śiva! (66)

उपचितनवशक्तिभिः स्व आत्म-
न्युपरचितस्थिरजङ्गमालयाय।
भगवत उपलब्धिमात्रधाम्ने
सुरऋषभाय नमः सनातनाय॥ ६७॥

Hail to the eternal Lord, the foremost of all the gods, whose true nature consists of absolute consciousness and who has evolved in His own Self—through the instrumentality of His nine potencies (in the shape of Prakṛti, Puruṣa, the Mahat-tattva, Ahaṅkāra and the five Tanmātrās), strengthened by Himself—an abode (for Himself) in the form of the inanimate and animate creation. (67)

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावो-
ऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम्।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं
तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि॥ ६८॥

I bow to the celebrated sage Śuka, the son of Vyāsa, whose mind is ever full in the realization of his own blissful character and who has thereby abandoned the thought of another i.e., the notion of diversity, nevertheless whose firmness was shaken by the charming stories of the invincible Lord Viṣṇu and who graciously dilated upon the Bhāgavata-Purāṇa connected with Him, which reveals the highest truth, and as such wipes out the suffering of all. (68)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

Thus ends the twelfth discourse entitled "A Synopsis of all the twelve Skandhas," in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The extent of the eighteen Purāṇas and the glory of the Bhāgavata

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः॥ १॥

Sūta began again: Hail to the glorious Lord, whom Brahmā (the creator), Varuṇa (the god presiding over the waters), Indra (the chief of gods), Rudra (the god of destruction), the Maruts (the wind-gods) extol through heavenly hymns; whom the chanters of the Sāmaveda glorify by means of the Vedas including the Aṅgas or branches of knowledge auxilary to the study of the Vedas (viz., phonetics, grammar, prosody, astronomy, etymology and Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial and sacrificial acts), their analysis into word marking their sequence and the Upaniṣads; whom the Yogīs perceive with their mind fixed on Him through meditation; yet whose whole truth neither the hosts of gods nor of the demons are able to know ! (1)

पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयना-
न्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः।
यत्संस्कारकलानुवर्तनवशाद् वेलानिभेनाम्भसां
यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति॥ २॥

May the incoming and outgoing breaths of the almighty Lord assuming the form of the divine Tortoise—who felt sleepy as a result of His being scratched and thereby soothed by the ends of the rocks, forming part of the colossal Mount Mandara revolving on His back, while the ocean was being conjointly churned by the gods and the demons for the sake of nectar—protect you ! Responding to the subtle impetus communicated by those breaths in the guise of the flow-tide and ebb-tide, the constant rise and fall of the waters of the ocean know no rest till now ! (2)

पुराणसंख्यासम्भूतिमस्य वाच्यप्रयोजने।
दानं दानस्य माहात्म्यं पाठादेशच निबोधत॥ ३॥

Now hear from me the number of Ślokas comprised in each Purāṇa as well as their aggregate, the theme and object of this work, Śrīmad Bhāgavata, the procedure to be followed in gifting a copy of it, the value of giving it away as well as of reading it and so on. (3)

ब्राह्मं दशसहस्राणि पाद्मं पञ्चोनषष्टि च।
श्रीवैष्णवं त्रयोविंशच्चतुर्विंशति शैवकम्॥ ४॥

The Brahma-Purāṇa comprises ten thousand Ślokas; the Padma-Purāṇa, fifty-five thousand; the Śrīviṣṇu-Purāṇa, twenty three thousand; the Śiva-Purāṇa, twenty-four thousand. (4)

दशाष्टौ श्रीभागवतं नारदं पञ्चविंशतिः।
मार्कण्डं नव वाह्नं च दशपञ्च चतुःशतम्॥ ५॥

The Śrīmad Bhāgavata consists of eighteen thousand; the Nārada-Purāṇa, of twenty-five thousand; the Mārkaṇḍeya-Purāṇa, of nine thousand and the Agni-Purāṇa, of fifteen thousand and four hundred. (5)

चतुर्दश भविष्यं स्यात्तथा पञ्चशतानि च।
दशाष्टौ ब्रह्मवैवर्तं लिङ्गमेकादशैव तु॥ ६॥

Even so, the Bhaviṣya-Purāṇa consists of fourteen thousand and five hundred Ślokas and Brahmavaivarta-Purāṇa, of eighteen thousand; while the Liṅga-Purāṇa comprises eleven thousand only. (6)

चतुर्विंशति वाराहमेकाशीतिसहस्रकम्।
स्कान्दं शतं तथा चैकं वामनं दश कीर्तितम्॥ ७॥

The Varāha-Purāṇa comprises twenty-four thousand Ślokas; the Skanda-Purāṇa,

eighty-one thousand and one hundred; and the Vāmana-Purāṇa is reputed to consist of ten thousand Ślokas. (7)

कौर्मं सप्तदशाख्यातं मात्स्यं तत्तु चतुर्दश।
एकोनविंशत्सौपर्णं ब्रह्माण्डं द्वादशैव तु॥ ८॥

The Kūrma-Purāṇa has been declared as consisting of seventeen thousand Ślokas; the Matsya-Purāṇa, of fourteen thousand; the Garuḍa-Puraṇa of nineteen thousand; while the Brahmāṇḍa-Purāṇa comprises only twelve thousand Ślokas. (8)

एवं पुराणसन्दोहश्चतुर्लक्ष उदाहृतः।
तत्राष्टादशसाहस्त्रं श्रीभागवतमिष्यते॥ ९॥

In this way, the extent of all the Purāṇas taken together has been declared to be four hundred thousand Ślokas. Of them, as has already been stated, Śrīmad Bhāgavata is recognized as consisting of eighteen thousand Ślokas. (9)

इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे।
स्थिताय भवभीताय कारुण्यात् सम्प्रकाशितम्॥ १०॥

The Bhāgavata-Purāṇa was graciously revealed by the almighty Lord for the first time to Brahmā, the creator, seated on the lotus sprung from His navel and afraid of transmigration and hence earned the title of "Bhāgavata". (10)

आदिमध्यावसानेषु वैराग्याख्यानसंयुतम्।
हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ॥ ११॥

It has been enriched at the beginning, in the middle and at the end with legends illustrating the glory of Dispassion and has been delighting the righteous as well as the gods with its nectar-like stories describing the pastimes of Lord Śrī Hari. (11)

सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम्।
वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम्॥ १२॥

It has for its theme that one reality without a second—which is the sum and substance of all the Upaniṣads, which are the culmination of the Vedas and has been characterized as the oneness of Brahma, the Absolute, and the individual soul—and has detachment of the Spirit from Matter as its only object. (12)

प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम्।
ददाति यो भागवतं स याति परमां गतिम्॥ १३॥

He who, on the full moon of the month of Bhādrapada (roughly corresponding to August of the English calendar) gifts a copy of the Bhāgavata, placed on a throne of gold, attains the highest goal after death. (13)

राजन्ते तावदन्यानि पुराणानि सतां गणे।
यावन्न दृश्यते साक्षाच्छ्रीमद्भागवतं परम्॥ १४॥

The other Purāṇas spread their lustre in an assemblage of the righteous only so long as the great and glorious Bhāgavata is not directly visible. (14)

सर्ववेदान्तसारं हि श्रीभागवतमिष्यते।
तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित्॥ १५॥

The glorious Bhāgavata is surely considered to be the cream of the Upaniṣads. A man sated with its nectarine flavour will not find delight anywhere else. (15)

निम्नगानां यथा गङ्गा देवानामच्युतो यथा।
वैष्णवानां यथा शम्भुः पुराणानामिदं तथा॥ १६॥

It occupies the same pride of place among the Purāṇas as the holy Gaṅgā among the rivers, Viṣṇu, the immortal Lord, among the gods, and Lord Śiva, among the votaries of Lord Viṣṇu. (16)

क्षेत्राणां चैव सर्वेषां यथा काशी ह्यनुत्तमा।
तथा पुराणव्रातानां श्रीमद्भागवतं द्विजाः॥ १७॥

Again, Śrīmad Bhāgavata is certrainly unexcelled among the Puranic collections in the same way, O Brāhmaṇa sages ! as Kāśī is really unsurpassed among holy places. (17)

श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं
तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः॥ १८॥

The glorious Bhāgavata is a faultless Purāṇa, which is beloved of the Vaiṣṇavas,

nay, in which stands celebrated the one supreme Reality, which is all consciousness as well as all truth and all bliss, free from all impurity in the form of contact with Māyā and which is the goal of Paramahaṁsas (ascetics of the highest order). In this Purāṇa withdrawal from all activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated. (18)

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यत-
स्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि॥ १९॥

We meditate on that pure, taintless, immortal and highest Reality which is untouched by sorrow and by which manifested in the form of Lord Nārāyaṇa was graciously brought to light at the beginning of creation this matchless lamp of wisdom to Brahmā (the creator) and as Brahmā to the celestial sage Nārada, as Nārada to the sage Kṛṣṇa Vedavyāsa and as the latter to the sage Śuka, the prince among the Yogīs, and in the form of Śuka, to King Parīkṣit, the favoured of the Lord. (19)

नमस्तस्मै भगवते वासुदेवाय साक्षिणे।
य इदं कृपया कस्मै व्याचचक्षे मुमुक्षवे॥ २०॥

Hail to the celebrated Lord Vāsudeva, the Witness of all, who for the first time taught this Purāṇa out of grace to Brahmā, who was keen to get liberated. (20)

योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे।
संसारसर्पदष्टं यो विष्णुरातममूमुचत्॥ २१॥

Hail to the sage Śuka, that prince among the Yogīs, the revealer of Brahma, who redeemed King Parīkṣit, the favoured of Lord Viṣṇu, bitten by the serpent in the form of fear of rebirth. (21)

भवे भवे यथा भक्तिः पादयोस्तव जायते।
तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो॥ २२॥

Pray, so ordain, O Ruler of the gods ! that devotion to Your feet may sprout in my heart in every birth that I may have to take; for You are our protector, O Lord ! (22)

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम्।
प्रणामो दुःखशमनस्तं नमामि हरिं परम्॥ २३॥

I salute Śrī Hari (the Dispeller of all fears and agony), the Supreme Lord, the loud chanting of whose Names is the most efficacious and easiest way to wipe out all sin and respectful salutation to whom alleviates all suffering. (23)

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां
द्वादशस्कन्धे त्रयोदशोऽध्यायः॥ १३॥

Thus ends the thirteenth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by sage Vedavyāsa and consisting of eighteen thousand Ślokas.

॥ इति द्वादशः स्कन्धः सम्पूर्णः॥

END OF BOOK TWELVE